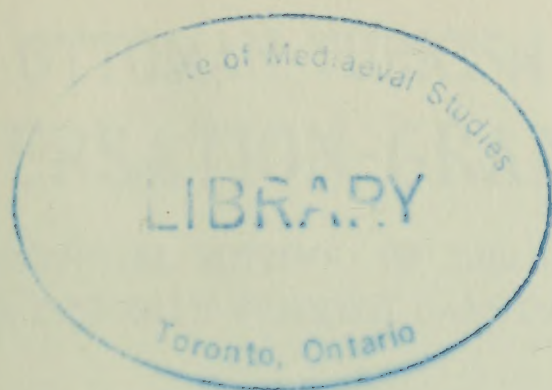






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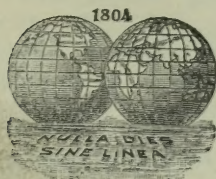
OTTOMAN-TURKISH CONVERSATION-GRAMMAR

A PRACTICAL METHOD OF LEARNING
THE OTTOMAN-TURKISH LANGUAGE.

BY

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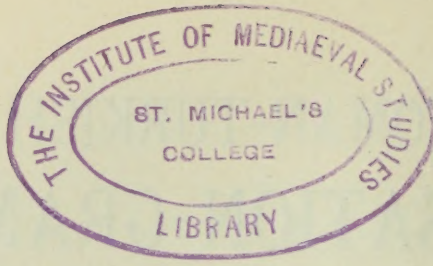
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آثاری موقع انتشاره وضع ایتک حقوقی واضع الامضایہ مختصّ
و منحصر اولوب، مومی الیہ آثار مذکورہ نك درجہ کمالہ ایصالہ
ازہر جہت چالیشمقدہ در . اصول مذکورہ یہ توفیقاً تالیف ایدیان
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اعطاسنہ شمت ایدنلرہ مومی الیہ تشکر ایدر

ہایدلبرغ صاحب و ناشری: جولیس غروس

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Heidelberg.

Julius Groos.

مقدمه

Preface.

The Turkish language is of Tartar origin, as the Turks came from Central Asia, and is consequently quite distinct from Arabic and Persian, although it is true that in modern times the Arabic characters have been adopted for all three languages, and that the Turkish language is now half filled with Arabic and Persian words. Yet these words have been incorporated without affecting the nature or framework of the Turkish, which is as different from Arabic and Persian as Anglo-Saxon dialects are from Hebrew or Hungarian. In fact pure Turkish is Turanian, while Arabic is Semitic and Persian Aryan, and the resulting modern Ottoman-Turkish is compounded not only of three languages but of representatives of the three great families of languages. The original Turkish tongue, which is called Chaghata (Jagatai), was somewhat barbarous, but extremely forcible and concise when spoken. The adoption of Arabic and Persian words is arbitrary. To master the language it is necessary to have at least an elementary knowledge of the Arabic and Persian languages.

It is an extraordinary and lamentable fact that the language of the Turks has hitherto received little or no attention in England, although it is spoken by millions of people belonging to a vast empire with which we are closely connected by mutual vital interests, and is more or less used, in official circles, from Tunis in Africa to the walls of China. It is the court language of Persia, and in many provinces of that country, of South Russia and Afghanistan is spoken as much

as Persian. It is difficult to account for the absolute neglect of the study of such an important language, considering that it is used by a people who once influenced half the world, who overturned and established empires, who have possessed the thrones of Persia, Greece, Egypt and Arabia; whose power was once dreaded by Italy, Germany and France, and to whom our proud Queen Elizabeth applied for aid against the Spanish Armada. The Turkish has always been of the greatest consequence to us, owing to the importance of our political and commercial relations with the Ottoman Empire, and the complete ignorance of it on the part of our countrymen has greatly impeded proper communication and intercourse between the two nations and given rise to most serious misunderstandings and difficulties both in the diplomatic and commercial world. [*Dr. Ch. Wells.*]

Besides, not a small body of earnest men from the great Anglo-Saxon republic of the Trans-Atlantic continent have long been established in Constantinople and in the provinces of Turkey, labouring to unfold the treasures of modern science, temporal and spiritual, to the people of Turkey; losing no opportunity to place themselves in friendly communication both with the governing Ottoman element and with the numerous races and religious denominations subject to the Imperial sway.

To meet the need of the representatives of these two great nationalities in Turkey, there arose the necessity for conversation-books, grammars and lexicons. There have appeared a number of Turkish grammars and other books in the English language, but they seem little fitted to acquaint the learner fully with Turkish, chiefly because they are not sufficiently practical in the strict sense of the word, or they are composed only of rules. The appearance of a new Ottoman-Turkish Gram-

mar which combines in itself the theoretical and the practical elements of the language, it is expected will be cheerfully welcomed.

The so-called Conversation-method, originated by Drs. Gaspey and Otto, is now applied for the first time by the writer of this present book to the Ottoman-Turkish language also. It is his mother tongue and besides for more than 20 years he has practised this method in teaching the language in an important American institution to the natives of Turkey and to English-speaking foreigners. Therefore his own experience enables him to speak with some little authority on this subject. He thinks he has introduced a new element too in the Gaspey-Otto conversation-method, by inserting the word exercises which appear on pp. 121—125, 215, 256 etc.

The First Part of this work is devoted to conversational language and in it all the peculiarities of the language are given in a very easy and comprehensive way. The study of the First Part being finished it will soon be seen that Turkish is a very regular language, and that it is far more easy than is generally thought.

In the Second Part the elements of the Persian and Arabic languages are treated of as they are used in Ottoman-Turkish, and all the difficulties of both languages are explained, in a concise way. This is the Literary and Official language. There are then added some very valuable matters and a vocabulary.

As to the Exercises and Reading Lessons for translation, most of them are on subjects referring to Turkey and Turkish literature. Many characteristic specimens of poetry and prose illustrative of the literature and of the country, especially in modern phraseology, are given, so that the learner will feel himself in Turkey, and will have a glimpse into the geography, the history and the manners and customs of the country.

I recommend as a help to the student the excellent Turkish-English Dictionary of Sir J. Redhouse and the valuable Turkish Dictionary of Samy B  y, which latter is the most reliable guide to the student after finishing the First Part of this Grammar. And as a purely Turkish Grammar I recommend that of Mihran Eff  ndi Apigian (Mihri), to which I am much indebted.

I am much indebted also to Rev. Dr. W. St Clair-Tisdall, the C. M. S. missionary at Ispahan, Persia, who has carefully revised the MS. and has made valuable suggestions. Himself being a ripe scholar in the language, these have been of great service to me.

I must also express my sincere thanks to Dr. J. Wright, of Oxford, for the kindness and care with which he has looked over the proofs of this work.

V. H. Hagopian.

Anatolia College, Merzifoun (Marsovan), Turkey.

A List of Books indispensable to the Student of the Turkish Language.

Redhouse's Turkish-English Lexicon	25/—
W. W. Peet: Bible House, Constantinople.	
Samy B��y's Turkish Dictionary (<i>Qamousou T��rki</i>)	8/—
Mihri's Larger Turkish Grammar (<i>Moutavv��l Sarf</i>)	1/—
Turkish Reader: 1, 2, 3 parts (<i>Talimi Qra''at</i>)	2/—
Turkish Reader: With N��sikh and R��qa (<i>R��hb��ri Qra''at</i>)	—/8
Turkish Reader: With 6 different characters (<i>Qra''at Hojasi</i>)	—/8
Penmanship Master (<i>Yaz�� Hojasi</i>)	—/4
Blanks for Penmanship (<i>R��hb��ri S��bian</i> , by Mihri) 1, 2, 3 parts	—/2
Library T��f��yy��z, 36 Grand Rue de la Sublime Porte, Constantinople.	



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مدخل

Introduction.

A. Letters of the Alphabet.

§ 1. The following table shows the shape of the Ottoman-Turkish letters, when they are connected with a preceding or a following letter, or with both, and when isolated:

Names	Isolated	Final	Medial	Initial	Proper sounds	Numerical values	Remarks
élif	ا	ا	ا	ا	—	1	See § 29.
bé	ب	ب	ب	ب	b	2	
pé	پ	پ	پ	پ	p	2	Tur., Pers.
té	ت	ت	ت	ت	t	40	
sé	ث	ث	ث	ث	s	500	Arabic.
jim	ج	ج	ج	ج	j	3	
chim	چ	چ	چ	چ	ch	3	Tur., Pers.
ha	ح	ح	ح	ح	h	8	Arabic.
khî	خ	خ	خ	خ	kh	600	
dal	د	د	د	د	d	4	
zal	ذ	ذ	ذ	ذ	z	700	Arabic.
ré	ر	ر	ر	ر	r	200	
zé	ز	ز	ز	ز	z	7	
zhé	ژ	ژ	ژ	ژ	zh	7	Persian.

Names	Isolated	Final	Medial	Initial	Proper sounds	Numerical values	Remarks
sin	س	س	س	س	s	60	
shin	ش	ش	ش	ش	sh	300	
sad	ص	ص	ص	ص	s	90	
dad	ض	ض	ض	ض	d, z	800	Arabic.
tî	ط	ط	ط	ط	t, d	9	
zî	ظ	ظ	ظ	ظ	z	900	Arabic.
ayn	ع	ع	ع	ع	ء	70	» § 35.
ghayn	غ	غ	غ	غ	gh	1000	
fé	ف	ف	ف	ف	f	80	
qaf	ق	ق	ق	ق	q	100	
kéf	ك	ك	ك	ك	k	20	
géf	گ	گ	گ	گ	g	20	Tur., Pers.
lam	ل	ل	ل	ل	l	30	
mim	م	م	م	م	m	40	
noun	ن	ن	ن	ن	n	50	
vav	و	و	و	و	v	6	
hé	ه	ه	ه	ه	h	5	
yé	ی	ی	ی	ی	y	10	

§ 2. The letters of the Ottoman-Turkish Alphabet are 32 in number, and consist of 28 Arabic letters, together with some which the Persians have added (پ چ ژ گ). The Turks, as most other Oriental nations, read and write from right to left, instead of from left

to right as we do; and a book consequently begins where it would end in English. Capital letters are unknown, and the punctuation marks have been adopted recently. They are the same as in English.

§ 3. There are four kinds of writing:

I. *Rîqá*, which is the ordinary current handwriting used in letters and in all kinds of civil and official documents.

II. *Nésikh*, is the common print of books, newspapers etc.

III. *Divanee*, is a style of large handwriting used in the Imperial Chancery for engrossing letters-patent.

IV. *Taliq*, is the Persian model of Arabic characters, it is used by Persians, and also in documents of the Ottoman Canonical court. Examples of these and other forms of rarer occurrence are given at the end of this work.

§ 4. There is always more or less difficulty in representing the sounds of one language by those of another. This is true also in the case of the Ottoman-Turkish language. It belongs to a family or group of tongues different from the English, possessing sounds entirely foreign to English ears. To express these sounds, we have made some modifications of some of the English vowels and consonants. It is necessary to master these sounds before going on. They must be pronounced fully; all having only one regular sound. For instance: *a* has only *one* sound, and not five or more as in English: *e* has only one, as in *pet*, though the name itself will cause some blunder. *i*, *o*, *u* also have only one sound each.

There are eight vowel sounds in Turkish.

§ 5. The vast population of Turkey, especially the Christians, do not all use the Ottoman characters in their writing. The Armenians and the Greeks have adapted them to their characters. There are books and papers in Turkish, in Armenian and Greek characters, published in Constantinople. Most of the Englishmen and Americans, resident in Turkey, find it easier to begin Turkish with English or Armenian characters, and after mastering the pronunciation and the elements of the language, they turn to begin it with the Arabic

characters, which they find very easy then. The method adapted by us in this work, will remove all these difficulties.

Single and Double Vowels.

§ 6. In reading the names in the above Table and in pronouncing the proper sounds, written in the English characters, the learner must always remember:

1. Not to pronounce *a*, as in *fate*, *mortal* or *all*; but as in *far*, *art* or *father*.

2. *é* is always as *e* in *met* or *send*. Take care not to pronounce it as in *mere*, *verb* or *cane*.

3. *i* is always *i*, as in *pin* or *ship*; never as *I*, or as in *tire*.

4. *î* must be pronounced as *o* in *seldom* and *e* in *heaven*.

5. *o* must not be pronounced long as in *oat*, *prose*; but very short as in *no*.

6. *ou* pronounce always as in *youth*, *bouquet*, *foot*; and not as in *pour*, *couple*, *about*.

7. *û* is not as that of *pure*, *turn*, *rule*; it has no equivalent in English, but is the French *tu*, *sur*.

8. *êô* has no equivalent in English, it is in French *feu*, *cœur*; or German *ö* in *Zöllner*, *völlig*.

Compound Consonants.

§ 7. Turkish orthography does not employ combinations of two or three consonants and vowels to represent a single sound; we are under the necessity, however, of making use in this work of some combinations to represent Turkish sounds, for which there is no equivalent in English. These combinations are made by the addition of some vowels and consonants to *h* or *y*.

kh has the sound of *ch*, as in the Scotch *loch*.

gh, as the Greek γ , Armenian γ .

zh must be pronounced as *z* in *azure*.

§ 8. The combinations *tch* and *dj*, so often to be seen in the transliteration of Turkish words, are but French notations of the English *ch* and *j* in *church* and *joy*.

§ 9. *y* must always be considered a consonant, and never allowed to degrade the sound of any vowel that may precede it; particular care must be taken by

Englishmen in this matter. It is always as in *yell*, *yoke*, *buy*.

§ 10. *y* is combined with other vowels to form a diphthong as will be seen in the next Table.

<i>ay</i>	Ex.:	<i>qaymaq</i> ;	as in	lime, high, I.
<i>éy</i>	»	<i>déymék</i> ;	» »	fate, prey, hey.
<i>iy</i>	»	<i>chiy</i> ;	» »	here, clear.
<i>îy</i>	»	<i>qîyma</i> ;	» »	— —
<i>oy</i>	»	<i>doymaq</i> ;	» »	boy, toy, going.
<i>ouy</i>	»	<i>douymaq</i> ;	» »	cooing, doing.
<i>ûy</i>	»	<i>gûya</i> ;	» »	Fr. essuyer, Guyot.
<i>êoy</i>	»	<i>êôylén</i> ;	» »	Fr. deuil.

§ 11. In the transliteration of Ottoman words, *h* must be emphasized at the beginning, middle and end of words; at the end of the syllables it is generally accented; as: *Al-lah'*, *qah'vé*, *hékim*. This is a most particular rule and requires a good deal of attention and practice in Englishmen; as a pernicious mode of orthography prevails among Englishmen, of introducing *h* mute very frequently at the beginning or end of words; as in *honest*, *Jehovah* etc. (§ 49 V.)

R is used as in English; except that it must never be allowed to be uttered obscurely; it must be pronounced fully and strongly; it is generally accented at the end of syllables. (§ 17.) Take care not to vitiate the pure sound of any vowel that may precede it.

G is always hard; as in *give*, *got*, *get*.

Numerals and Numeration by Letters.

§ 12. The numerical figures, ten in number, have been adapted by the Ottomans from the Arabs. They are the same that we make use of, calling them Arabic, because we took them from the Arabs. Their forms, however, differ considerably from thoses, which our digits have assumed, as the following table shows:

١	٢	٣	٤	٥	٦	٧	٨	٩	:	١٠	'	٢٠	'	٣٠	:	١٠٠
1	2	3	4	5	6	7	8	9;	10,	20,	30;	100				

They are compounded in exactly the same way as our numerals. $١٩٠٢ = 1902$.

§ 13. The apparent strangeness of the fact that those numbers seem to be written and read not from

right to left, but from left to right is due to the circumstance that, in Arabic, the smaller numbers are *read* as well as *written* first. Thus an Arab would read ١٩٠٢ 'two and nine hundred and a thousand'. This, however, a Turk does not do. (§ 691.)

§ 14. If the Arabic alphabet is arranged according to numerical values, there appears the ancient order, which is still used for notation and numeration. In this order, that of the old Phoenician, Hebrew, Syriac, Greek and Latin alphabets: the first nine letters represent the units; the second nine the tens; the third nine the hundreds and the last one غ, one thousand; compare

the Table of the Alphabet. اجد: هوز: حطى: كلمن: سعنص: Ebjéd, hév'véz, hout'ti, kélémén, safés, قرشت: ثخذ: ضظغ qaréshét, sak'héz, dazîghi. Therefore the numeration by letters, is called *Ebjéd hisabû*.

§ 15. The method of numeration by the letters of the alphabet was a great task; it is fast going, if not entirely gone, out of practice, as puerile; but formerly great significance was attached to any combination of letters that expresses in one or more words an event or date. Thus خراب *kharab* is $600 + 200 + 1 + 2 = 803$, the Hejira date when Timurleng laid Damascus in 'ruins'; and بلدة طيبة *béldéyi tay'yibé* is $2 + 30 + 4 + 400 + 9 + 10 + 2 + 400 = 857$, date of the year when the 'Beautiful City', Constantinople, was taken by the Ottomans.

Exercise a.

Write and give the names of the following letters; they are arranged according to their numeral value:

ا ب پ ج چ د ه و ز ژ ح ط ی ک گ ل م ن
س ع ف ص ق ر ش ت ث خ ذ ض ظ غ

Division of the Letters.

§ 16. The Ottoman alphabet is divided into four classes: vowels; hard, soft, and neuter letters.

Vowel letters: ا و ه ی, which are vowels generally, when they are the second letter of the syllable.

Hard letters: ح خ ص ض ط ظ ع غ ق.

Soft letters: ت س ك گ ه.

Neuter letters: ب پ ث ج چ د ذ ر ز ژ ش ف ل م ن and ا و ی, when at the beginning of the syllables; as is the case with *y* and *w* in the English language.

B¹. Pronunciation of Letters.

§ 17. All the Ottoman letters in the Alphabetical Table are considered to be consonants, except ا و ه ی, which are often used as vowels, and call for further elucidation. (§ 29 ff.)

We now proceed to the phonetic value of the consonants:

ب *bé* has the value of English *b*, as: بد *béd* bad, برادر *biradér* brother. But when ending a syllable or word, it sometimes, anomalously, takes the value of *p*, as: شراب *sharap* wine, ابتدا *iptida* beginning. Especially is this the case with the Gerunds in -وب, as: گیدوب *gidip*, آلوب *alîp*. (§ 435.)

پ *pé* is the English *p*, as: پدر *pédér* father.

ت *té* is the German *t*, as: تاتار *tatar* a Tartar; courier. It is sometimes changed into *d* in derivation when it is originally final; as: گیت *git* go, گیدر *gidér* he goes. Also تیمور (دمیر) *démir* iron, تپه (دپه) *dépé* a hill.

ث *sé* is found in Arabic words only, and is pronounced as *s*; as: ثابت *sabit* firm, امثال *émsal* proverbs.

ج *jim* is pronounced as *j*, as: جان *jan* soul.

چ *chim* has the value of the English *ch*, in *church*;
as: چام *cham* the pine, چالی *chalî* bush. (§ 8.)

ح *ha* has the harshly aspirated sound of English *h*, in *horse*. It is chiefly used in Arabic words; as:
حاجی *haji* pilgrim.

خ *khî* has no equivalent in English. It is the counterpart of the Scotch *ch* in *loch* and German *Rache*. It is generally transliterated *kh*. But there are a good many words in which it is commonly pronounced as *h*, as: خواجه *hoja* teacher; خانه *hané* house.

د *dal* is German *d*, as: درد *dérd*.

ذ *zal* is found in Arabic words alone; its value is *z*, as: ذره *zér'ré* atom.

ر *ré* is in all positions a distinctly articulated lingual *r* as in *rain*. There are two important remarks, however, which is necessary for the English student to bear in mind with respect to this, *to him*, peculiar letter. Firstly, it must always be pronounced and accented (never dropped or slurred over, as in the pronunciation of *part*, *pa't*); and secondly, the value of the vowel before it in the same syllable must never be corrupted (as when it is pronounced *pot* *pat*; *for* *far*; *cur* *car*), but always kept pure, as with any other consonant; thus قور *gor'*, قیر *qîr'*, زار *zar'*; not *qo'*, *qî'*, *za'*. (§ 49 V.)

ز *zé* is English *z*, as: گز *géz*.

ژ *zhé* is only found in Persian and French words; it is of the value of the English *s* in *treasure*, and is transliterated *zh*; as: مژده *mûzhdé* tidings, آژدر *azh'dér* dragon, ژورنال *zhour'nal* journal. It is often pronounced

j, as: زنگار *jéngér* verdigris, ژيوه *jiva* quicksilver, ژاندارمه *jandarma* a county policeman.

s *sin* is a soft **s**, always followed by a soft vowel in all Ottoman words, as: سوز *sêoz* word.

sh *shin* is English **sh**, as: ايش *ish* work.

sad *sad* is a hard **s**, it designates a hard vowel, as: صاغ *sagh* right, صول *sol* left.

d *dad* is used in Arabic words only. It is generally pronounced as a hard **z**, but sometimes as a hard **d**; thus: راضى *razee* content, ضبطيه *zaptiyé* a gendarme, قاضى *qadi* judge, خضر الياس *khîdîr élyas* St. Elias.

t *tê* is pronounced as **t**, thus: طوپ *top* ball. But sometimes in Turkish words it is pronounced as **d**. طاغ (داغ) *dag* mountain, اوطه (اودا) *oda* room.

z *zê* is used in Arabic words only, as a very hard **z**, thus: ظالم *zalîm* cruel.

ayn, غ *ghayn*, ق *qaf*, ك *kéf*. See §§ 33—36.

f *fé* is the English **f**, in all cases, فنا *féna*.

l *lam* is the English **l**, in all cases.

m *mim* is the English **m**, as: مال *mal*.

n *noun* is like the English **n**, as: نان *nan* bread. But before *bé* ب it is pronounced as **m**. Thus پنبه *pémbé* light rose colour, استانبول *istambul* Constantinople (Stambul).

§ 18. *Note.* The reason why so many **s** and **z** sounds occur in Ottoman is that Arabic words intro-

duced into the language have to be written as in Arabic. In the latter tongue the sounds of ص 'س' ث and again those of ط 'ض' ز 'ذ' are quite distinct from one another, as are those of ح and ه, of ا and ع. But these distinctions are not observed by the Ottoman.

C¹. The Orthographic Signs.

§ 19. There are five kinds of orthographic signs used in Ottoman-Turkish. The vowel signs, Jezma, Medda, Shedda and Nunation. These are put under or over the letters.

The Vowel Signs.

§ 20. There are three kinds of vowel signs: *ûstûn*, *ésré*, *êôtré*. These are named *haréké* 'movements'; but by the Europeans they are commonly called *vowel points*.

§ 21. These three vowel signs have two values each.

I. With a soft or neuter consonant, *ûstûn* has the value of *é*; and with a hard consonant *a*.

II. With a soft or neuter consonant, *ésré* has the value of *i*; and with a hard consonant *î*.

III. With a soft or neuter consonant, *êôtré* has the value of *û*, *êô*; and with a hard one *o*, *ou*.

a) Hard Vowels.

§ 22. Hard vowels are used with hard letters.

I. *Ûstûn* is a diagonal stroke drawn from right to left, placed above the letter thus ٱ; it indicates that the hard letter over which it is placed, is to be followed in pronunciation by *a*, as in English *bar*, *star*.

ح خ ص ض ط ظ ع غ ق

Key. Ha *ûstûn* *ha*, khi *ûstûn* *kha*, ayn *ûstûn* *á*, etc.

II. This sign ٱ is called *és-ré*, under hard letters it is pronounced *î*, as *e* in *heaven*.

ح خ ص ض ط ظ ع غ ق

Key. Ha *és-ré* *hî*, khi *és-ré* *khî*, sad *és-ré* *sî*, etc.

III. This sign —° is *êotré*, over the hard letters it is pronounced *o* or *ou*, as in *cold*, *could*.

حُ خُ صُ ضُ طُ ظُ عُ غُ قُ

Key. Ha *êotré ho, hou*, khi *êotré kho, khou*, dad *êotré do, dou*, etc.

b) Soft Vowels.

§ 23. Soft vowels are pronounced with soft or neuter letters.

I. *Ûstûn* when put over a soft or neuter letter, is pronounced like *ê*, as in *met*.

سَ كَ گَ هَ بَ شَ دَ نَ

Key. Sin *ûstûn sé*, kéf *ûstûn ké*, géf *ûstûn gé*, etc.

II. *Esré* when put under a soft or neuter letter, is pronounced *i*, as in *pit*, *him*.

مَ لَ فَ زَ جَ تَ ثَ رَ

Key. Mim *ésré mi*, lam *ésré li*, zé *ésré zi*, etc.

III. *Êotré* when put over a soft or neuter letter, is pronounced *û*, *êô*, which have no equivalent in English. (§ 6, 7. 8.)

دُ پُ شُ كُ سُ رُ دُ نُ چُ

Key. Dal *êotré dû, dêô*, pé *êotré pû, pêô*, shin *êotré shû, shêô*, etc.

Exercise b.

حَ حُ هَ هُ صَ صِ صُ سَ سِ سُ قَ قِ قُ

كُ كِ تَ تِ طَ طِ طُ دَ دِ دُ مَ مِ مُ زَ زِ زُ

ظَ ظِ ظُ بَ بِ بُ شَ شِ شُ ثَ ثِ ثُ جَ جِ جُ خَ خِ خُ رَ رِ رُ

عُ فَ غَ وَ يُ

The Connection of the Letters.

§ 24. The letters of the Ottoman alphabet are divided into two other divisions: *connected* and *unconnected* letters.

I. The *unconnected letters* are ا د ذ ر ز ژ و, which are never joined to the following letter, and when they occur the word is broken; that is, the pen is taken up, and the second part of the word is resumed unconnected. They may be joined only to the letter preceding them, as thus exhibited اداره *idaré* (administration) ' براقدم *braqdîm* (I left).

II. The *connected or joinable letters* are those which may be joined to the letters which follow or precede them; the remaining letters are connected letters; as: منفصل *mûnfasîl* (unconnected).

Exercise c.

دَكْ	ذَمْ	رَسْ	زَنْ	زَلْ	وَرْ	وَجْ	ذَفْ
دكْ	ذمْ	رسْ	زنْ	زلْ	ورْ	وجْ	ذفْ
دَكْ	ذَمْ	رَسْ	زَنْ	زَلْ	وَرْ	وَجْ	ذَفْ

Key. Dal kéf ûstûn *dék*, dal kéf ésré *dîk*, dal kéf êotré *dûk*, *dêok*.

§ 25. In dealing with the letters of the Ottoman alphabet on the preceding pages, we have shown only the shapes they take when standing alone; when they are combined with other letters, they are sometimes slightly modified, according as they stand at the beginning, in the middle, or at the end of the word. These various changes will be seen from the Table of the Alphabet (P. 1 and 2).

§ 26. There is also a compound character in use, which is always to be found inserted in alphabets, and which, for that reason, cannot be passed over in silence. It is the character لا, called *lam élif*, being, in fact, nothing more than ل *lam* joined calligraphically to a following ا *élif*, in a similar manner to that whereby the English printers continue to join the *f* and *l* in *fl*, or *f* and *i* in *fi*, etc. When this double character is

connected with a preceding letter, it has the shape of لا, as: بلا *béla* (evil).

Exercise d.

ی ن ط ت ت ت نیتلبینیا بنجند چ س ص پش ین بے بے بق یث
 بج بنجما ذ ء ف ء و ک ک بها حجه ما حما

Key. *yé* initial; *noun* initial, *tî* final; *té* initial, *khî* medial; *noun* initial, *té khî* medial; *noun* initial, *yé*, *té*, *lam*, *bé*, *sé*, *yé*, *noun*, *pé* medial, *elif* final.

Exercise (Connected Monosyllables) e.

بَ ش (ش) بَش ؛ پَ ر (ر) پَر ؛ تَ ل (ل) تُ ل ؛ ثَ م (م) ثَم ؛ جَ م (م) جِم ؛
 چَ لُ (ل) چُ لْ ؛ شَ ش (ش) شَش ؛ سَ س (س) سَس ؛ کَ م (م) کُم ؛ قَ ل (ل) قِل ؛
 فَ س (س) فُس ؛ حَ ج (ج) حَج

Key. Bé shin ûstûn *bésh*; pé ré ûstûn *pér*; té lam êotrê *tûl*, etc.

Vowel Letters.

§ 27. Besides the vowel signs, sometimes the vowel letters ا و ه ی are used, to indicate vowel sounds.

I. **Elif** indicates the *hard* vowel *ûstûn*, provided that it is the second letter of the syllable. Instead of حَ طَ ظَ is written حَا طَا ظَا; here *elif* is substituted for *ûstûn*.

II. **Yé**, sometimes when it is the second letter of the syllable, indicates the vowel *ésré*. Instead of دَ لَ جَ is written دِ لَ جِ; here *yé* is substituted for *ésré*.

III. **Vav**, generally when it is the second letter of the syllable, indicates the *êotrê*. Instead of مَ قَ صَ is written مِ قِ صِ; here *vav* is substituted for *êotrê*.

IV. **Hé**, when it is the second letter of the syllable, generally indicates the *ûstûn*, either hard or soft. Instead of دَ رَ پَ is written دِ رِ پِ; here *hé* is substituted for *ûstûn* (*pé*, *ré*, *dé*).

§ 28. *Note.* The Arabic and Persian long vowels are represented by the Letters of Prolongation ا و ی. These letters correspond respectively with the vowel points: *ustûn*, *esré*, *êôtré* (§§ 29—31). But there are no letters of prolongation in purely Turkish words; the use of these letters is limited only to indicating the vowel signs, as has been said above. Therefore they are called in Turkish *orthographic letters* also, as they serve only for the correction of the orthography.

Exercise f.

Read and write the following exercises:

I. با به بی بو؛ ما مه می مو؛ نا نه نی نو؛ سا سه سی سو؛ دا

ده دی دو؛ فافه فی فو؛ غا غه غی غو؛ لاله لی لو

Key. Bé élif ûstûn *ba*, bé hé ûstûn *bé*, bé yé ésré *bi*, bé vav êôtré *bou*, *bo* etc.

II. قل = قال، قِل = قيل، قُل = قول، قَش = قاش

قَش = قیش، قُش = قوش؛ لاف، لیف، لوف؛ بال، بیل

بول؛ خام، خیم، خوم؛ چام، چیم، چوم

Key. Qaf lam ûstûn *qal*, which is equivalent to qaf élif lam ûstûn *qal*; qaf lam ésré *qîl*, or with a vowel letter qaf yé lam ésré *qîl* etc.

Short sentences. III. صول قول؛ چور چوپ؛ بول مال؛

یول وار؛ قوپ کیت؛ موم صات؛ دار یول؛ چورق طوز

Key. Sad vav lam êôtré *sol*, qaf vav lam êôtré *qol*, *sol qol* etc.

IV. چاقی، باقی، پاشا، یاشا، یالی، یاتاق، بوداق، قوراق

قوناق، خالی، صاری، چوبان، باتاق، صولاق، صوغان، یازی

دولاب، چوراب، اوغلان

Key. Chim élif ûstûn *cha*, qaf yé ésré *qî*, *cha-qî* etc.

V. توتون؛ اوکو؛ قوقو؛ اوطور؛ اوموز؛ اوتوز؛ اوجوز؛ قورو؛

دودوک؛ چوروک؛ بوغو؛ چولاق؛ سولوک؛ کوتوک

Key. Té vav êôtré *tû*, té vav noun êôtré *tûn*, *tû-tûn* etc.

B². Pronunciation of Letters (continued).

§ 29. ا *Élif*. There are four kinds of *elif* in Ottoman:

a) The *initial* or *hémzé elif*, which is a consonant, not a vowel. Like any of the initial consonants, it takes the three vowel points and letters; as: آت *ét* meat, ایت *it* dog, اوت *ot* grass (§ 38).

Note. Initial *elif* is not generally indicated in transcription, it being understood that whenever an Ottoman word begins with a vowel, in the original it begins with *elif*.

b) *Orthographic* or *vowel elif*, which stands to show only the hard *ûstûn* vowel: it is used exclusively for Turkish and foreign words; as: مال *bal* honey, پاریس *paris* Paris, أوروبا *avropa* Europe.

c) *Shortened elif*, which is written generally in the shape of ی *yé*, but pronounced short; it is used only in Arabic words; as: مولا or مولی *mévla* God, عیسا or عیسی *ee-sa* Jesus.

d) *Elongated elif*, which is found only in Arabic and Persian words; it lengthens the hard *ûstûn* vowel; as: پاشا *pasha*, آمین *āmeen*, آباد *ābad*.

§ 30. و *Vav*. There are four kinds of *vav* in Ottoman:

a) *Consonantal vav*, it has the phonetic value of *v*; as: أو *év* house, وقت *raqît* time, آلو *alév* flame.

b) *Orthographic* or *vowel vav*, which stands for the vowel *êôtré*; it is used only in Turkish and foreign words; as: یول *yol* way, لوندرا *londra* London.

c) *Elongated vav*, which lengthens the vowel *êôtré*,

and is found only in Arabic and Persian words; as: p. دوست *dōst* friend, a. ممنون *mémnoon* glad.

d) *Silent var*, which is found only in some Persian words, between the letters خ *khî* and ا *élif*, and is not pronounced; as: خواجه *khajé* teacher, خواننده *khanéndé* singer.

§ 31. ی *Yé* has three sounds:

a) *Consonantal yé*, which has the value of the consonant *y*, whether it be initial, medial or final, simple or reduplicated; as: یل *yél* wind, سیر *séyr* looking, می *méy* wine.

b) *Orthographic or vowel yé*, which stands to show only the vowel *ésré*, it is used only in Turkish and foreign words; as: قیش *qîsh* winter, دیلین *Dublin*.

c) *Elongated yé*, which is used only in Arabic and Persian words and lengthens the *ésré*; as: p. پیر *peer* old man, a. والی *valee* governor.

§ 32. ه *Hé* has three sounds:

a) *Consonantal hé*, which is a guttural and aspirated as the *h* in *horse*; as: p. هنر *húnér* skill, قهوه *qahvé* coffee.

b) *Orthographic or vowel hé*, which stands for *ûstûn*; as: آصمه *asma* vine, p. بنده *béndé* slave.

The vowel *hé*, when in the middle or at the end of words, is never joined to the next letter in writing; as: کلہ جکم *géléjéyîm*, آصمہ *asmaya*.

c) *Substitutive hé*, which is changed from ت *té*, and is found only at the end of Arabic words; as: حکایہ *hikyaîyé* for حکایۃ *hikyaîyét* story.

§ 33. ق *qaf*, ک *kéf*. The Ottoman alphabet distinguishes sharply between the hard letter *qaf* and

the soft letter *kéf*. The transliteration of this present work in accordance with the judgment of the ripest scholars, represents the ق by *q* and ك with *k*. The common people pronounce the *qaf* as *ghayn* at the beginning and the middle of words, and as *khî* at the end. The *kéf* also at the end of words is pronounced *kh* by the common people. Ex.: قوچاق *qochaq* com. *ghochakh* (brave), قان *qan* com. *ghan* (blood), قایش *qayish* com. *ghayish* (thong), كیدهجك *gidéjék* com. *gédéjékh* (he will go).

§ 34. ك *kéf* is appropriate only to soft syllables or words; it is so pronounced as to represent in Turkish four different sounds; to distinguish these four sounds the letter may be slightly modified in form. But in general, in Ottoman, the ك alone is used to express all four sounds, and the student can learn how to pronounce it only by practice.

I. The first of these four forms is called *kéf* or *kâf* (*kéfi Arabî*, Arabic *kéf*, by the grammarians); it is pronounced as *k*. Ex.: كور *kêor* blind, كتاب *kitab* book, كول *kûl* ashes.

II. The second is called *géf* or *gîaf* (*kéfi Farîsî*, Persian *kéf*, by the grammarians), and it is pronounced as hard *g*; it is sometimes distinguished by a modification in shape, thus گ. Ex.: گور *gêor* see, گول *gêol* lake, گل *gél* come.

Note. When ك represents the sound either of *k* or of *g* hard, and is followed by an *elif*, it takes before the vowel a short and incipient sound of *i*, which we have united thus *iâ*. Ex.: کاغذ *kiâghîd* paper, کامل *kiâmîl* perfect, آگاه *a-gîah* aware: not *ka-ghîd*, *ka-mîl*, *a-gah*; because ك being a soft letter cannot go with a hard vowel *a* (§§ 22, 37).

III. The third is called *saghîr kéf*, or *néf* (surd *kéf*), and is pronounced as *ng* in the words *ring*, *sing* etc.; it is a nasal *n*, and is represented by *ñ*. It is sometimes written *نڭ* with three dots over it. It is never to be found elsewhere than at the middle of Turkish words; and consequently never can be initial. Ex.: *دڭز déñiz* sea, *يالڭز yalîñiz* alone, *سڭ سڭ sênîñ* your.

IV. The fourth is called *yaf*, and is pronounced like the English *y* consonant; it is found only in Turkish words. Ex.: *دکل déyil* it is not, *اکری éyri* crooked, *بک béy* prince.

Exercise g.

قاو، کاو، آقَمَقْ، اَكَمَكْ^{1,4}، اَكَمَكْ¹، آقَمَقْ³؛ قول، گول²؛
 قار، کار؛ اَلْ¹؛ اَلْ³؛ اَلْکْ¹؛ قِوْ قِوْنِکْ³؛ بَدَهْ بَدَهْ کِزْ؛ یازدق
 یازدیکز³؛ کول¹ قول؛ کاتب¹؛ اوکود⁴؛ اوکوز¹؛ دَکِرْمَن⁴؛ بَکَمَزْ¹؛
 دَکَنَنکْ^{4,1}؛ یَکَهْ⁴؛ یَکَمَتْ⁴؛ کُونَشْ²؛ طوکوز³؛ طُقوز^{2,4}؛ گوکرته^{2,4}؛
 گوکرچین^{2,4}؛ صوکره³.

Key. Qaf élif vav ûstûn *qav*, géf élif vav ûstûn *gîav*; *aqmaq*, *ekmek*, *eymek*, *añmaq*; *qol*, *geol*; *qar*, *kîar* etc.

§ 35. ع *'ayn*. The *ayn* has no equivalent in European languages; it characterizes only Arabic words. Its phonetic value in Arabic and in the mouth of an Arab, is a harsh guttural catch or hiatus. As pronounced by a Turkish scholar the letter is either entirely silent or only the slightest hiatus is perceptible. The common people pronounce it like an *élif*, and there is no harm in pronouncing so. In this work sometimes, when necessary, the vowel sound is accompanied by the sign ع, and it is generally marked by an apostrophe. معلوم *ma'-lûm* or *ma-ع-a-lûm*, عالم *'a'-lém* or *a-ع-a-lém*.

§ 36. غ *ghayn* is represented by *gh*; as اغا *a-gha*

or com. *a-a'* sir, باغ *bagh* vineyard, اوغلان *ogh'lan* com. *o'lan*, *ou-lan* boy. After a vowel *vav* و, with the sounds *o*, *ou*, غ has very much the sound of *w*; like the *gh* of *throughout*. Thus اوغلاق *ov-laq* or *ogh-luq* kid; قوغه *qova* not *qogha* (a pail); صغوق *sorouq* not *soghoulq* cold; قوغماق *qovmaq* to expel; اوغلامق *ovalamaq* to rub.

§ 37. *Note.* In the transliteration of the foreign proper names or nouns, the hard *g*, when followed by a hard vowel, is represented by غ and not by گ. Ex.: Hugo هوغو *hou-gho*, Gladstone غلاديستون *ghladiston*, guar-dian غاردیان *ghardiyan*, gazetta غزته *ghazéta* newspaper, gas غاز *ghaz*.

§ 38. *Hémzé.* The *élif* at the beginning of words is a consonant (§ 29), which is called *hémzé* or *hémzé élif*, because naturally there is a sign of *hémzé* over the *élif*, which is not generally written. اول *ol* is originally أیت is ایت, آل is ال, أثر *é-sér* is أول.

§ 39. The combination of *hémzé élif* with a vowel *élif* (أ) is expressed by *médâ*, which is the vowel *élif* put over the consonant *hémzé élif* (§§ 29 d, 47) $\bar{a} = \bar{a}$; as: ألق = ألق *almaq*, ات *ét*, أت = أت or آت.

§ 40. But when *hémzé* is found in the middle of words, if it ends the syllable, it is like an accent or a hiatus. Ex.: تأثير *té-é'-sir* influence, مأمور *mé-é'-mour* officer.

§ 41. At the beginning of syllables it is pronounced as *y* consonant; as: قائل *qayil*, دائر *dayir*.

Note. The pronunciation of *hémzé* and the changes

it undergoes, are in accordance with the rules of Arabic Grammar.

C². Other Orthographic Signs.

a) Jezma جزم

§ 42. The letters in a syllable are either vowelled or quiescent; the first letter of any syllable is naturally vowelled, the others quiescent. The *vowelled* letters are accompanied by a vowel sign, but those which are *quiescent*, are marked with the sign (°), called Jézma. Ex.:

بَشَلِكْ *b'esh-lik*: the letters ب *b* and ل *l* are vowelled, as they are the first letters of the two syllables; ش *sh* and ك *k* are quiescent; therefore marked with Jezma.

بَرَبَرْ *bér-bér* (barber): the two ب *bés* are vowelled and both of the ر *rés* quiescent and therefore marked. مَكْتَبْ *mék-téb* (school) م *mim* and ت *té* are vowelled, ك *kéf* and ب *bé* quiescent.

§ 43. The vowel letters cannot have the mark of quiescence, as they are substituted for the vowel signs, and indicate their kind; as بالق *ba'liq* (fish), where *elif* stands for *ûstûn*, and does not need the sign.

Exercise h.

Read and write the following exercises:

I. سَاعَتْ ، لَائِيْ ، طَاوُقْ ، چَرَجُوقْ ، چَوُجُقْ ، صَاِحِبْ ،
قَاوِشْ ، چَالِشْ ، رَاِحْتْ ، چِيچَاكْ ، چِيَلِكْ ، دِيَلِكْ ، وِشْنَه ، گَنْدِي ،
گِيْتَدِي ، گِيْتَدِي ، تَخْتَه ، بَشَقَه ، كِتَابْ

Key. Sin *elif ûstûn sa*, ayn *té ûstûn at*, *sa-at*; Lam *elif ûstûn la*, yé *qaf ésré yîq*, *la-yîq*; Ti *elif ûstûn ta*, vav *qaf êotrê vouq*, *ta-vouq*: yé and vav are consonants, because they begins the syllable.

II. آخْشَامْ ، اِسْلَامْ ، اِقْرَارْ ، اِقْبَالْ ، اِثْبَاتْ ، اِسْرَافْ ، اِنْسَانْ ،

تَبْدِيل ، تَشْرِيف ، تَعْرِيف ، تَسْلِيم ، تَقْسِيم ، مَخْصُوص ، مَظْلُوم ،
مَشْهُور ، مَكْتُوب ، مَحْبُوس

Key. Elif khî ûstûn *akh*, shin élif mim ûstûn *sham*
akh-sham; *is-lam*, *iq-rar*, *iq-bal*, *is-bat*, *is-raf*, *in-san*; *téb-d'il*,
tésh-rif etc.

III. كِتَاب ، كِتَابِي ، كِتَابَه : قَيِّو ، قَيِّوِي ، قَيِّوَه : يَالِي ، يَالِيِي

يَالِيِيَه : پارِه ، پارِهِي ، پارِهِي ، پارِهِي : يَارِه ، يَارِهِي ، يَارِهِي : بابا ، باباي ، بابايه ؛
آنا ، آنای ، آنایه ؛ قناد ، قنادی ، قناده

Key. Kéf ésré *ki*, té élif bé ûstûn *tab*, *ki-tab*; kéf
ésré *ki*, té élif ûstûn *ta*, *ki-ta*, bé yé ésré *bî*, *ki-ta-bî*;
kitaba etc.

IV. شَرَبْتَجِي ، كِتَابِينِكْ ، كِتَابَجِيده ، كَبَاجِي ، خَلَوَاجِي

مَجْلَسِدِه ، مَكْتَبِدِه ، سَرْمَايِه ، خَبَرْدَار ، دَوَّلَتِي ، هَوَسْلِي ، مُطْلَقَا
باغچه ده ، يَكِجِه ده

Key. Shin ré ûstûn *shér*, bé té ûstûn *bét*, *shér-bét*,
jim yé ésré *ji*, *shér-bét-ji*; *ki-ta-bî-nûn*, *ki-tab-ji-da* etc.

§ 44. In most cases, indeed, the vowel points are not inserted, except in quotations from the Qoran, or in writing a foreign word or name, and in some poetical works. This at first causes a little embarrassment to the learner; he must accustom himself to pronounce the word as if such vowels did not exist, until he can supply them by a knowledge of the word. The difficulty will vanish by dint of a little practice.

b) Shedda تشديد

§ 45. A consonant which is to be doubled without the interposition of a vowel, is written only once, but marked with the sign ۞, which is called *shéd'da* or *tésh-deed* (strengthening). This reduplication is not a mere matter of orthography as it is in the English language; when a letter is doubled in writing, it must be doubled in pronunciation, as is done in English with the letters *d*, *l*, *n* in the words *mid-day*, *mad dog*, *full lips*, *thin nose*.

§ 46. The sign *shedda* belongs only to Arabic (700), in Turkish words the letter is simply written twice, as: صالامق *sal'-la-maq* not as صالامق. Ex.: حَدَّتْ is changed into the form حَدَّتْ *hid'dét* (anger), مِلَّتْ = مِلَّتْ *mil-lét* nation.

Exercise i.

Write and read the following exercise:

جَرَّاحٌ، حَمَّالٌ، قَزَّازٌ، صَرَّافٌ، جَلَّادٌ، مَدَّاحٌ، بَقَّالٌ، سَقَّاقٌ،
شَمَّاسٌ، دَلَّالٌ، هَمَّتْ، جَنَّتْ، حَنَّا، مُحَرَّكٌ، مُكَرَّمٌ

Key. Jim ré ûstûn *jér*, ré élif ha ûstûn *rah'*, *jér'-rah'* etc.

c) Medda مَدَّ

§ 47. This sign is called *méd'da* َ, which means long; it is put over *élif* to show that it must be pronounced with hard ûstûn *a*, and not as *e*, *i*, *o*. In Arabic and Persian words it serves to lengthen the *élif* (§§ 39, 603, 701 d); as: t. أَزْ *éz* (crush), but آز *az* is *few*; أَتْ *ét* (meat), آت *at* (horse). a. آمين *émeen* (faithful), a. آمين *a'meen* (amen).

Read and write the following exercises:

أَهْ <i>éh</i> well!	أَلْ <i>él</i> hand	أَشْ <i>ésh</i> companion
أَهْ <i>ah</i> alas	آلْ <i>al</i> take	آشْ <i>ash</i> food
أَوْْ <i>év</i> house	آيْ <i>éy</i> hallo!	أَكْ <i>ek</i> sow
آوْ <i>av</i> hunting	آيْ <i>ay</i> mouth	آقْ <i>aq</i> white

آتشْ p. آلتْ a. آباد p. آدمْ a. آلهْ

Key. Elif hé ûstûn *éh*, élif hé medda ûstûn *ah* etc.

d) Nunation تنوين

§ 48. The marks of vowels when doubled, are pronounced with the addition of the sound *n*, ْنْ *én*,

— *in*, ^u *ún*. This is called *tén-veen* i. e. 'giving the sound of *noun*'; it occurs only at the end of an Arabic word. The vowels thus doubled are spoken of as *iki ûstûn*, *iki ésré*, *iki êôtré* respectively (§§ 670, 681). Ex.:

تَ té ûstûn té: تَ or ة or آ té iki ûstûn *tén*.

د dal ûstûn dé: د dal iki ûstûn *dén*.

فَ fé êôtré fû: فَ fé iki êôtré *fûn*.

نِظَامًا، قَرْضًا، مُضَافًا، حَقًّا، حَدًّا، اُطْفَاءً، يَوْمًا، ثَانِيًا

Key. Noun ésré *nî*, zî élif ûstûn *za*, *nî-za*, *min* élif iki ûstûn *mén*, *nî-za-mén* etc.

D. Accent.

§ 49. It is difficult and wearisome to give absolute rules and their exceptions in regard to the accent in Ottoman Turkish, as it varies much. Some general rules are given in the following lines, while in all cases which cannot be included under these rules, the accent will be indicated.

I. Usually every Turkish word is accented on the last syllable; as: او *év* house, كوپك *kêô-pék'*, آغلامق *agh-la-maq'*.

II. Words with double consonants have the accent on the first consonant; as: صالامق *sal'-la-maq* to shake, a. صراف *sar'-raf* banker, ايسز *is'-siz* lonely, تقدم *té-qad'-dûm* progress.

Note. The shedda in Arabic words serves as an accent (§ 45).

III. In Persian and Arabic, the vowel letters or the Letters of Prolongation are pronounced long and are accented (§ 28); a. جاهل *jā-hil* ignorant, a. كريم *ké-reem'* merciful, p. آتش *ā-tésh* fire, a. خصوص *khou-soos'* a point, respect.

IV. In case of emphasis among words the accent is on that word which receives prominence. Ex.: 1. *Sén dîn' mû gélđiñ?* Was it *yesterday* that you came? 2. *Dîn sén' mî gélđiñ?* Was it *you* that came yesterday? 3. *Sén dîn gélđiñ' mî?* Did you *come* yesterday? (§ 66).

V. The letters *h*, *r*, when they are in the middle and at the end of words, are accented; as آلیر *a-lîr'*, الله *al'lah'*, قهوة *qah'vé* coffee (pp. 5, 8).

E. Euphony or Harmony of the Vowels.

§ 50. A very remarkable peculiarity of Ottoman is the attention paid to euphony in pronunciation, and the changes of the sounds of vowels and consonants which take place in consequence. Thus the collision of hard and soft letters in the same word is always avoided. And when one declines a word or adds a particle or letter to it, whatever be the leading letter the others must be pronounced so as to agree with it (§ 87).

§ 51. There are two simple rules of euphony in the language for the words of purely Turkish origin:

a) If the first syllable of the word contains a hard vowel, all the vowels in that word should be hard.

اولدی *ol-dou* it became, آلتی *al-tî* six, آله جغیزی *a-la-ja-ghî-mî-zî* our credit; not *ol-di*, *al-ti*, *a-lé-jé-ghî-mî-zi* etc.

b) If the first vowel be soft, then the others should be soft also. سوزی *sêo-zû* the word, کوردی *geôr-dû* he saw, الیر *él-lér* hands, گؤستره جگمز *geôs-té-ré-jé-yî-miz*; not *so-zi*, *el-lar* etc.

§ 52. *Remark:* 1. On the above principles, when one declines a word or adds a particle to it, the vowel of the syllable added is generally so pronounced that:

i comes after *a*: طامه 'طامی' *dam*, *damî*, *dama*;

i » » *é*: الیه 'الی' *él*, *éli*, *e-lé*;

ou » » *o*: قوله 'قولی' *qol*, *qolou*, *qola*;

û comes after *êô*: کورور *gêolû*, *gêorûr*;

a » » *o, ou*: چوله 'قوله' *choula*, *qola*;

é » » *u, êô*: کولش 'گولش' *gûlê^{sh}*, *gêorén*.

2. On the same requirements of euphony, in words of Turkish origin which end in ت, ق, ك these letters are changed into *y, gh, d* (§§ 88, 89).

§ 53. When a word ending in a vowel receives a grammatical ending beginning with a vowel, a hiatus results, which is practically a difficulty in pronunciation. This is very common in Ottoman. To avoid this difficulty it is necessary to insert a consonant *ی y* (see §§ 91, 284, 287, 528, 543 etc.):

آنا *ana*: آتیه *anaya*, پ. آرا *ara*: آرایش *arayish*.

§ 54^a. As a list of words supposed to be exceptions by some grammarians, we note الما *élma*, which was originally *alma* 'apple', and is still so pronounced in many places; while قهوه *qah'-vé* coffee, پیلاو *pi-lav*, کیمون *kim-yon*, لیمون *li-mon* (lemon) are not Turkish.

§ 54^b. As real exceptions to these rules are the ending of the Present tense —یور, which is always pronounced —*yor*, and the pronominal particle کی —*ki*, which is never changed (§§ 140, 319).

F. Orthography.

§ 55. As the orthography of every Arabic and Persian Ottoman word is fixed and unchangeable, it is only in pure Turkish and foreign Ottoman words that the orthography varies. The Vowel or Orthographic letters (ی, ه, و, ا) as they are called in Ottoman without any inflexible rule are added or left out arbitrarily; as: بوتون and بتون *bûtân*; قیلندی 'قلیندی' *qîlindî*, are all admissible.

§ 56. The true rule is: 1. Never introduce a vowel letter into a Turkish or foreign Ottoman word without removing a possible doubt as to pronunciation; 2. Never leave out a vowel in such a word, if by omission a doubt is created as to the pronunciation.

§ 57. The following two points must be regarded as exceptions to this rule:

a) In any syllable which is composed of two consonants, if the vowel is soft *ústûn*, none of the orthographic (vowel) letters is added; but. if it is composed of one letter *ه* *hé* is added to indicate the

vowel; as: كدى *gél-di*, بش *bésh*, ايسته مك *is-té-mék*.

b) None of the grammatical affixes take the orthographic or vowel letters; as: كدم *gél-dim*, باشار *bash-lar*, اوچلك *uch-lûk*, آلىق *al-maq*.

Note. The use of the orthographic or vowel letters is fully discussed and shown on pages 13—16.

§ 58. There are some words in Ottoman, the orthography of which is the same, but the pronunciation and meanings are different; as:

اون *on* ten; *oun* flour; *ûn* fame.

شكر *shékér* sugar; a. *shúkûr* thanks.

كوز *gêôz* eye; *gûz* autumn; *keôz* an ember.

چول *choul* sackcloth; *chéol* desert, wilderness.

قول *qoul* servant; *qol* arm; a. *qavl* word.

كورك *gévrek* biscuit; *kûrk* fur; *kûrék* shovel; *keôrûk* bellows.

كل *gél* come; *kél* scald-head; p. *gûl* rose; a. *kûll* all.

اولو *êôlû* dead; *oulou* big.

First Part.

Turkish Grammar.

درس ۱ Lesson 1.

The Definite and Indefinite Articles.

§ 59. There is no Definite Article in Turkish; all nouns, when used alone in a sentence, are usually considered as definite. Ex.: بابا *baba* the father, آنا *ana* the mother, قardash *qardash* the brother.

§ 60. The Indefinite Article is بر *bir* a, an. Ex.: بر آت *bir at* a horse, بر کویک *bir keôpék* a dog, بر قیز *bir qîz* a girl, بر آدم *bir adém* a man.

§ 61. The Adjective always precedes the noun. Ex.: گوزل *gûzél* beautiful, ای 'ای *éyi* good, کوتو *keôtú* bad, *gûzél qîz* the beautiful girl, *é-yi adém* the good man, *bir keôtú chojouq* a bad boy.

§ 62. As in English, there is no unnatural distinction of Gender in Turkish, that is to say: the names of males are masculine; those of females feminine, and those of inanimate objects, neuter. Thus: *baba* is masculine, *ana* feminine, قیز *qîz* feminine, اوغلان *ogh-lan* 'the boy' masculine. دکر *dé-ñiz* the sea, p. شهر *shé-hir* the city, کوی *keôy* 'the village', are neuter.

§ 63. The Personal Pronouns are: بن *bén* I, سن *sén* thou, او *o* he, she, it. بز *biz* we, سز *siz* you, اونلار *onlar* they.

§ 64. The *Demonstrative Pronouns* are: **بو** *bou* this, **شو** *shou* that (near by), **او** *o* that (distant).

§ 65. The Present Tense of the Turkish Substantive Verb is the following:

Affirmative Present

ایم <i>bén' im</i> I am	ایز <i>biz' iz</i> we are
سن سین <i>sén' sin</i> thou art	سز سکنز <i>siz' siñiz</i> you are
او در <i>o' dour</i> he is.	اونلر دیرلر <i>onlar' dirlar</i> they are.

Interrogative Affirmative Present.

بن می ایم ? <i>bén' mi yim?</i> (§ 53).	or	بن می ایم ?
سن می سین ? <i>sén' mi sin?</i>	»	سن می سین ?
او می در ? <i>o' mou dour?</i>	»	او می در ?
بز می ییز ? <i>biz' mi yiz?</i>	»	بز می ییز ?
سز می سکنز ? <i>siz' mi siñiz?</i>	»	سز می سکنز ?
اونلر می دیرلر ? <i>onlar' mi dirlar?</i>	»	اونلر می دیرلر ?
Am I? art thou? is he? etc.		

§ 66. As will be seen, the question is expressed by adding **می** *mi*, *mou* after the word emphasized by the question (§ 49 IV). Ex.:

بن می ایم ? <i>bén' mi yim?</i> Am I? (§ 53).
گل بیاض میدر ? <i>gûl béyaz' mî dîr?</i> Is the rose white?
بو بر گل میدر ? <i>bou bir gûl' mû dûr?</i> Is this a rose?
گل بو میدر ? <i>gûl bou' mou dour?</i> Is this the rose?

§ 67. The third person **در** is the Copula; its pronunciation, like that of **می** *mi*, is governed by the preceding vowel, and is: *dir*, *dîr*, *dour*, *dûr*, as the case may be (§ 52).

لغت‌لر *Loughétlér*, Words.

و <i>ré</i> and	او <i>év</i> the house
اوت <i>év-vét</i> yes	اوکوز <i>êo-kûz</i> the ox

قوش <i>qoush</i> the bird	آق <i>aq</i> white
a. قلم <i>qalém</i> the pen	قره <i>qara</i> black
a. هوا <i>hava</i> air, weather	قرمزى <i>qírmızı</i> red
قىز قرداش <i>qíz qardash</i> a sister	a. فقير <i>faqir</i> poor
بويوك <i>bēo-yúk</i> great	زنگين <i>zéngin</i> rich
كوچوك <i>kú-chúk</i> little	گنج <i>génj</i> young
طاغ (داغ) <i>dagh</i> mountain	صیجاق <i>síjaq</i> warm. hot
اوزاق <i>ouzaq</i> far	صغوق <i>so-vouq</i> cold (§ 36)
ياقین <i>yaqín</i> near	p. دره <i>déré</i> valley.

Note 1. These words, as well as those contained in the preceding rules, must be thoroughly committed to memory, before doing the exercise and translation.

Note 2. Those words without any mark are Turkish in origin, those with an *a* Arabic, those with a *p* Persian, and those with an *f* foreign in origin.

تعلیم Taleem, Exercise 1.

۱ بر چوجوق . چوجوق . ۲ بر قوش . قوش . ۳ او كوز . براو كوز .
 ۴ شو دره . بر دره . ۵ بر ياقين كوى . ياقين بر كوى . ۶ يوكسك
 بر طاغ . بر يوكسك طاغ . ۷ اوزاق شهر . شهر اوزاقدرد . او شهر اوزاق
 ميدرد ؟ ۸ بو بويوك طاغ . بو طاغ بويوك ميدرد ؟ طاغ بويوك ميدرد ؟ بر
 بويوك طاغ . ۹ ايو چوجوق . چوجوق ايو در . او ايو چوجوق . او چوجوق
 ايو بر چوجوقدر . ۱۰ بو آت . بر آت . آت . اى آت . بو بر آت در .
 بر اى آت . ات اى در . ۱۱ اوزاق بر شهر . بر ياقين شهر . شهر ياقين
 ميدرد ؟ شهر اوزاقدرد . ۱۲ هوا اى در . هوا صیجاق ميدرد ؟ هوا
 صغوقدر . ۱۳ قرداش و قيز قرداش زنگين درلر . قرداش ، قيز
 قرداش ، بابا و آنا ايو درلر . ۱۴ سن بويوك ميسين كوچوك ميسين ؟
 ۱۵ قره قوش (eagle) . قره طاغ (Montenegro)¹ . قره دكز (Black Sea) . آق دكز (Mediterranean) . آق بابا (vulture) . آق طاغ .

¹ Observe that a parenthesis (. . .) encloses a word to be

ترجمه ۲ *Térjémé, Translation 2.*

1. The horse. A horse. A good horse. The good horse. A horse and an ox. 2. A house. A large house. The large house. The house is large. 3. A man. The man. A white man. The white man. 4. The Black Sea. The Black Mountain. The White Sea. The White Mountain. 5. A white rose. The white rose. The red rose. 6. A bad boy. This is a bad boy. This is the bad boy. 7. The house is near. The city is far. 8. A horse, a bird and an ox. The good horse and the big ox. 9. This bird is white. Is this bird white? It is black. 10. The brother is young. He is a good man. 11. The eagle is a large bird. That bird is a beautiful eagle. 12. The Mediterranean is a great sea.

Correct the following sentences.

۱ بن ایم کوچوک . ۲ سین سن گنج . ۳ اونار درلر زنکین .
 ۴ بابا درلر ایو . ۵ آت در کوتو . ۶ او شهر در اوزاق . ۷ شهر اوزاق
 در ؟ ۸ در هوا صیجا ؟ ۹ اوت او در ^۱ . ۱۰ قوش بویوک در ؟

مکالمه *Mâkialémé, Conversation.*

سؤال *Sival, Question*

Sén zégin'mi sin?
 Qardash faqir'mi dir?
 Ogh'-lan é-yi'mi dir?
 Sén é-yi'mi sin, kéotû'mû sîn?
 Qiz qardash é-yi'mi?
 Bou dagh yûksék'mi?
 Onlar génj'mi dir?
 Siz faqir'mi siñiz?
 Aq-Déniz béoyûk'mû?
 Aq baba béoyûk bir qoush'mou
 dour?

جواب *Jéval, Answer*

Ev'vét, zégin'im.
 Ev'vét, faqir'dir.
 Ev'vét, oghlan é-yi'dir.
 Bén é-yi'yim (§ 53).
 Ev'vét, qiz qardash é-yi'bir qiz dir.
 Ev'vét, yûksék'dir.
 Ev'vét, génj'dirlér.
 Biz zégin'iz.
 Qara-Déniz' kûchûk dûr.
 Ev'vét, béoyûk bir qoush'dour.

translated, or an annotation, whereas brackets [. . .] signify "leave out".

¹ In such answers the predicate cannot be omitted. It must be *evvét, siñaq dir*.

درس ۲ Lesson 2.

The Substantive Verb.

§ 68. The Turkish Plural is formed by adding the affix *لر* to the singular. This affix is pronounced *lar*, after hard vowels, and *lér* after soft ones. Ex.:

دکنک *déynék* stick:

دکنکلر *déyneklér* sticks.

کدی *kédi* cat:

کدیلر *kédilér* cats.

کوپری *kêoprû* bridge:

کوپرلر *kêoprûlér* bridges.

قپو *qapou* door:

قپولر *qapoular* doors.

خیم *khî-sîm* relative:

خیملر *khî-sîmlar* relatives.

§ 69. Titles of respect are given to persons according to their dignity, office and occupation. افندی *éffen'di* Sir, Mr., is peculiar to clergymen and educated people. اغا *a-gha* or vulg. *a-a'*, to tradesmen, labourers and old men; it means Mr., Esq. بك *béy*, prince, is given to civil functionaries and popularly to any person of supposed distinction. Each of these titles is put after the name of the person himself, not after his family name, as in English (§ 495). Ex.: احمد افندی, احمد اغا, احمد بك *Ah'méd éffendi, Ah'méd agha, Ah'méd béy*.

§ 70. When the subject is a pronoun it is often omitted (§ 120). Ex.: بن ایوایم *bén éyi'yim* or ایوایم *éyi'yim* I am well; سز تنبل سکز *siz ténbél' sîñiz* or تنبل سکز *ténbél' sîñiz* you are idle.

§ 71. In Turkish, as in English, the adjective precedes the noun, and never varies, being the same whether it qualifies a singular or a plural substantive, a masculine or a feminine noun. Ex.: کوزل چیمک *gûzél chichék* beautiful flower: کوزل چیمکلر *gûzél chichéklér*

beautiful flowers; *آغاج بویوک* *bêdyûk a-ghaj* a big tree: *بویوک*
آغاجلر *bêdyûk aghajlar* big trees.

§ 72. The Negative of the Present Tense of the Substantive verb is as follows:

Negative Present.

دکل ایم or دکل اینز *dâyil'im*, دکل اینز or دکل اینز *dâyil'iz*.
 دکل سین » دکل سکز *dâyil'sin*, دکل سکز » دکل سکز *dâyil'siñiz*.
 دکل در » دکل درلر *dâyil'dir*, دکل درلر » دکل درلر *dâyillér*.

I am not, thou art not, he is not, etc.

Interrogative Negative Present.

دکل می ایم? or دکل می ایم? *dâyil'mi yim?*
 دکل می سین? » دکل می سین? *dâyil'mi siñ?*
 دکل می در? » دکل می در? *dâyil'mi dir?*
 دکل می اینز? » دکل می اینز? *dâyil'mi yiz?*
 دکل می سکز? » دکل می سکز? *dâyil'mi siñiz?*
 دکل می درلر? » دکل می درلر? *dâyil'mi dirlér?*

Am I not? art thou not? is he not? etc.

Note. It is very useful for the learner to conjugate the adjective with the verb and to write the latter in both its forms, the full and the abbreviated ones; as:

or یورغون در، یورغونسین or یورغون سین، یورغونم or یورغون ایم
 ' یورغون دکل: یورغونیسین، یورغونیم? or یورغون می ایم? : یورغوندر
 etc. یورغون دکلدر

Words.

! خیر! خیر! *khayr' no!*

t. ! اوت *év'vét yes!*

qon-shou' neighbour قوکشو

p. dūshmén' enemy دشمن

p. dost friend دوست

! خیر افندم! *khayr' éffëndim! No,*
 Sir! [Sir!]

! اوت افندم! *év'vét éffëndim! Yes,*

yapraq' leaf یاپراق

p. bah'-jé¹ garden باغچه

a-da island آله

¹ This is the common pronunciation, the correct pronunciation is: *khas'-ta, ikh'-ti-yar, khosh'-noud, bagh'-ché* (p. 8).

a. عسکر *askér* soldier

قهوه *qah've* coffee

ویر *vér'* give

آرتین *Artin* Pascal

دپه *tépé, dépé* hill

صو *sou* water

a. حاضر *hazîr'* ready, present

یشیل *yêshil'* green

پک *pék* very

یورغون *yorghoun'* tired

جومرد *jêdmêrd'* generous

a. p. طمعکار *tama'kiâr* avaricious

p. تازه *tazé* fresh

چالیشان *chalishqan* diligent

اختیار *ih'ti-yar¹* old (age)

p. خشنود *hosh'-noud¹* content, happy

p. خسته *hasta'¹* sick

پک ایو *pék éyi* very well!

۳. Exercise 3. تعلیم

۱ فقیرمیسین؟ زنکین میسین؟ — بن فقیردکلم؛ اختیار آدم فقیر در. ۲ کوزل دیه‌لر، یوکسک طاغیر، بویک اطه‌لر و یشیل یاپراق‌لر. ۳ زنکین قوکشولر، فقیر دوستلر و بر اختیار عسکر. ۴ بر تازه صو و قهوه ویر! — صو تازه در، قهوه تازه دکلدرد. ۵ یاپراق یشیل می در، قیرمیزی میدرد؟ — افندم! یاپراق یشیل در، قیرمیزی دکلدرد. ۶ چوجوق‌لر تنبل می در؟ — خیر افندم! چوجوق‌لر تنبل دکلدردلر، چالیشان درلر. ۷ عسکر اختیار می کنج می؟ — افندم! عسکر پک اختیار و خسته در. ۸ او جومرد دوست پک خسته در. ۹ بر تنبل دکاز، چالیشان اینز. ۱۰ سن پک تنبل سین. — بن تنبل دکلم، تنبل سن سین. ۱۱ خیر افندم! تنبل شو یورغون قونشودر. ۱۲ احمد افندی دوست و خصم در، دشمن دکلدرد. ۱۳ آرتین (Artin) بک قونشو و دوست در. ۱۴ قهوه حاضر میدرد، دکلمیدرد؟ — اوت افندیلر! قهوه و صو حاضر در. ۱۵ جورجی بک خسته میدرد؟ — خیر افندم! خسته دکل یورغوندر.

¹ See the Note page 32.

Translation 4. ترجمه ۴

1. Little hills. Red flowers. The green leaves and the beautiful gardens. 2. Is not the house large? — Yes, Sir, it is large. 3. The islands are small. That island is not small. 4. The coffee is very good. It is not ^{3(a)} ₁very ₂good ₄coffee. 5. The gardens and the trees are very nice. 6. Is the coffee ready? — No, Sir! 7. Are you ready? — Yes, gentlemen! I am ready. 8. Who is Mr. Charles? — He is a good neighbour. 9. Is the water fresh? — No, Sir, it is not fresh. — Give (a) fresh water. 10. Is the garden very far? — No, Sir, it is not very far, it is near. 11. Ahmed Bey is a good soldier. 12. He is a generous man. 13. That gentleman is not avaricious. 14. Master Georgie is very young.

To be corrected.

۱ دکلمیدر احمد افندی پک جومرد؟ — خیر! احمد افندی در طمعکار پک. ۲ اگا آرتین پک کوزل بر آدم در دکل. ۳ اونلر کوزلر آدملر درلر. ۴ یشیلر یاراقلر، بیوکلر باغچه لر. ۵ سین می سن حاضر؟ ۶ دکل بن حاضر؟ ۷ درلر می دکل چوجوقلر چالیشقان؟

Conversation. مکالمه

<i>Jéva</i> Answer جواب	<i>Sival</i> Question سؤال
اوت افندم، پک جومردم.	افندی! جومرد میسکز؟
خیر افندم، خسته دکلدرد.	عسکر خسته میدر؟
ای در افندم.	چوجوق خسنه می ایو می؟
خیر افندم، یوکسک دکلدرد.	او طاغ پک یوکسک می؟
خیر! دپه کوچوک بر طاغ در.	دپه بویوک بر طاغ میدر؟
اوت! طاغ بر بویوک دپه در.	طاغ بویوک بر دپه میدر، دکلمیدر؟
خیر افندم! ایو قهوه حاضر دکل، صو حاضر.	ایو قهوه حاضر میدر؟
اوت افندم! پک خسته در.	جومرد دوست خسته می؟

او کوزل اولر قیرمیزی می؟ خیر افندم! بیاض در.
او اوغلانلر کوزل میدرلر؟ اوت! کوزل و چالیشان درلر.

درس ۳ Lesson 3.

The Substantive Verb. (Continued.)

§ 73. The Preterite or Past Tense of the Substantive Verb is as follows:

ben' idim I was	biz' idik we were
sén' idiñ thou wast	siz' idiñiz you were
o' idi he was	onlar' idiler they were.

The Negative Past Tense.

ben déyil' idim	biz déyil' idik
sén déyil' idiñ	siz déyil' idiñiz
o déyil' idi	onlar déyil' idiler.

I was not, thou wast not, he was not, etc.

The Interrogative Forms of the Same.

Bén' mi idim? sén' mi idiñ? o' mou idi?
Biz' mi idik? siz' mi idiñiz? onlar' mi idiler?
Was it I? was it thou? etc.

Bén déyil' mi idim? sén déyil' mi idiñ? o déyil' mi idi?
Biz déyil' mi idik? siz déyil' mi idiñiz? onlar déyil' mi idiler?
or déyil'ler miyidi?
Was it not I? was it not thou? etc.

§ 74. The Numerals are used just like all other adjectives. Like them, they precede the noun. The noun qualified by cardinals always remains in the singular (§ 71). Ex.: برآدم bir adém a man, ایکی چوجوق iki chojouq two boys.

ایکی iki two

آلتی altî six

اوج úch three

یدی yédi seven

درت dêort four

سکیز sékiz eight

بش bésh five

طقوز doqouz nine

اون *on* tenاون بر *on bir* elevenاون ایکی *on iki* twelve, etc.

§ 75. The English word “half” is expressed in two ways, by یاریم *yarîm* and by بوچوق *bouchouq* (§ 207). *Yarîm* is used before a noun like an adjective: یاریم کون *yarîm gûn* half a day, یاریم ساعت *yarîm sa’at* half an hour, یاریم الما *yarîm elma* half an apple.

Bouchouq is always used in connexion with a number. Ex.: ایکی بوچوق *iki bouchouq* two and a half, اوچ بوچوق ساعت *ûch bouchouq sa’at* three hours and a half, آلتی بوچوق کون *altî bouchouq gûn* six days and a half.

§ 76. The English phrase “there is, there are” etc. is expressed in Turkish by وار¹ *var* ‘there is, exists’: its negative being یوق *yoq* ‘there is not’ (§ 126 a).

وار در *var, var dîr* there is,

یوق، یوقدر *yoq, yoq dour* there is not.

وار ایدی *var idi, varîdî* there was,

یوق ایدی *yoq idi* there was not.

بر کتاب وار (در) *bir kitab var (dîr)* there is a book,

بر کتاب وار ایدی *bir kitab var îdî* there was a book.

بر کتاب یوق، بر کتاب یوقدر *bir kitab yoq, bir kitab yoq dour* there is not a book,

بر کتاب یوق ایدی *bir kitab yoq îdî* there was not a book.

§ 77. The *Locative case* is made by the addition of ده *dé, da* to the end of the word (§ 84). Ex.: اوده *évde* in the house, کتابده *kitabda’* in the book,

¹ The word *var* is called the Verb of Existence and Non-existence, or Verb of Presence and Absence by some European Grammarians, but there are no such *verbs* in Turkish.

باغچه ده *bah'-jé-dé* in the garden. *Evdé bir adém var*, — *dir*, there is a man in the house.

او کتابده تصویرلر وار در *o kitabda tasvirlér' var dir*, there are pictures in that book.

باغچه ده چیچک یوقدر *Bah'-jéde chichék yoq' dour*, there are no flowers in the garden.

باغچه ده بر کل وار ایدی *Bah'-jéde bir gúl' var idi*, there was a rose in the garden.

بر کوزل و بویوک اوده ایدک *Bir gúzél vé béöyúk' évdé idik*, we were in a nice [and] big house.

§ 78. In asking the hour, it is said:

قاجدر؟ ساعت *sa-at qach'dir?* What o'clock is it?

ساعت ایکدر *sa-at iki'dir*, it is two o'clock.

But قاج ساعتدر *qach' sa-at dir?* means: How many hours are there?

ایکی ساعتدر *iki' sa-at dir*, there are two hours.

Sa-at means also 'a watch': اسکی بر ساعت *és-gi' bir*

sa-at an old watch, بر آلتون ساعت *bir altoun' sa-at* a gold watch.

لغتler Words.

p. سیاه *si-yah'* black

a. بیاض *béyaz* white

ایری *i-ri* large, big

اوقاق *oufaq* small

یئگی *yé-ni* new

اسکی *és-gi* old

چوق *choq* much, many

آز *az* few, *bir az* a little

صاری *sarî* yellow

کیم؟ *kim?* who?

قاج؟ *qach?* how many?

بر قاج *bir qach* some

سود *sûd* milk

a. شراب *sharab* wine

p. میوه *méyvé* fruit

a. مکتب *méktéb* school

Prop. names. a. حسن *Hasan*

a. کریم *kérîm* Grace.

تعلیم Exercise 5.

۱ باغچه ده ایری آغاجلر و آغاجلرده کوزل میوهلر و یشیل

یایراقلر وار در . ۲ اوده بویوک برکدی و اوقاق برکویک وار ایدی .

۳ کوچوک چوجوقلر باغچه ده وبیوک چوجوقلر اوده درلر. ۴ چالیشقان اوغلانلر مکتبه و تنبللر طاغده درلر. ۵ دوستلره دوست اینر و دشمنلره دشمن اینر. ۶ پدر، والده و خصملر اوده دکلر می؟ (دکلیدرلر؟) — خیر افندم! پدر و والده اوده درلر. خصملر اوده دکلدرلر. ۷ ایو دکلر، ایو دکل درلر. ایو دکلیدرلر؟ ایو ایدیلر. — خیر! ایی دکل ایدیلر. ۸ قهوه سیاه، سود بیاض و شراب قیرمیزی در. ۹ کوچوک کدی سیاه میدر؟ — خیر افندم! بیوک کدی سیاهر؛ کوچوک کدی صاری در. ۱۰ باغچه لرده صاری، بیاض، قیرمیزی چیچکلر وارددرلر. ۱۱ اوده کیم وار؟ — اوده آدم یوقدر. ۱۲ ساعت قاچدر؟ — ساعت بر بوچوقدر. ۱۳ ساعت درت دکل می ایدی؟ — خیر بکم! درت بوچوق ایدی، درت دکل ایدی. ۱۴ بو ساعت ایی میدر، کوتو میدر؟ خیر بکم! بو ساعت کوزل بر آلتون ساعت در.

ترجمه ۶ Translation 6.

1. Was he sick? — No, Sir (*Bé-yim*), he was not sick; the soldier was very sick. 2. Is Ahmédy Bény at home? — No, Sir, he is in the garden. 3. Who is there at home? — Hassan Effendi is at home. 4. Seven days and nine hours. Eight and [a] half days. 5. Was the coffee hot? — Yes, Sir, the coffee and the milk are hot; they are not cold. 6. Who is this young gentleman? — He is Kérím Effendi. 7. Three and seven are ten; five and six are eleven. 8. There are twelve hours in a day. 9. Aq-Shéhîr, Esgi-Shéhîr and Yéni-Shéhîr are large [and] fine cities. 10. How many islands are there in the Mediterranean Sea? 11. How many islands are there in the Black Sea? — There are two [or] three bad islands.

To be corrected.

۱ آق دکیزده چوق یوق وار بیوکلر و کوزلر آطه لر. ۲ بش یاریم ساعت در. ۳ ساعت قاچ وار؟ — ساعت اون ایکی یاریم وار.

ساعت بوچوقدر . ۴ در بر ایی چوجوق اوده ؟ ۵ باغچه ده در یوق
سوک بر آغاج . ۶ سن دکلسین بر ایی چوجوق .

مکالمه Conversation.

Selam سلام Salutation

Sabah'lar khayr' olsoun!	Good morning!
Akh'shamlar khayr' olsoun!	Good evening!
Vaqitlar khayr' olsoun!	Good day!
Na'sil siñiz, éyi'mi siñiz?	How do you do?
Eyi'yim, téshék'kûr édérım.	I am well, thank you!
Siz na'sil siñiz, éyi'mi siñiz?	How are you? are you well?
Choq'éyiyim éfféndim.	I am very well, Sir!
El-ham'dûl-lah' éyi'yim.	Thank God, I am very well.
Rija'édérım, otourouñouz'.	Please take a seat.
Théshék'kûr édérım.	Thank you!
Bouyou'rouñ éfféndim, otou'rouñ.	Come in, Sir; take a seat.
Hassan' Effendi, néréde siñiz?	Mr. Hassan, where are you?
Bouyou'rouñ éfféndim!	Yes, Sir.
Géjélér khayr' olsoun!	Good night!
Hosh' géldiñiz.	You are welcome.

درس ۴ Lesson 4.

احوال اسم Declension of Nouns.

§ 79. There are two numbers in Turkish: Singular and Plural; and six cases, expressing the different relations of words to each other; namely: the Nominative, Genitive, Dative, Accusative, Locative and Ablative cases.

§ 80. The Nominative case (or the Subject) answers to the questions: *who?* or *what?* کیم *kim?* نه *né?* as the subject of the verb; as: Who is learning? — The boy اوغلان *ogh'lan*.

§ 81. The Genitive (or Possessive) case answers to the questions: *whose?* or *of which?* کیمک *kimin?* نهك *nehk*

nénîn. Ex.: Whose book? — The boy's book اوغلانک *oghlanîñ¹ kitabî*.

§ 82. The Dative answers to the questions: *to whom?* *to which?* کیمه *kimé?* نه یه *né-yé?* Ex.: To whom shall I give it? — To the boy اوغلانه *oghlanâ*.

§ 83. The Accusative (or Objective case) marks the object of an action, and answers to the questions: *whom?* or *what?* کیمی *kimi?* نه یی *néyi?* Ex.: Whom or what do you see? — I see the boy, the house اوغلانی *ogh-lanî¹*, اوی *évi¹*.

§ 84. The Locative answers to the questions: *where?* *wherein?* نه ده *néredé?* Ex.: Where is the boy? — He is in the school مکتبه *méktébdé*.

§ 85. The Ablative answers to the questions: *from whom?* *from what?* کیمدن *kimdén?* نه دن *nedén?* Ex.: From whom did you take this book? — From the boy اوغلاندان *oghlandan*.

§ 86. There is only one declension in Turkish, with four variations:

First Form.

§ 87. The first form comprehends all nouns ending in consonants (except ک *k*, and ق *q*):

a) Nouns ending in soft syllables.

Singular مفرد <i>Múfréd'</i>		Plural جمع <i>Jém'</i>	
N. پدر <i>pédér'</i>	} father the	پدرلر <i>pédérler'</i>	} fathers the
G. پدرک <i>pédérîñ'</i> of		پدرلرک <i>pédérlerîñ'</i> of	
D. پدره <i>pédéré'</i> to		پدرلره <i>pédérleré'</i> to	

¹ The Genitive and the Accusative do not always take the terminations *-îñ*, *-i*. These are required only when the noun in

A.	پدری <i>pédérî'</i>	} the father.	پدرلری <i>pédérlérî'</i>	} the fathers.
L.	پدرده <i>pédérdé'</i> in		پدرلرده <i>pédérlérdé'</i> in	
A.	پدردن <i>pédérdén'</i> from		پدرلردن <i>pédérlerdén'</i> from	

b) Nouns ending in hard syllables.

N.	طاش <i>tash'</i>	} the stone.	طاشلر <i>tashlar'</i>	} the stones.
G.	طاشك <i>tashîñ'</i> of		طاشلرك <i>tashlarîñ'</i> of	
D.	طاشه <i>tasha'</i> to		طاشلره <i>tashlara'</i> to	
A.	طاشی <i>tashî'</i>		طاشلری <i>tashlarî'</i>	
L.	طاشده <i>tashda'</i> in		طاشلرده <i>tashlardâ'</i> in	
A.	طاشدن <i>tashdan'</i> from		طاشلردن <i>tashlardân'</i> from	

c) Nouns ending in syllables which have the hard vowels *ou* or *o* in them.

N.	موم <i>moum'</i>	} the candle.	مولر <i>moumlar'</i>	} the candles.
G.	مومك <i>moumoun'</i> of		مولرك <i>moumlarîñ'</i> of	
D.	مومه <i>mouma'</i> to		مولره <i>moumlara'</i> to	
A.	مومی <i>moumou'</i>		مولری <i>moumlarî'</i>	
L.	مومده <i>moumda'</i> in		مولرده <i>moumlardâ'</i> in	
A.	مومدن <i>moumdan'</i> from		مولردن <i>moumlardân'</i> from	

d) Nouns ending in syllables which have the soft vowels *êo* or *û* in them.

N.	سود <i>sûd'</i>	} the milk.	سودلر <i>sûdlér'</i>	} the milks.
G.	سودك <i>sûdûñ'</i> of		سودلرك <i>sûdlérîñ'</i> of	
D.	سوده <i>sûde'</i> to		سودلره <i>sûdléré'</i> to	
A.	سودی <i>sûdû'</i>		سودلری <i>sûdlérî'</i>	
L.	سودده <i>sûddé'</i> in		سودلرده <i>sûdlérdé'</i> in	
A.	سوددن <i>suddén'</i> from		سودلردن <i>sudlérdén'</i> from	

the Genitive or Accusative is definite. When the *-îñ* or *-i* is omitted, the Genitive or Accusative is the same as the Nominative in form (§§ 109, 251). When the Indefinite form of these two cases is to be described, it is styled by some Orientalists the Nominative form of the Genitive or Accusative. But the indefinite forms of those two cases are called by the native grammarians simply Nominative.

Second Form.

§ 88. The second form of declension comprises all consonants ending in ق *q*. The difference from the first declension is this, that ق *q* is changed into غ *gh*, whenever it is followed by a vowel (§ 52, 2). Ex.: بالی *ba-liq*: here ق *q* is not followed by a vowel, because it stands at the end of the syllable. بالیه *ba-li-qa*: here the third syllable begins with ق *q* and is vowelled, therefore it changes into غ *gh*, thus we have بالیه *ba-li-gha*. This change takes place in the Genitive, Dative and Accusative cases: in the Locative and Ablative cases and in the plural the ق *q* remains unchanged, because in those cases *q* is not followed by a vowel.

Note. In Arabic and Persian words and in all words borrowed from foreign languages, the ق *q* remains unaltered.

Singular مفرد *Mûfréd'*Plural جمع *Jém'*

N. بالی <i>ba-liq</i>	} the fish.	باللر <i>ba-liq-lar</i>	} the fishes.
G. بالیغ <i>ba-li-ghîñ</i> of		باللرک <i>ba-liq-la-rîñ</i> of	
D. بالیه <i>ba-li-gha</i> to		باللره <i>ba-liq-la-ra</i> to	
A. بالیغ <i>ba-li-ghî</i>		باللری <i>ba-liq-la-rî</i>	
L. بالیده <i>ba-liq-da</i> in		باللرده <i>ba-liq-lar-da</i> in	
A. بالیدن <i>ba-liq-dan</i> from		باللردن <i>ba-liq-lar-dan</i> from	

The fire-place

اوجاق^۰ اوجاغک اوجاغه اوجاغی اوجاغده اوجاقدن
o-jaq^۰ o-jaq^۰ o-ja-gha o-ja-ghî o-ja-ghîñ o-jaq.

The boy

چوجوق^۰ چوجوغک چوجوغه چوجوغی
cho-jouq^۰ cho-jou-gha cho-jou-ghouñ cho-jouq
 چوجوقده چوجوقدن
cho-jouq-da. cho-jouq-dan

Third Form.

§ 89. The third form contains all the soft syllabled nouns ending in ك *k*. The letter *kéf* is changed into *yaf*, because it is vowelled: that is, when the syllable would otherwise begin with ك *k*, the *k* is changed into *y*. Ex.: اوردك *êor-dék*: here ك *k* is not vowelled, it is at the end of the second syllable. اوردكه *êor-dé-ké* is wrong, for the last syllable would begin with ك *k*; therefore the *k* must be changed into *y*, اوردكه *êor-dé-yé* (§ 52, 2). This is noticed only in the pronunciation, as there are no different forms for *kéf* and *yaf* (§ 34).

In the plural and in the Locative and Ablative cases *k* is unchangeable, as a vowel does not immediately follow the *k* (§ 88).

Singular مفرد *Múfréd'*

- N. اوردك *êor'-dék* the duck
 G. اوردكك *êor'-dé-yiñ* of the duck
 D. اوردكه *êor'-dé-yé* to the duck
 A. اوردكى *êor'-dé-yi* the duck
 L. اوردكده *êor'-dék-dé* in the duck
 A. اوردكدن *êor'-dék-dén* from the duck.

Plural جمع *Jém'*

- N. اوردكلر *êor'-dék-lér* the ducks
 G. اوردكلرك *êor'-dék-lériñ* of the ducks
 D. اوردكلره *êor'-dék-lé-ré* to the ducks
 A. اوردكلري *êor'-dék-lé-ri* the ducks
 L. اوردكلرده *êor'-dék-lér-dé* in the ducks
 A. اوردكلردن *êor'-dék-lér-dén* from the ducks.

The bread

- اكنك اكنكك اكنكه اكنكى اكنكده اكنكدن
ék-mék ék-mék ék-mé ék-mé ék-mé ék-mé
ék-mék-dén ék-mék-dé ék-mé-yi ék-mé-yé ék-mé-yiñ ék-mék.

The whistle

دودوکی	دودوکه	دودوکک	دودوک
<i>dû-dû-yû</i>	<i>dû-dû-yé</i>	<i>dû-dû-yûñ</i>	<i>dû-dûk</i>
	دودوگدن	دودوگده	
	<i>dû-dûk-dén</i>	<i>dû-dûk-dé.</i>	

Note. یوک *oq* arrow, طوق *toq* satiated, قرق *qîrq* forty, یوک *yûk* load, کوک *kêk* a root, are exceptions to the above rules, as they do not change *q* into *gh*, and *k* into *y*.

Fourth Form.

§ 90^a. The fourth form comprises all nouns ending in the vowel letters او و ی. In the singular, the Genitive is formed by adding نك *-niñ*; in the Dative *-yé* is added to the Nom., in the Acc. یی *-yi* (§ 53). No change takes place in the remaining cases or in the plural (§§ 88, 89).

§ 90^b. When a word ending in a vowel receives a grammatical ending beginning with a vowel, a hiatus results, which is practically a difficulty in pronunciation. This is very common in Turkish (§ 53). To avoid this difficulty it is usual to insert a consonant ی *y* (and only in the Genitive ن *n*. This is really the retention of part of the original genitive termination *-niñ*).

Singular مفرد <i>Mûfréd'</i>	Plural جمع <i>Jém'</i>
N. آنا <i>a-na</i>	آنالار <i>a-na-lar</i>
G. آناک <i>a-na-niñ</i> of	آنالارک <i>a-na-la-rîñ</i> of
D. آنایه <i>a-na-ya</i> to	آنالاره <i>a-na-la-ra</i> to
A. آنایی <i>a-na-yî</i>	آنالاری <i>a-na-la-rî</i>
L. آناده <i>a-na-da</i> in	آنالارده <i>a-na-lar-da</i> in
A. آنادان <i>a-na-dan</i> from	آنالاردن <i>a-na-lar-dan</i> from

the mother.

the mothers.

The cat

کدیدی	کدیده	کدی یی	کدی یه	کدینک	کدی
<i>ké-di-dén</i>	<i>ké-di-dé</i>	<i>ké-di-yî</i>	<i>ké-di-yé</i>	<i>ké-di-niñ</i>	<i>ké-di.</i>

The well

قویوی	قویویه	قویونک	قویو
<i>qou-you-you</i>	<i>qou-you-ya</i>	<i>qou-you-noun</i>	<i>qou-you</i>
	قویودن	قویوده	
	<i>qou-you-dan</i>	<i>qou-you-da.</i>	

The hill

دپەدن	دپەده	دپەنی	دپەیه	دپەنک	دپە
<i>de-pé-dén</i>	<i>dé-pé-dé</i>	<i>dé-pé-yi</i>	<i>dé-pé-yé</i>	<i>dé-pé-niñ</i>	<i>dé-pé.</i>

The water

صودن	صوده	صوی	صویه	صویک	صو
<i>sou-dan</i>	<i>sou-da</i>	<i>sou-you</i>	<i>sou-ya</i>	<i>sou-youñ</i>	<i>sou.</i>

Note 1. Singulars ending in the vowel *o* -*é* do not join this letter to the sign of the plural or the endings of cases (§ 32 b).

Note 2. The word *sou* صو forms its Genitive irregularly.

تعلیم Exercise 7.

Decline the following words, writing them in Turkish characters: and also indicate their pronunciation in English characters, with their meanings.

بابا 'قارداش' طاع 'باش' آغاج 'باغچه' قیز 'آخشام' دره ' افندی ' آغا ' بك ' بوچوق ' قهوه ' چوق ' کوچوك ' بوبوك ' ياپراق ' قره ' صیجاق ' صغوق ' *franq a franc* فرانق ' *déymék* a stick ' دکنک ' *keôy* village کوی .

Translate into English.

۱ اوج کون ' اوج کوندن ' بش فراقه ' آلتی آغاجی . ۲ یدی
 ۳ کوچوک بر کدی یی ' اوشامده ' ايو بر باغچه یی ' کوزل بر قیزه . ۴ آق دکیزی ' قیرمیزی چیچکلری .
 ۵ چوقلردن ' چوغی . آزدن ' آزه . ۶ کوزللیری . کوتولردن ' قویورده .
 ۷ قهوه یی ' قهوه دن . قیزلرده . ۸ چوجوقلره . کتابی ' کتابدن .
 ۹ *(sorou-gha)* صغوغه ' صیجاغه ' کوچوک . ۱۰ اوقه ' اوقدن ' آلدن '

الى . ۱۱ كويه ' كويده كويلردن . درددن ' ديهدن ' ياپراقلردن ' ياپراقلى .

ترجمه ۸ Translation 8.

1. The mountains; of the mountains; to the mountains; from the mountain. 2. Four [or] five trees; on the three trees; of the good tree, of the good trees, from the good trees. 3. Give the book (acc.) to the big [one]. From the big [one]. 4. In the valley, to the valleys. The valleys are green. 5. ^۱I saw ^۲the green hills, ^۳the black mountains ^۴and ^۵the white flowers ^۱from the village. 6. In the hot, to the hot; the hot (acc.); the hot (nom.). 7. ^۲I saw ^۱the gentlemen (acc.); to the gentleman; of the gentlemen; on the gentleman. 8. The green leaf (acc.); on the green leaves; on many green and nice leaves. 9. Of the coffee; in the coffee; from the coffee. To the coffee-houses (*qah'véléré*). 9. From the hot; from the cold; from the little and on the great. 10. To the great men. 11. To the white and the black (acc.). 12. To five francs.

Correct the following words.

۱ صونك : آتانه : بابايدن : بيوغدن : كوچوكى : *ku-chu-kû*
 صويدن . ۲ آغايك : قرداشيك : صيجاغلر : ياپراغدن . ۳ ياپراقك
 قونشويك . اوغى the arrow طوغه . ۴ فرانغه : فرانغى : بوچوقه :
 درهنى ' درهيك .

مکالمه Conversation.

Hoshja qalîñ éfféndim.
 Hosh géldiñiz, séfa géldiñiz.
 Sélam séôylé.

Pédéré choq sélam séôylé.

Bash ûstûné éfféndim.

Good bye, Sir!
 You are welcome.
 Give my salutations (to the home circle).
 Give my salutations to your father.
 Very well, Sir.

درس ۵ Lesson 5.

کنایات The Pronouns.

§ 91. Turkish Pronouns are divided into seven classes:

1. Personal, 2. possessive, 3. adjectival, 4. demonstrative, 5. reflexive, 6. indefinite and 7. interrogative pronouns.

1. Personal Pronouns. ضمیر شخصی

§ 92. They are: بن *bén*, سن *sén*, او *o*, کندی *kéndi*.

They are declined as follows:

*First Person.*Singular مفرد *Mûfréd'*Plural جمع *Jém'*N. بن *bén* Iبز *biz* weG. بنم *bénim* myبزم *bizim* ourD. بکا *ba-ña* to meبزه *bizé* to usA. بنی *bé-ni* meبزی *bizi* usL. بنده *béndé* in meبزده *bizdé* in usA. بدن *béndén* from me.بزدن *bizdén* from us.*Second Person.*N. سن *sén* thouسز *siz* youG. سنک *sé-niñ* thyسزک *siziñ* yoursD. سکا *sa-ña* to theeسزه *sizé* to youA. سنی *sé-ni* theeسزی *sizi* youL. سنده *sén-dé* in theeسزده *sizdé* in youA. سندن *sén-dén* from thee.سزدن *sizdén* from you.*Third Person.*Singular مفرد *Mûfréd'*N. او *o*

he she, it

G. آنک *onouñ, anıñ* his, hers, its

- D. آکا 'اوکا o-na', a-na' } to him, him
 | to her, to it
 A. آئی 'اونی o-nou', a-nî him, her
 L. آنده 'اونده on-da', an-dé in him
 A. آندن 'اوندن on-dan', an-dén from him.

Plural جمع Jém'

- N. آنلر 'اونلر onlar, anlér them
 G. آنلرك 'اونلرك onlarîñ, anlérîñ of them
 D. آنلره 'اونلره onlara', anléré to them
 A. آنلری 'اونلری onlarî', anlérî them
 L. آنلرده 'اونلرده onlarda', anlérdé in them
 A. آنلردن 'اونلردن onlardan', anlérdén from them.

Reflexive form of the Third Person.

Singular مفرد Múfréd'

Plural جمع Jém'

N. کندی kéndi	} himself.	کندیلر kéndilér	} themselves.
G. کندینك kéndiniñ of		کندیلرك kéndilérîñ of	
D. کندینه kéndiné to		کندیلره kéndiléré to	
A. کندینی kéndini		کندیلری kéndiléri	
L. کندنده kéndindé in		کندیلرده kéndilérdé in	
A. کندندن kéndindén from		کندیلردن kéndilérdén from	

§ 93. The English conversational form of address is 'you'; in Turkish, however, there are two forms: *sén* and *siz*. *Sén* is employed in addressing parents, near relatives, children, servants, pupils, and intimate friends, such as would be addressed by their Christian names in England. *Siz* is used in addressing strangers, or mere acquaintances (§ 494).

§ 94. Instead of *biz* and *siz* their double plural بزلر 'بزلر bizlér, sizlér are sometimes used in all the six cases. This cannot be expressed in English. They are even used, out of politeness, instead of *bén* and *sén*.

2. Possessive Pronouns. ضمير اضافی

§ 95. The Possessive Pronouns of the Turkish language do not really correspond to those of the English, but are merely possessive affixes. Possessive affixes are used instead of the English possessive pronouns. They consist of syllables added at the end of nouns. They have the value of pronouns, and cannot stand alone.

§ 96. The possessive affixes are the following:

مـ	Sing. I. person my	مز	Plur. I. person our
كـ	» II. » thy	كز	» II. » your
یـ	» III. » his.	لری	» III. » their.

Ex.: Sing.	الم <i>elim</i>	الك <i>eliñ</i>	الى <i>é-li</i>
	my hand,	thy hand,	his hand;
Plur.	المنز <i>é-limiz</i>	الكز <i>é-liñiz</i>	اللى <i>él'-léri</i>
	our hands,	your hands,	their hands.

§ 97. The pronunciation of the Possessive Affixes varies in the following way (§ 52):

1. If the word to which they are added end in a consonant, the affixes are pronounced: *im*, *iñ*, *i*; *imiz*, *iñiz*, *léri*, as in the above.

2. If the preceding predominant vowel in the word be *ou* or *o*, although written in the same way, they are pronounced: *oum*, *ouñ*, *ou*; *oumouz*, *ouñouz*, *larî*. Ex.: قوشم 'قوشك' قوشى 'قوشك' قوشمز 'قوشكز' قوشلری 'قوشكز' *Qoushoum*, *qoushouñ*, *qoushou*; *qoushoumouz*, *qoushouñouz*, *qoushlarî*. My bird etc.

3. If the word end in a vowel, they have then only the value of the letters *m*, *ñ*, *si*; *miz*, *ñiz*, *léri*. Ex.: انام 'اناك' اناسى 'انامز' اناكز 'انالى' *Anam*, *anañ*, *anasî*; *a-namîz*, *a-nañîz*, *a-nalarî*. My mother etc.

4. If the predominant vowel in the word be *eo*, *û*, the vowel of the affix is pronounced *û*, to agree with it; as: كوزم 'كوزك' كوزى 'كوزمز' كوزكز 'كوزلری' *Geô-zûm*,

gêo-zûñ, gêo-zû; gêo-zû-muz, gêo-zû-nûz, gêo-z-lé-ri.
My eye etc.

§ 98. In the third person singular, when the word ends in a vowel, a س *s* is inserted for euphony, as: بابام 'باباك' *ba-ba-sî* (and not بابای *ba-ba-î*). The only exception to this rule is the word صو *sou*; as: صويم 'صويك' *Sou-youm, sou-youñ, sou-you; sou-you-mouz, sou-you-nouz, soularî.* My water etc.

§ 99. If the word ends in one of the connected letters (§ 24) the suffix ی *i* is not written when declined in Singular cases, but the sound *i* is retained; as: کتابى 'کتابند' 'کتابنه' 'کتابنى' 'کتابنى' *Kitabî, -bî-nîñ, -bî-na, -bî-nî, -bîndan, -bînda.*

§ 100. If it ends in one of the unconnected letters (د ر ز و) the ی *i* is retained; as: آوينه 'آوينك' 'آوى' *é-vi, é-vi-nîñ, é-vi-né, é-vi-nî* etc.

§ 101. If the final vowel of the substantive is *e*, it is never joined on to the possessive in writing (§ 32); as: ددهم 'ددهك' 'ددهسى' *dé-dém, dé-déñ, dé-dési* not ددهم 'ددهك' My grandfather etc.

§ 102. The genitives of the Personal pronoun are used, when required, to emphasize and corroborate the possessive affixes of the same number and person. They are never used alone, without their equivalent possessive affixes to corroborate them; thus قارداشم *qardashîm* my brother (not my sister etc.), بنم قارداشم *bénim qardashîm* my brother (not your brother or his brother) (§ 120).

§ 103. A final ق *q*, in a polysyllable, as in declension, changes into غ *gh* before the possessive

affixes, singular or plural, excepting that of the third person plural; so also ك *k* changes into *y* in like cases

(§ 53). Ex.: قوناغى 'قوناغى' قوناغى 'قوناغى' قوناغى
Qo-naq, qo-na-ghîm, qo-na-ghîñ, qo-na-ghî; qo-na-ghî-
mîz, qo-na-ghî-nîz. My mansion etc. اينكم 'اينكم'
 اينكمز 'اينكمز' اينكمز 'اينكمز' اينكمز
I-nék, i-né-yim, i-né-yîñ, i-né-yi-
i-né-yi; i-né-yi-miz, i-né-yi-nîz. My cow etc.

With Singular Nouns.

بم آتم *bénim a-tîm* my horse
 سنك آتك *séniñ a-tîñ* thy horse
 اونك آتى *onouñ a-tî* his horse
 بزم آتمز *bizim a-tî-mîz* our horse
 سزك آتكز *siziñ a-tî-nîz* your horse
 اونلرك آتلى *onlarîñ at-la-rî* their horse.

With Plural Nouns.

بم آتلم *bénim atlarîm* my horses
 سنك آتلك *séniñ atlarîñ* thy horses
 اونك آتلى *onouñ atlarî* his horses
 بزم آتلمز *bizim atlarîmîz* our horses
 سزك آتلكز *siziñ atlarîñîz* your horses
 اونلرك آتلى *onlarîñ atlarî* their horses.

§ 104. In some words the vowel of the last syllable is eliminated when the possessive affix is added, except in the third person plural.

كوكل *geô-nûl, geôñ-lûm* heart, my —.
 اغيز *a-ghîz, agh-zîñ* mouth, thy —.
 بويون *bo-youn, boy-nou* neck, his —.
 اوغلز *o-ghoul, ogh-lou-mouz* son, our —.
 بورنكز *bou-roun, bour-nou-nouz* nose, your —.

- a. عقل 'a-qîl, aq-lîm mind, sense, my —.
 a. وقت 'va-qît, vaq-tîm time, thy —.
 a. قسم 'qî-sîm, qîs-mî part, his —.
 a. اسم 'î-sîm, îs-mî-mîz name, our —.
 p. شهر 'she-hîr', shéh'-ri-ñîz city, your —.

But in the third person *gêd-nul-lêri*, *a-ghîz-larî*, *bo-youn-larî*, *oghoul'larî*, *bourounlarî*, *aqîl'larî* etc.

§ 105. As it has been seen, the possessives are affixed to the substantives they qualify, and form one word with them. That compound word is then declined like a simple substantive; as:

1. Affixes of the First Person.

Singular مفرد <i>Mûfréd'</i>	Plural جمع <i>Jém'</i>
N. کتاب <i>kitabîm</i>	کتاب <i>kitabîmîz</i>
G. کتاب <i>kitabîmîñ</i> of	کتاب <i>kitabîmîzîñ</i> of
D. کتاب <i>kitabîma</i> to	کتاب <i>kitabîmîza</i> to
A. کتاب <i>kitabîmî</i>	کتاب <i>kitabîmîzî</i>
L. کتاب <i>kitabîmda</i> in	کتاب <i>kitabîmîzda</i> in
A. کتاب <i>kitabîmdan</i> from	کتاب <i>kitabîmîzdan</i> from

2. Affixes of the Second Person.

N. کتاب <i>kitabîñ</i>	کتاب <i>kitabîñîz</i>
G. کتاب <i>ki-ta-bî-yîñ</i> of	کتاب <i>kitabîñîzîñ</i> of
D. کتاب <i>kitabîña</i> to	کتاب <i>kitabîñîza</i> to
A. کتاب <i>kitabîñî</i>	کتاب <i>kitabîñîzî</i>
L. کتاب <i>kitabîñda</i> in	کتاب <i>kitabîñîzda</i> in
A. کتاب <i>kitabîñdan</i> from	کتاب <i>kitabîñîzdan</i> from

3. Affixes of the Third Person.

N. کتاب <i>kitabî</i>	کتاب <i>kitablarî</i>
G. کتاب <i>kitabîniñ</i> of	کتاب <i>kitablarîniñ</i> of
D. کتاب <i>kitabîna</i> to	کتاب <i>kitablarîna</i> to

A. کتابی <i>kitabîni</i>	} his book.	کتابلارینی <i>kitablarinî</i>	} their book.
L. کتابنده <i>kitabinda in</i>		کتابلارینده <i>kitablarında in</i>	
A. کتابندن <i>kitabından from</i>		کتابلارından <i>kitablarından from</i>	

Vaqtim, vaqtimîn, vaqtima, vaqtimî, -tînda, -dan My time ...
Eviñ, é-vi-yîñ, é-vîné, éviñi, é-vîndé, éviñdén Thy house ...
Qapousou, qapousounouñ, -souna, -sounou, -soundan, -da His door ...
Ba-li-ghî-mîz, -mîziñ, -mîza, -mîzi, mîzda, -mîzdan Our fish ...
Ek-mé-yi-ñiz, -ñiziñ, -ñizé, -ñizi, -ñizdé, -ñizdén Your bread ...
Ormanlarî. -larinîñ, -larîna, -larîni, -larînda, -dan Their forest ...

§ 106. The Accusative Singular of a noun agrees in form and in pronunciation with the third person singular possessive affix added. The noun with this affix, however, is always the subject in a sentence, while the other similar form is always object. Ex.:

عاليك كتابي بوراده در *Aliniñ kitabî bourada dir* The book of Ali [Eli] is here.
 عاليك كتابي غائب اولدى *Aliniñ kitabî ghayb oldou* The book of Ali [Eli] has been lost.
 كتابي عالي بولدى *Kitabî Ali bouldou* Ali has found the book.

In the first and second examples the word کتابی means 'his book' (Nom. third person), and is the subject of the sentence: in the third example the word is the objective case of the word کتاب.

Words.

چيزمه <i>chiz'mé</i> (out of door) boot	چاريق <i>charîq</i> sandal
f. فوتين <i>fotin</i> boots	چوراب <i>chorab</i> stockings
f. قوندورا <i>qoundoura</i> shoe	جزوه <i>jézvè</i> { a little coffee-pot
p. پابوج <i>pabouj</i> slipper	فنجان <i>finjan</i> coffee-cup
f. قالوش <i>qalosh</i> over-shoe, galoche	چوبان <i>choban</i> shepherd
اياق <i>a-yaq</i> foot	f. چاي <i>chay</i> tea (Chinese)
دكنك <i>déy-nék</i> stick	چاي <i>chay</i> brook.

تعليم Exercise 9.

۱ بزم: بنده: بزلردن: اولوردن: سزك: سزده: سزه: اوکا:
 اونده. ۲ اوندن: كندییی: كندندن: اونك: سزلره. ۳ اولرك

سودی ؛ اونلرك سودینی ؛ بزم قهوه مزده ؛ سزك آویكزدن . ۴ آویندن
 évindén ؛ اوندن ondan ؛ اونك ؛ آوینك ؛ آوی . ۵ چایم ؛ چایكز ؛
 چایلری ؛ چایزی ؛ چایلرینی ؛ چایی ؛ چایی (acc.) . ۶ بزه و سزه ؛
 بزدن و سزدن ؛ اونلردن و سزلردن . ۷ باغچه لرنده ؛ باغچه مزده
 و باغچه كزده ایری و كوزل آعاجلر وار . ۸ بزم آیاغمه چیزمه یوقدر .
 سزك آیاغكزده فوطین وار . ۹ آیاغكز ؛ آیاكلری ؛ آیاكلرنده . ۱۰ صویم
 صویمده ؛ صویكز ؛ صولرنده . ۱۱ بزم صویمز چوق ایی در . سزك
 صویكز كوتو وآز در . ۱۲ ایكیمز ؛ اوچمز و دردمز deôrdûmûz
 چالیشقان ایز ؛ اونلر تبیل درلر . ۱۳ چوجوقلركز شو اوده درلر . چوجوقلرمز
 اویزده évimizde درلر . ۱۴ قوندورام و فوطیم ؛ چوبانك چاریغی
 و دكنکی . ۱۵ قیزيكزك قیرمیزی پابوجی و سیاه چورابی . ۱۶ اونك
 جزوه سی ؛ اونلرك جزوه سنده . جزوه لرنده قهوه یوقدر . ۱۷ بر فنجان
 قهوه ؛ ایکی فنجان سود . ۱۸ اوغلركز ؛ اوغلركزی ؛ اوغلمزده ؛
 افندیكزده ؛ افندیكزده ؛ كوزكزده .

ترجمه ۱۰ Translation 10.

1. Me, he, they, you, thou, my, her, his, thy, ours, yours, their. 2. To me; to thee; to you; on thee; in you; on me; from me. 3. Him, himself; to him; in him; from him. 4. The cat (acc.), the cat (nom.); his cat (nom.), his cat (acc.); his cats (nom.), his cats (acc.); their cats, their cat (nom.). 5. His daughter (nom.); his daughter (acc.), the daughter (acc.), your daughter (acc.). 6. In their valley, in our house, to your garden, to your horse. 7. My son, to my son, to his son; his children (pl. nom.). 8. In your time; from your time; to his time. 9. His nose, of his nose; to your nose, their noses. 10. In the city, in your city, to your city, from our city. 11. On my head, on his head, my head (nom.), my head (acc.). 12. The tea (acc. and nom.).

his tea (acc. and nom.); in our brook. 13. The shepherd, their shepherd, their shepherds (nom. and acc.). 14. My over-shoes, thy shoes; his sandals; her stockings and boots; our coffee-cup, your coffee-pot.

To be corrected.

- ۱ اوغلیسی و ' oghoulouñouz ' ۲ آنای ' قپوی ' کدی (third pers.) ۳ آیاغلی ' آیاقکزدده ۴ کدیسیمز ' مومسی ' دره سیلری ۵ بالقی ' بالغدن ' کوزیسی ۶ چورایسنک ' چورایینک .

مکالمه Conversation.

- S. Haftaniñ gûnlérini sêôylé! Q. Tell me the days of the week.
J. Pazar, Pazar'-értési, Sali, A. Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.
S. Sénéniñ deört mévsimlérini sêôylé! Q. Tell me the four seasons of the year.
J. Bahar, Yaz, Gûz, Qish. A. Spring, Summer, Autumn, Winter.
S. Gûnûñ taqsimlérini sêôylé! Q. Tell me the divisions of the day.
J. Shafaq, Sabah', Qoushlouq, A. The Dawn, Morning, Forenoon (9 a. m.), Noon, Afternoon, Evening, Night, Bed-time (two hours after sunset), Mid-night.
Eoylén, Ikindi, Akhsham, Géjé, Yat'si, Géjé yarisi or Yari géjé.

درس ۶ Lesson 6.

The Izafét. اضافت

§ 107. The possession or connexion of one thing or person with another is called in Turkish, *Izafét*, which means 'addition or annexation'.

One substantive is governed by another in three different ways:

§ 108. I. By juxtaposition, without change. This is used to shew the relation between a material and the thing composed of it. The name of the material

is simply put, like an adjective, before the other substantive. Ex.:

آلتون قوطو *altoun qoutou* a golden box.

ایپک مندیل *i-pék méndil* a silk handkerchief.

گوموش ساعت *gû-mûsh sa'at* a silver watch.

Or the noun expressing the material is put in the ablative case; as:

آلتوندن کوستک *altoundan kêosték* a chain of gold.

الماسدن بیلهزیک *élmásdan bilézik* a bracelet of diamond.

یوندن چوراب *youndan chorab* woollen stockings.

§ 109. II. By placing the first substantive in the nominative or unaltered form, and adding to the second the pronominal affix of the third person (ی or سی -*i* or -*si*). This is used to indicate not only possession but also genus and species, the name of the species coming first (§ 81, Note). Ex.:

آو قیوسی *év qapousou* a house-door (indefinite).

قویو صوی *qouyou sou-you* well water.

آرمود آغاجی *armoud a-gha-ji* pear tree.

آماسیه الماسی *Amasiya élmási* Amassia apple.

§ 110. The names of countries, rivers, mountains, cities etc. are formed in this way, the first of the two nouns remaining unchanged; as:

عثمانلی دولتی *Osmanlî dévléti* The Ottoman government.

انگلیز قرالیچهسی *In-gi-liz qralichasî* The queen of England.

سیواس شهری *Sivas shéh'ri* The city of Sivas.

ارمنی ملتی *Erméni mil'léti* The Armenian nation.

ارجیاس طاغی *Er-ji-yas da-ghî* Mount Argeas.

طونه نهری *Touna néh'ri* The river Danube.

مایس آیی *Mayis a-yî* The month of May.

§ 111. III. By placing the first in the Genitive, and adding to the second the pronominal affix of the

third person (ی or سی -*i* or -*si*). This indicates the relation of possession and is essentially definite, and is generally used when the article 'the' would be put before the first noun in English.

The name of the possessor is placed first, as when the possessive case is used in English. Ex.:

اوك قپوسى *é-viñ qapousou* The door of the house (definite).

المانك آغاجى *élmanîñ a-ghaji* The tree of the apple.

قويونك صويى *qou-younouñ souyou* The water of the well.

§ 112. When the two nouns come together in English; with the word *of* between them, the first expressing the quantity of the second. the phrase is translated into Turkish by simply putting the name of the quantity before the other noun and omitting 'of' as in German they say Eine Flasche Wein, 'a bottle of wine'.

بر قدح چای *bir qadéh chay* a cup of tea.

اوچ اوقه شکر *ûch oq'qa shé-kér* three okes of sugar.

اون آرشین بز *on arshîn béz* ten yards of cloth.

يوز اولچك بوغداى *yûz êolchék boughday'* a hundred bushels of wheat.

بر سورو قويون *bir sûrû qoyoun* a flock of sheep.

§ 113. The following construction is frequent between a noun and a cardinal number.

کتابك دردى or کتابلردن دردى *kitabîñ dêôrdû or kitablardan dêôrdû* four of the books, or four books.

اوطه لردن ايکيسى or اوطه نك ايکيسى or اوطه لردن ايکيسى *o-da-nîñ ikisi or odalarîñ ikisi or o-dalardan ikisi* two of the rooms, or two rooms.

§ 114. These constructions are declined:

Eviñ qapousou, -nouñ, -na, -nou, -sounda, -soundan.

§ 115. There are two words ده — (*-dé, -da*) in Turkish; one is used with the nouns to form the Locative case, and is always accented (§ 84): اوده *év-dé'*, باغده *baghda'* in the house, in the vineyard.

§ 116. The other *-dé* is a conjunction, meaning 'also, and': it is never connected with the noun, nor is it accented; that is, the accent is at the end of the preceding word; as: او ده *év' dé* 'باغ ده *bagh' da* ' پدرم *pédérin' dé* ' بنم ده *bénim' dé*; meaning 'The house also, the vineyard too, my father also, mine also'.

ارنده ده وار *béndé' dé var, séndé dé' var* 'There is in me and in you', i. e. 'I have and you have' (§ 477).

§ 117. *Da-khi* دخی is also used with the same meaning ('also, too'); as: بنده دخی *béndé' dakhi, séndé' dakhi* 'in me also, in thee too' (§ 477).

Words. لغت

The Family. فامیلیا *Familya*

a. آنا <i>a-na</i>	baba	} parents	qiz qardash	} sister
a. والدین <i>validéyn</i>			p. همشیره <i>hémshiré</i>	
baba	} father		oghoul	son
p. پدر <i>pédér</i>			oghlan	boy
آنا <i>a-na</i>	} mother		chojouq	child
a. والده <i>validé</i>			qiz	girl, daughter
آنه <i>an'-né</i>	mamma		a. کزیمه <i>kérime</i>	daughter
béôyûk baba	} grand father		qarî	wife, woman
دده 'دده <i>dédé</i>			a. عمی <i>ém'mi</i>	} uncle (father's brother)
ننه 'ننه <i>néné</i>	} grand mother		a-mou-ja	
ابه <i>é-bé</i>			téy' zé	aunt (mother's sister)
béôyûk ana			khala	sister
toroun	grand child		a. عمه <i>é-mé</i>	aunt (father's sister)
qardash	} brother		da-yî	uncle (mother's brother)
qarîndash			qa-yîn	brother
p. برادر <i>biradér</i>			qa-yîn birader	in-law

آتا <i>qayîn ata</i> { father-in-law	باجانا <i>bajanaq</i> { brother-in-law
آنا <i>qayîn ana</i> { mother-in-law	(wife's sister's husband)
کلین <i>gêlin</i> { the bride; the daughter-in-law	قوجه <i>qoja</i> husband
کوه <i>gûvéyi</i> { the bride-groom	آبلا <i>ab'la</i> elder sister
داماد <i>damad</i> the son-in-law	چه چه <i>chéché</i> eldest sister
ایشته <i>énishté</i> { sister's husband	a.p. خدمتکار <i>khîzmétkiâr</i> { servant
بالدیز <i>baldîz</i> wife's sister	a.t. خدمتی <i>khîzmétji</i> {
التي <i>êlti</i> { husband's brother's wife	خانم <i>hanîm</i> Lady, Miss, Mrs.
کورومجه <i>geôrûmjé</i> { husband's sister	صای <i>sa-yî</i> number /
دو کور <i>dûnûr</i> { relative (by intermarriage)	اوبیر <i>obir, olbir</i> the other
یکن <i>yéyén, yégén</i> { a nephew; niece	a. خلائق <i>khala-yîq</i> { maid
p. زاده <i>amja zadé</i> {	a. جاریه <i>jari-yé</i> { servant
p. زاده <i>khala zadé</i> { cousin	افندی <i>éfféndi</i> gentleman, Sir
p. زاده <i>dayî zadé</i> {	a. مسافر <i>mûsafir</i> guest
	قفص <i>qafés</i> cage.

تعلیم Exercise 11.

۱ فامیلیاه زک صایسی اون آلتی در : پدرم و والدهم ایکی ،
اوج برادرلرم بش ' برادرلرمک اوج کلیناری سگیز ' بیوک قارداشم عالی
بکک بالدیزی طقوز ' درت یکنلرم اون اوج ' خلائق و بر خدمتکار
اون بش و بن دخی اون التی . ۲ والدهمک اوطه سنده ایکی قفسی
وار ؛ بوقفسلرک برنده بیوک و کوزل بر قوش وارد در . ۳ دون بزده ایکی
مسافر وار ایدی : بونلردن بری کوچوک قارداشمک باجاناغنک برادری
ایدی . اولبری قوکشومزک کوه کیسی ایدی . ۴ کتابلرک صایسی اون
ایدی : بشی اوده و بشی ده مکتبه در . ۵ شو افندی خاله مک اوغلی
واهان افندی در . ۶ او کوچوک اوغلانک آنه سی چوق خسته در .
۷ بیوک والدهمک التیسی بابامک عوجه سنک قاریسی در و بزه خصم در .

۸ دو کور انشته نك آنسى و باباسى و كلينك قاين آنا و قاين آتلى در .
 ۹ داماد قيزك قوجهسى و دو كورك اوغليدر . ۱۰ عموجه زادهيه عموجه
 اوغلى ده ديرلر (dérler is called) ؛ دايى زادهيه دايى اوغلى و تيزه
 زادهيه تيزه اوغلى ده ديرلر . ۱۱ كوروجه : قوجه نك قيز قارداشى
 و التى : قوجه نك قارداشينك قاري سيدر . ۱۲ قيز قارداشك اوغلنه
 يكن و قارداشك اوغلنه ده يكن ديرلر . ۱۳ دكز صويى 'الما صويى'
 الما شرايى .

ترجمه ۱۲ Translation 12.

1. Coffee-pot, coffee-cup; an oke of coffee of Yémén
 (يعن). 2. Cow's milk; the milk of the cow; in cow's
 milk, in the milk of the cow. 3. Three of them; two
 of the oxen; the ten (of the) gold watches. 4. Two
 bottles of wine; a glass of water. 5. Three pounds
 (okes) of tea; three and a half yards of cloth. 6. The
 children of the village; the village children. 7. Both of
 them; my father and my grand father. 8. The English
 government; the English nation. The city of Paris.
 9. The door of the garden; a garden door. 10. Two
 of those children; two of your children. 11. Four of
 my cousins. 12. The number of the books of my
 brother's son is great. 13. Am I not your son, and are
 you not my parents? -- Yes, my son! thou art my son,
 I am your father and she is your mother. 14. Néjibé
 Hanîm is my sister and Miss Mary is her sister-in-law.
 15. A city-door; the door of the city; the door of a
 city; a door of a city; a door of the city.

To be corrected.

۱ او کتاب در بو چالشقان چوجوغلک . ۲ بر صو قدحک ؛ برقهوه نك
 فنبجان . ۳ چيچكلرم يكنم ؛ قپوى مكتيبك . ۴ ايكيسى اونلرك ؛
 ۵ برى سزدن . ۶ اونك او بويوك در ؛ باغجهسى اوک ؛ اوغل اونك
 در خسته .

مکالمه Conversation.

والدین کیمه دیرلر؟	آنا بابایه والدین دیرلر.
التی کیم در؟	قوجه ننگ قارداشنگ قاریسی در.
کوه کی کیم در؟	تازه کلینگ قوجه سیدر.
دایی زاده ننگ اسمی نه در؟	نجیب افندی در.
آنهک اوده می؟	اوده دکدر، ابهم اوده در.
آغوب افندی قاین برادرکز می در؟	اوت افندم! قاینم در.
ننهک نروده در؟	همشیره مک آونده در.
ددهک باغیچه ده میدر؟	خیر افندم! باغیچه ده دکدر.
احمد افندی سنک عمیک میدر؟	خیر افندم! داییمدر.
چه چه و آبلای کیمه دیرلر؟	کوچوک چوجوقلر بویوک همشیره یه دیرلر.

درس ٧ Lesson 7.

The verb 'To HAVE'.

§ 118. The English verb 'To HAVE' is expressed in Turkish in two ways, according to the object of the verb.

If the object is indefinite the adjectives *var* 'present: existent' and *yoq* 'absent: non-existent' are used to express that sense. These may be followed by the verbal particle of affirmative *dir*, which in this case, as in many other cases may be omitted in conversation (§ 76).

If the object is definite the Substantive verb is employed (§ 127).

1. The verb To HAVE with an Indefinite Object.

§ 119. In such phrases as: I have a book, he has a dog, it is expressed in two ways.

I. By putting the subject in the Genitive, followed

by the object with the possessive affix and the verb
 وار *var*, *var dir*; یوق *yoq*, *yoq dour*; as:

بم بر کتابم واردر *bénim bir kitabim vardır* I have a book.
 بابامك بر کتابی یوقدر *babamın bir kitabı yoqdour* My father has
 not a book.

Literally: of me there is a book, of my father there is no book.

§ 120. Sometimes the subject, when a pronoun, is omitted, especially when the subject is not accented or emphasized: then the affix of the object indicates the subject (§§ 70, 102); as:

بر کتابم واردر *bir kitabim var dir* I have a book.

The affix shows the person of the subject.

§ 121. When the subject is a noun it is always considered as in the third person, therefore the object must end with the pronominal affix of the third person,

ی or سی (*i* or *si*).

افندینك بر اوی واردر *Efféndiniñ bir évi vardır* The gentleman has
 a house.

چوجوغك بر الماسی وار *Chojoughouñ bir élmási var* The boy has
 an apple.

The words افندی، چوجوق being substantives, are of course in the third person.

§ 122. II. The verb TO HAVE with an indefinite object is rendered in Turkish in another way also. In the first way the subject was in the Genitive case; in the second, the subject must be put in the Locative; as:

بر کتاب بنده واردر *béndé bir kitab var dir* I have a book.

بر قلم واردر *pédérimdé bir qalém var dir* My father has a pen.

§ 123. Although it is not very correct grammatically, there is a custom among the common people not to append to the noun the possessive affixes of the first and second persons plural. Instead of saying correctly *Siziñ atıñız*, *bizim évimiz*, they say *Siziñ at*, *bizim év* just as in English. *Bizim éviñ pénjéresi* the window of our house, for *Bizim évimiziñ pénjéresi*. *Bizim pédér* our father, for *Bizim pédérimiz*, or merely *pédér*; as:

بزم پدرمز اوده در، پدرمز اوده در، بزم پدر اوده در، پدر اوده در

§ 124. The Plural Locative forms of the Personal Pronouns sometimes give the sense of 'house, home'. *Bizdê bir i-nék var* means both 'We have a cow' and 'There is a cow in our house'. *Lit.*: 'in us'.

§ 125. But the rendering for nouns is different: 'at my father's' or 'in my father's house', 'the people of my father's house', are expressed by adding *کیل gil*; as:

بابام کیل *babam gil* The people of my father's house, my father's family.

باجاناغم کیله *bajanaghîm gildê* at my brother-in-law's house.

همشیره‌م کیله *hémshirém gilê* to my sister's.

داییم کیل بزده در *dayîm gil bizde dir* The family of my uncle is in our house.

§ 126. 'There is, there are' is rendered by the Locative with *وار در* 'var dir, yoq dour' (§ 76). But *onda var, béndê var*, denote possession; as: *Evdê bir at var* There is a horse in the house. But *Béndê bir at var* I have a horse. In the first sentence it expresses location and in the second possession.

§ 126a. *Hal* حال Present.

'بم وار در' *bénim var dir, béndê var dir,*

'سنگ وار در' *séniñ var dir, séndê var dir,*

'اونک وار در' *onouñ var dir, onda var dir,*

'بزم وار در' *bizim var dir, bizdê var dir,*

'سزک وار در' *siziñ var dir, sizdê var dir,*

'اونلرک وار در' *onlariñ var dir, onlarda var dir.*

I have, thou hast, he has a — etc.

The Negative Form.

'بم یوقدر' *bénim yoqdour, béndê yoqdour.*

I have not a — etc.

§ 126b. *Mazi* ماضی Past (Preterite).

'بم وار ایدی' *bénim var îdî, béndê var îdî,*

'سنگ وار ایدی' *séniñ var îdî, séndê var îdî,*

'اونک وار ایدی' *onouñ var îdî, onda var îdî,*

‘بزم وار ایدی’ *bizim var îdî*, *bizdé var îdî*,
 ‘سزك وار ایدی’ *siziñ var îdî*, *sizdé var îdî*,
 ‘اونلرك وار ایدی’ *onlariñ var îdî*, *onlarda var îdî*.
 I had, thou hadst, he had **a** — etc.

The Negative Form.

‘بنم یوق ایدی’ or ‘بنم یوغیدی’ *bénim yoq’ idi* or *-yo’ghoudou*,
 ‘بنده یوق ایدی’ or ‘بنده یوغیدی’ *béndé yoq’ idi* or *-yo’ghoudou*.
 I had not **a** — etc.

The Interrogative Forms.

‘بنم وار میدر?’ *bénim var’ midir?* *bénim yoq’ moudour?*
 ‘سندە وار میدی?’ or ‘وار می ایدی?’ *séndé var’ mîyîdî?* or *var’ mî idi?*
 Have I **a** —? Have I not **a** —? hadst thou not **a** —? etc.

2. The verb To HAVE with a Definite Object.

§ 127. When the object of the verb To HAVE is definite, it is rendered in Turkish by the substantive verb *dîr* (§ 118).

§ 128. The order of the construction is this: first comes the object, then the subject, and the verb in the third place.

§ 129. This is a general rule in the Ottoman-Turkish language. In every case when the object is indefinite, the subject comes first; and when the object is definite the object comes first; Ex.:

‘بنم بر کتابم وار در’ *bénim bir kitabîm’ var dîr* I have **a** book.

‘کتاب بنده در’ *kitab béndé’ dîr* I have **the** book.

In the first instance the object (a book) is indefinite, therefore the subject comes first; in the second the object (the book) is definite, therefore the object comes first and the subject follows it.

§ 130. *Remarks:* The English Conjunction but is expressed either by putting the Arabic words ‘لكن’ *amâ*, ‘اما’ *lakin*, *faqat* or the Turkish ‘ایسه ده’ *î-sé dé*, all meaning ‘but’ (§ 239, 476); as:

پارهم وار اما آز در ؛ پارهم وار لکن آز در ؛ پارهم وار فقط آز در ؛
param var am'ima az dir; param var lakin ده آز در *param var faqat az dir; param var i-sé dé az dir* I have
 but a little money.

§ 131. "Any" is expressed in Turkish in two ways:
 one by p. هیچ *hich*, and the other without using that word,
 but by simply using the object of the verb (§ 188); as:
 Have you any bread? سنده هیچ اکمک وار می ؟
 He has not any money اونک هیچ پارهسی یوقدر. اونک پارهسی یوقدر

§ 132. "Not any, not at all" is expressed by هیچ *hich*.
hich parasî yoq-dour; hich é-yi déyil choq hasta dir. He has not any money; He
 is not at all well: he is very sick.

§ 133. "How many?" is expressed by قاج *qach?*
 (§ 174). Ex.:

How many piastres have you? قاج غروشک وار در ؟

How many books has he? قاج کتابی وار در ؟

§ 134. "How much?" is expressed by 'نقدر' *né qadar?* (§ 179); as:

How much sugar have you? نهقدر شکرک وار ؟

How much bread have we? نهقدر اکمکن وار ؟

§ 135. "Some" is expressed by برآز *bir az* 'a little,
 a small piece of anything', in reference to inanimate
 objects (§ 182); as:

bir az ékmék some bread.

But in reference to animate objects بعض *ba'zi*, بر قاج *bir qach*
 is used (§ 181); as:

بعض آدملر *ba'zi adémlér* some people.

بر قاج افندیلر *bir qach' éfféndilér* some gentlemen.

بعض حیوانلر *ba'zi hayvanlar* some animals.

§ 136. "Both" is rendered by هم هم *hém — hém*
 (§ 469); as:

I have both bread and salt. بنده هم اکمک و هم طوز وار

My aunt has both paper and pen. خاله مک هم کاغدی و هم قلی وار در

§ 137. "Either ... or ..." is rendered by *یا یا* *ya-ya-*;
 "Neither ... nor ..." is rendered by *نه نه* *né--né* (§ 472); as:

I have neither bread nor salt. *بندۀ نه اکمک وار نه طوز*

You have either pen or paper. *سندۀ یا قلم وار یا کاغد*

§ 137 a. *Hal* حال Present.

بندۀ در *béndé dir*, *بزده در* *bizdé dir*,

سندۀ در *séndé dir*, *سزده در* *sizdé dir*,

اونده در *onda dir*. *اونلرده در* *onlarda dir*.

I have **the** —, thou hast **the** —, he has **the** — etc.

Negative Form.

بندۀ دکلر *béndé déyil dir*, *سندۀ دکلر* *séndé déyil dir*, *اونده دکلر* *onda déyil dir* etc. I have not **the** — etc.

§ 137 b. *Mazi* ماضی Past (Preterite).

بندۀ ایدی *béndé idi*, *بزده ایدی* *bizdé idi*,

سندۀ ایدی *séndé idi*, *سزده ایدی* *sizdé idi*,

اونده ایدی *onda idi*. *اونلرده ایدی* *onlarda idi*.

I had **the** —, thou hadst **the** —, he had **the** — etc.

Negative Form.

بندۀ دکل ایدی *béndé déyil idi*, *سندۀ دکل ایدی* *séndé déyil idi*, *اونده دکل ایدی* *onda déyil idi* etc. I had not **the** — etc.

Examples.

کتاب بندۀ در *kitab béndé dir* I have **the** book etc.

کتاب بندۀ میدر *kitab béndé miyidi* Have I **the** book? etc.

کتاب سزده دکل میدی *kitab sizdé déyil miyidi* Did you not have **the** book? etc.

لغت Words.

آلما *élma* apple

قایصی *qa-yî-sî* apricot

آرمود *armoud* pear

شفتالی *shéf-ta-li* peach

اریک *é-rik* plum

اوزوم *û-zûm* grapes

کیراز <i>kiraz</i> cherries	f. ویشنه <i>vishné</i> (commonly <i>fishné</i>) the morella cherry (Slavonic)
قویون <i>qoyoun</i> sheep	
چوبان <i>choban</i> shepherd	f. پورتوقال <i>portouqal</i> oranges
یومورطه <i>youmourta</i> egg	f. لیمون <i>limon</i> lemon
سیرکه <i>sirké</i> vinegar	f. پاتاتس <i>patatés</i> potato
پینیر <i>péy-nir</i> cheese	f. طوماتس <i>tomatés</i> tomato
f. کستانه <i>késtané</i> chestnuts [Gr.]	تره یاغی <i>téré yaghî</i> butter.

تعلیم ۱۳ ¹Exercise 13.

I. ۱ باغچه مزده چوق آغاجلر وار در: الما 'آرمود' اریک 'قایسی و شفتالی'. الما آغاجنده کوزل قیرمیزی المالر وار. آرمود آغاجنده پک آز آرمود وار در 'لکن قایسی آغاجنک هیچ میوهسی یوقدر'. ۲ اونلرده نه وار؟ — اونلرده اوچ اوقه اوزوم 'درت اوقه آرمود و برآز ویشنه وار در'. ۳ کستانه آغاجنده ایری کستانه لر وار. کستانه آغاجنک ایری کستانه لری وار در^۱. ۴ عالینک اونش غروشی وار ایدی: سزک قاچ غروشکز وار ایدی؟ ۵ باغده اوزوم وار می ایدی؟ — خیر افندم! اوزوم یوغیدی؛ لکن شفتالی 'پورتوقال و لیمون وار ایدی'. ۶ کوچوک قیزده بر چیچک وار در. کوچوک قیزک انده بر چیچک وار ایدی.

II. ۷ سنک پارهک وار می؟ — اوت! بنده اون غروش اون پاره وار 'لکن خدمتکاریکزک هیچ پارهسی یوقدر'. ۸ افندینک بر آلتون قلمی وار؛ سزک ده وار می؟ — بنده یوغیسه ده 'باجاناغده کوزال بر آلتون قلم وار در'. ۹ چوجوغنک کتابی وار میدر؟ — اوت! کتب چوجوقده در. ۱۰ عموچه کده پاره وار میدر؟ پارهک وار می؟ پاره وار می؟ — پاره بنده دکلدرد. ۱۱ کاغد

¹ Student must practice using both the Locative and Genitive forms (§§ 119, 122).

قلم سنده میدر؟ — خیر! بنده نه کاغد وار نه قلم وار. لکن بزم برادردہ
 هم کاغد وار هم قلم وار در. ۱۲ اکٹ سزده میدر؟ ۱۳ قاره قویونلر
 نجیب چوبانده در. ۱۴ یومورطه لر وسیر که خلايقده در. ۱۵ پینیر
 سزده دکامیدی؟ — خیر افندم! پینیر بزده دکل ایدی؛ تره یاغی
 بزده ایدی.

Translation 14. ترجمه ۱۴

I. 1. I have an apple; thou hast some cherries; he has the oranges. 2. My brother has the dog; your aunt has a cat; they have three horses. 3. How much money have you? — I have seventeen piasters. 4. Have you any sugar? — No, Sir, I have not any. 5. I had no pen. I had the pen. I had not the pen. 6. Give me some bread and grapes. — Have you any bread and grapes? 7. How many children has your grandson? — He has two children; one a boy, the other a girl.

II. 8. Have I a dog? — Yes, Sir, you have a dog, and my brother has a horse. 9. Has he the pen? — No, Sir, he has no pen. 10. Where is your book? — It is at my uncle's. 11. Who has my money? — I have your money. 12. Is there any servant in the kitchen? Is the servant in the kitchen? 13. The servant is in the kitchen. There is a servant in the kitchen. 14. Who has the pen and the paper? — Your father had the pen and I have the paper. 15. Are there any eggs? Yes, Sir, there are plenty of them.

Conversation. مکالمه

Mat-bakhda né var?
 Siziñ birader naşıl dır?
 Onoun atı kimde dir?
 Güzél qoush qardashiñda mı?
 Qafésde né var?
 Ekmék séndé mi dir?

Bir az tomatés vé patatés var.
 Hich é-yi déyil, choq hasta dir.
 Babam gildé dir.
 Khayr, chojoughouñ qafésinde dir.
 Bir yëshil, bir siyah vé bir beyaz qoush var.
 Khayr, ékmék béndé déyil dir.

¹ See the Note page 67.

درس ۸ Lesson 8.

کنایات The Pronouns. (Continued.)

3. Adjectival Pronoun. ضمیر وصفی

§ 138. The Adjectival Pronominal affix is the word *-ki*, signifying 'the — which, that which', according as it is a noun or an adjective. It is attached to nouns and pronouns in two ways; by putting them either in the Genitive or in the Locative case.

§ 139. In the first instance it is used always like a substantive, and signifies 'that which belongs to'. In the second case, it is sometimes used substantively and signifying 'that which exists': when it is attached to a substantive, it is an adjective, signifying 'the — which exists'. Ex.:

بابا *baba'* father; بابانک *babanîñ* of the father; بابانک *babanîñ-ki* that or the one which belongs to the father.

باباده *babada* in the father; باباده کی *babadaki* that or the one which exists in (the possession of) the father.

بندہ کی *béndeki* that which I have, or is in my possession.

§ 140. The separate possessive pronouns corresponding to those of the English language are formed in the first way; as:

بیمکی *bénimki*, سیمکی *sénimki*, اونکی *onouñki* mine, thine, his.

بیمکی *bizimki*, سیمکی *sizimki*, اونلرکی *onlarinki* { ours, yours, theirs.

Both of these forms, when used as substantives, have plurals and declensions as usual; but the last *ی* is eliminated, retaining the sound *i* (§ 99).

Note. *-ki* never varies in pronunciation for the sake of euphony (§ 54).

Declension of **-ki** with the Genitive preceding.

N. بنمکی <i>bénimki</i>	mine	بنمکیلر <i>bénimkilér</i>	those of mine.
G. بنمکینک <i>bénimkiniñ</i> of		بنمکیلرک <i>bénimkilérin</i> of	
D. بنمکینه <i>bénimkiné</i> to		بنمکیلره <i>bénimkiléré</i> to	
A. بنمکینی <i>bénimkini</i>		بنمکیلری <i>bénimkiléri</i>	
L. بنمکینده <i>bénimkindé</i> in		بنمکیلرده <i>bénimkilérdé</i> in	
A. بنمکیندن <i>bénimkindén</i> from		بنمکیلردن <i>bénimkilérdén</i> from	

Declension of **-ki** with the Locative preceding.

N. بندهکی <i>béndéki</i>	mine, the thing I possess.	بندهکیلر <i>béndékilér</i>	those of mine, those things which I possess.
G. بندهکینک <i>béndékininñ</i> of		بندهکیلرک <i>béndékilérinñ</i> of	
D. بندهکینه <i>béndékiné</i> to		بندهکیلره <i>béndékiléré</i> to	
A. بندهکینی <i>béndékinin</i>		بندهکیلری <i>béndékiléri</i>	
L. بندهکینده <i>béndékindé</i> in		بندهکیلرده <i>béndékilérdé</i> in	
A. بندهکیندن <i>béndékindén</i> from		بندهکیلردن <i>béndékilérdén</i> from	

Examples.

خواجانهکی *hojaninñ* of the teacher. *hojaninñki* that of the teacher. *hojaninñkilér* those of the teacher. *hojalarimñki* those of my teachers.

سندہ بنم قلم می وار یوخسه خواجہلرمککی می وار؟ *séndé benim qalémim mi var, yokh'sa hojalarimñki mi var?* have you my pen or that of my teachers?

بنده نه سنک قلمک وار نه ده خواجہ کزککیلر *béndé né séninñ qaléminñ var, né dé hojanizñkilér* I have neither your pen, nor those of your teacher.

سندہکی پاره *séndéki para* the money you have.

قارداشم کیلدهکی قوش *qardashim gildéki qoush* the bird which is at my brother's.

Bah'jédéki aghajlar the trees which are in the garden. *E'vdékiler* those at the house. *Shimdiki* the present. *Soñraki* the latter. *Ev'véli* the former.

4. Demonstrative Pronouns. اسم اشارت

§ 141. The Demonstrative Pronouns are:

bou used for things which are near the speaker, This.

شول *shou, shol* used for things which are near the person spoken to, This.
 اول *o, ol* » » » » are some distance off, That (yonder).
 اشبو *ish'bou* This present (person or thing).

§ 142. The Demonstratives when they modify a noun, are regarded as adjectives. شول 'اول' اشبو are used only as adjectives, and they never undergo any change.

Declension of Demonstrative Pronouns.

Singular مفرد *Mûfréd'*

N.	بو <i>bou</i> this	شو <i>shou</i> this
G.	بونك <i>bounouñ</i> of this	شونك <i>shounouñ</i> of this
D.	بوکا <i>bouña</i> to this	شوكا <i>shouña</i> to this
A.	بونی <i>bounou</i> this	شونی <i>shounou</i> this
L.	بونده <i>bounda</i> in this	شونده <i>shounda</i> in this
A.	بوندن <i>boundan</i> from this.	شوندن <i>shoundan</i> from this.

Plural	بونلر <i>bounlar</i> , -îñ, -a, ...	بونلرك <i>bounlar</i> , -îñ, -a, ...	بونلره <i>bounlar</i> , -îñ, -a, ...	بونلری <i>bounlar</i> , -îñ, -a, ...	بونلرده <i>bounlar</i> , -îñ, -a, ...	بونلردن <i>bounlar</i> , -îñ, -a, ...
	شونلر <i>shounlar</i> , -îñ, -a, ...	شونلرك <i>shounlar</i> , -îñ, -a, ...	شونلره <i>shounlar</i> , -îñ, -a, ...	شونلری <i>shounlar</i> , -îñ, -a, ...	شونلرده <i>shounlar</i> , -îñ, -a, ...	شونلردن <i>shounlar</i> , -îñ, -a, ...

Note. The declension of او *o* that, is the same as that of the third person of the Personal Pronoun, page 47.

§ 143. Other Demonstratives:

بویله *bêy'lé, bêy'lési'* such, such as this.
 شویله *shêy'lé, shêy'lési'* » » as this.
 اویله *êy'lé, êy'lési'* » » as that.

§ 144. Adverbial Demonstratives:

بورا *boura'* here, this place (contracted from بوآرا).
 شورا *shoura'* here, this or that place (» » شوآرا).
 اورا *ora'* there, that place (» » اوآرا).
 نره *né're* where? what place (» » نهآرا).

Examples.

from here, from there. 'شورادن' اورادن

here, in this spot; there. 'شوراده' اوراده

on such a day. *bêôylé bir gûndé* بویله بر کونده

from such a man. *bêôylési bir adémdén* بویلهسی بر آدمدن

such a bad boy. *êôylési kêôtû bir chojouq* اويلهسی کوتو بر چوجوق

from that gentleman. *shol éfféndidén* شول افندیدن

in the house of that gentleman. *ol zatîñ évindé* اول ذاتک آونده

5. Reflexive Pronouns. ضمیر تأکید

§ 145. The English words myself, himself, yourself etc. are termed Reflexive Pronouns, when they represent the same person as the subject or the nominative. They are expressed in Turkish by the pronoun *kéndi*:

I myself	<i>bén' kéndim.</i> بن کندم
Myself	<i>kéndim'.</i> کندم
Thou thyself	<i>sén' kéndiñ.</i> سن کندک
Thyself	<i>kéndiñ'.</i> کندک
He himself	<i>o' kéndisi.</i> او کندیسی
Himself	<i>kéndisi'.</i> کندیسی
We ourselves	<i>biz' kéndimiz.</i> بز کندیز
Ourselves	<i>kéndimiz'.</i> کندیز
You yourselves	<i>siz' kéndiñiz.</i> سز کندیکز
Yourselves	<i>kéndiñiz'.</i> کندیکز
They themselves	<i>onlar kéndiléri.</i> اونلر کندیلری
Themselves	<i>kéndiléri'.</i> کندیلری

Also: I myself... *kéndi kéndim* 'کندی کندک' کندی کندیسی

We ourselves... *kéndi kéndimiz* 'کندی کندیکز' کندی کندیلری

§ 146. The English word "own" is also expressed by *kéndi*; as:

My own book *bénim kéndi kitabim.* بَنِم كَندِي كِتَابِمْ

With his own hand *kéndi éli ilé.* كَندِي اِلِي اِيلَه

§ 147. **Kendi** is usually employed after the subject to emphasize it, or to limit or specialize the meaning; as:

Bédros kéndi bashinî yîyqayor بدروس كَندِي باشِنِي يِيْقَايُور
Peter is washing **his own** head.

Bédros onouñ bashinî yîyqayor بدروس اُونُك باشِنِي يِيْقَايُور
Peter is washing **his** head, denotes another person's head.

Effëndi kéndi' odasinda dîr The master is in **his own** room.

Effëndi onouñ' odasinda dîr The master is in **his** room (some one else's).

لغت Words.

Ûst bash اوست باش Apparel.

a. اثواب <i>éscrab</i> clothes	f. روبا <i>rouba</i> clothes [It.]
f. پانتالون <i>pantalon</i> pants	f. فيستان <i>fistan</i> gown [Gr.]
كوملك <i>geômlék</i> shirt	f. ميسو <i>miso</i> petticoat [Gr.]
ايچ دونى <i>ich' donou</i> drawers	f. شاپقه <i>shapqa</i> hat [Slav.]
ستري <i>sétri</i> frock-coat	f. باستون <i>baston</i> stick, cane [It.]
يلك <i>yélék</i> waistcoat	كيسه <i>késé</i> purse
آستار <i>astar</i> lining	دوكمه <i>dûymé</i> button
الديون <i>éldivén</i> gloves	چوقه <i>chouqa</i> broad cloth
a. منديل <i>méndil</i> handkerchief	باصمه <i>basma'</i> print, calico
بيچاق <i>bîchaq</i> knife	اڪمكچى <i>ékmékji</i> baker.

Prop. Nouns يوسف *yousouf* Joseph. احمد *Ahméd.*

تعليم Exercise 15.

۱ اثوابكز زده در؟ — اثوابلريز سزك اوده در؛ فقط پدرمككيار عوجهم كيلده ایدی. ۲ اليكز ده كيانه درلر؟ — بر باصمه يلك، چوقه دن بر پانتالون، بر ستري در. ۳ سنده كي بيچاق، شاپقه و باستون كيكدرد؟ — بنده كي شاپقه كوچوك يكنمك، باستون بَنِم

و بیچاق آشجیک در ۰ ۴ چوبان احمد فقیر بر آدمدر ؛ «کوملکنک
 آستاری یوقدر»^۱ ۰ ۵ کیمک بیچاغی سنده در ؟ — نه یوسفک بیچاغی
 بنده در ؛ نه ده اککجینککیار بنده در ۰ ۶ بو شابقه و باستون
 کیمکدرلر ؟ — بونلر بنم کندیك درلر ؛ افندیكکیار بوراده دکلدرد .
 ۷ قیز قارداشمک فیستانی قیرمیزی یوندن در و مندیلی ایپکدن در .
 ۸ کندی روبهسی پک اسکی ایدی ۰ ۹ بونک اوی شونککنندن
 تازه در ۰ ۱۰ شول چوجوغاک اوستی باشی پک تمیز در ۰ ۱۱ اشبو کتابده کی
 تصویرلر پک بویوکدرلر ۰ فقط داییلر ایکیکیار کوچوکدر ۰ ۱۲ شوراده
 برمیسو و اوراده بر شابقه وار .

ترجمه ۱۶ Translation 16.

1. Of that; those of that; those of those [men].
 2. That which is in this; that which is there; that which is here. 3. Have you our coats or those of our neighbours? — I have not your coats; I have those of my father. 4. That of my sister; those of my mother; from those of my uncle. 5. The oxen which are here; the cows which are there. 6. These houses are large; that house is little; from that house. 7. Where are my overshoes, and where are those of my aunt? 8. Yours are here and those of your aunt are there. 9. To yourself; from himself; in ourselves. 10. My mother is in her garden; my sister is in her house; my sister is in his house. 11. My own cane; his own book; in his own room.

مکالمه Conversation.

بنم قلم نروده در ؟ اوراده در .
 سنک کندی کتابک بوراده میدر ؟ خیر افندم ! بوراده دکلدرد .
 احمد بک یوسف افندیك برادری میدر ؟ خیر افندم ! احمد بک بنم کندی
 قارداشمدرد .
 سزک کندی آذکز باغچه ده میدر ؟ اوت افندم ! اوراده در .

¹ All sentences enclosed by quotation marks are either idiomatic sayings or proverbs.

اوده کی آت کیمک در؟
 خواجه نك كندی آتی در.
 شوراده کی چوجوق کیمک اوغلیدر؟
 اونك كندی اوغلیدر.
 ماری خانم نره ده در؟
 كندی او طه سنده در.
 والده خانم نره ده در؟
 اونك او طه سنده در.

درس ۹ Lesson 9.

The Adjective. صفت

§ 148. The Turkish adjective whether used as a predicate or as an attribute, remains unchanged, as in English (§ 79):

év kûchûk dûr the house is little.

bêdyûk bir adém a great man.

êlmalar tatlî dîr the apples are sweet.

bêdyûk adémlér the great men.

The Derivative Adjective.

§ 149. The derivative adjective which is called in Turkish ^۱اسم منسوب, is made by the addition of the following particles to the nouns.

§ 150. I. *-li, -lî, -lou* indicates possession of the thing designated by the noun; as:

sou water, *soulou* watery, fluid.

yér place, *yérli* fixed in a place; native.

év house, *évli* that has a house; married.

at horse, *atli, atlou* horseman.

iz'zét honour, *iz'zétlou* honorable.

§ 151. With the proper names of men or places, the same affix indicates a native or an inhabitant of those places or connexion of those persons; as:

Amériqa, *Amériqali* American.

¹ *Is'mi Ménsub* Noun (or adjective) of relationship.

عثمانی عثمانلو *Osmanlî Ottoman*.

ترکیا *Türkiya* ترکیالی *Türkiyalî* an inhab. of Turkey, Turk.
مرذیفون *Mérzifoun* مرذیفونلو *Mérzifounlou* a native of Merzifoun.

§ 152. The names of some European nations are formed differently, as they were introduced by the Venetians or Genoese; as:

انگلین *ingiliz* Englishman. جنوین *jiniviz* Genoese; Roman.

فرانسز *fransiz* Frenchman. اسپانیول *ispanyol* Spaniard.

نمچه *némtsé, némché* Austrian. تالیان *talyan* Italian.

موسقوف *mosgof'* Russian; Muscovite. فیلمنک *filémeng'* Dutch.

§ 153. II. *-jé* added to the names of nations forms the names of their languages; as:

آلمان *alman* a German: آلمانجه *almanja* the German language.

تورک *türk* Turk: تورکجه *türkjé* the Turkish language.

ارمنی *érméni* Armenian: ارمنیجه *érménijé* the Armenian language.

§ 154. *-jé* if added to nouns (except the names of nations), expresses relation; as:

ملتجه *mil'létjé* national. اوجه *évjé* household.

کلیسهجه *kilisejé* ecclesiastical. لسانجه *lisanja* linguistic.

§ 155. III. *-jé* added to the adjectives and nouns forms the Diminutive, expressing rather, somewhat, slightly, -ish; as:

حیوانجه *hayvanja* brutal. چوجوقجه *chojouqja* childish.

بیاضجه *béyazja* whitish. قولایجه *qolayja* rather easy.

§ 156. جق *-jîq, -jik; -jaq, -jék, -jûk*. This is a modification of the above form, dictated by the principal of euphony (§ 52). If the word ends in ق or ك these letters are omitted; as:

قیصه جق *qîsajîq* rather short. گوزلجک *gûzéljik* beautiful little thing.

آزاجق *azajîq* just a little. بریجک *birizik* only (begotten).

یومرو *youmrou* globular; tumour: یومروجق *youmroujaq* the plague.

بویوک *bēōyūk*: بویوچک *bēōyūjék* rather large.

کوچوک *kūchūk*: کوچوچک *kūchūjék*, -*jūk* smallish, tiny.

§ 157. IV. *-ji*, *-jî*, *-jou* added to a noun indicates the individual who exercises a trade or calling connected with the first noun; as:

اکمکچی *ékmékji* baker توفنکچی *tûfénk'ji* gun maker.

صوچی *soujou* water seller بکمزچی *békmézji* treacle seller.

§ 158. *-ji* is also used for making adjectives or nouns designating persons who practise something expressed by the noun to which it is appended; as:

دعاجی *douraji* who prays. یالانچی *yalanji*, -*chi* liar.

شقاچی *shaqaji*, *latiféji* joker, storyteller.

§ 159. V. *-lîq*, *-lik* added to a noun, denotes a condition, nature or quality of the thing denoted by the original noun; as:

کیجه‌لک *gêjêlik* (night) gown. گونلک *gûnlûk* daily (pay).

اونلق *onlouq* a coin of ten paras. ییلق *yîllîq* yearly (pay).

یوزلک *yûzlûk* a coin of 100 paras. پانتالونلق *pantalouq* (stuff for) pantalons.

بکلك *béylik* belonging to the state, government.

Yirmi adamliq yémék. Food sufficient for 20 persons.

§ 160. VI. *-sîz*, *-siz*, *-souz*, is a privative adjectival suffix, meaning without, void of, lacking, free from, -less; as:

پاروسز *parasîz* moneyless. ایتسز *êtsîz* fleshless, thin.

صوسز *sousouz* waterless, thirsty. یوزسز *yûz'sûz* who has no face; shameless.

یولسز *yolsouz* roadless; impolite. صاغنسز *saghsîz* unhealthy, weakly.

Derivative Nouns.

§ 161. Derivative nouns are made by the addition of the following particles to the nouns; as:

§ 162. I. *-lîq*, *-lik*. Joined to nouns it expresses a place peculiar to the thing named, or a place where it abounds; as:

پابوجلوق *paboujlouq* the place where the slippers or boots are left.

آغاجلوق *aghajlîq*, *aghachlîq* a place where the trees abound.

کومورلک *keômûrlûk* a place where coal is deposited.

تاشلق *tashlîq* a place where stone abounds, stony; stone-pit.

§ 163. This **-lik, -lîq** added to an adjective, forms its abstract noun; as:

قىزىللىق *qizil'îq* redness; rouge. ايوولك *éyilik* kindness.

چوجوقلوق *chojouqlouq* childishness, چوقۇرلۇك *faqirlik* poverty.
childhood.

§ 164. Names of trades or professions are also formed by adding **lik, lîq** to the words denoting the persons who exercise them. Ex.:

اىكمەكچىلىك *ékmékjilik* the occupation of a baker.

آشچىلىق *ashjîlîq* the occupation of a cook, cooking.

§ 165. II. داش ' **-dash, -tash** a fellow, a companion.

آدداش *ad'dash*, *adash* namesake. ياشداش *yashdash* of the same age.

قارىنداش ' *qarîndash*, *qardash* (womb-fellow) a brother.

بكتاش *bég'tash*, *bégdash* the fellow of a prince.

آرقەداش *arqadash* companion, comrade.

دەرسداش ' *dérsdash*, *sînîfdash* a class-mate.

§ 166. III. جق ' جك ' جىز ' **-jîq, -jik; -jîghaz, -jîyéz**. Diminutive nouns are made by the addition of these particles to the nouns.

اوجىك *évjik*, *évjiyéz*, *évjîghaz* a little house.

اوتەجىق *odajîq* a little room. كىتابچىق *kitabjîq* booklet.

§ 167. Some Diminutives are terms of endearment; as:

باباجىق *babajîq*, *babajîghaz* papa.

آناچىق *anajîq*, *anajîghaz*, *an'énéjiyéz* mama.

قىزجىق *qizjîghaz* poor little girl.

لغت Words.

Mil'létlér ملت Nations

Shéhirlér شهر Cities

a. *عرب a'rab* Arab.

استانبول istambol Constantinople.

کرد kûrd Kurd.

وندیک vénédik Venice.

چرکس chérkés Circassian.

اسکندریه iskéndériyé Alexandria.

آرناود arnavoud Albanian.

مونجسوں mounjousoun Pontusa.

a. *عجم ajém* Persian.

ازمیر izmir Smyrna.

روم roum Greek.

حلب haléb Aleppo.

بولغار' Boul'ghar Bulgarian.

قدس qoudous Jerusalem.

چین chin China.

کیرید girid Crete.

ماجار' majar Hungarian.

ویانه viyana Vienna.

§ 168. Note. Surnames are formed in Turkish by adding *اوغلی oghlou* to the name of the father, family and often to the name of the trade or occupation; as: *حسن اوغلی علی Hasan oghlou Ali*, Ali the son of Hassan, *قایقچی اوغلی احمد Qayîqçî oghlou Ahméd*. But for the dignitaries p. *زاده zadé* is used; as: *کمال پاشا زاده Kémal Pasha zadé*, son of Kemal Pasha. (§ 668, Note).

چلبی chélébi a non-Moslem gentleman.

a. *اجنبی éjnébi* a foreigner.

f. *موسیو mûsû* Gentleman (Monsieur) [Fr.].

a. *تجّار tuj'jar* merchant.

a. *اصناف ésnaf* artisan, trademan.

a. *عقل a-qîl* sense, wisdom.

a. *صنعت san'at* vulg. *zénahat* art, craft.

a. *غریب gharib* stranger, poor.

f. *چزار chézar* Caesar.

a. *شیطان shéytan* Satan.

صاتار satar he sells.

یاپار yapar he makes.

a. *دکّان dûk'kian* shop.

a. *بقال baq'qal* grocer.

تعلیم Exercise 17.

1. *پاریسی* 'نویوقلی' 'بوستونلی' 'لوندردلی'. 2. A Constantinopolitan, a native of Amassia, of Smyrna, of Aleppo,

of Alexandria, of Japan, of China, of Montenegro, of Pontusa, of Jerusalem; a Viennese, a Cretan, a Hungarian, a Roman. 3. The Kurdish, German, Circassian, Italian, Arabian, Albanian, Persian, Greek, Bulgarian, Armenian languages; Chinese, Turkish. 4. 'مملکتیجه' دینچه 'روجه'. 5. Pertaining to the country, trade, craft, artisan, wisdom; devilish. 6. Slightly sweet; quite well; coldish; rather warm; rather high; fleshy. 7. A stationer; a mender of old things; mule-driver, donkey-driver, horse-rider. 8. One who sells oil; who keeps a vineyard, a garden; one who sells bread, coffee, sugar, tomatoes, potatoes, milk, tobacco. 9. Stuff for a cloak, shirt, girdle, shoe, handkerchief. 10. Ten paras' worth; 1000 piastres' worth; 500 piastres' worth; a piastres' worth; one para's worth; changes [small pieces of money] (smallness). 11. Without house, horse, books, donkey, coffee, tea; coffee without milk, coffee with milk. 12. Rather white, black, high, much, pretty, well. 13. Humanity; height; blackness; the profession of a teacher, cooking; boatmanship. 14. Fellow-traveller; co-religionist; sharer of the same room. 15. Beautiful little hands; a little pen; my dear grandmother.

تعلیم ۱۸ Exercise 18.

- ۱ او آدم کیمدر؟ — آمریقالی برچلبی در. اسمی نه در؟ —
- اسمی مستر هنری ریکز در. ۲ شو اوزون بویلو اجنبی کیم در؟
- فرانسز ملتندن بر موسیو در. ۳ جزار کیم ایدی؟ — اسکی جنیویزلرک
- بیوک بر امپراطوری ایدی. ۴ روما شهری زده در؟ — ایتالیا
- در؛ تالانلرک مملکتده در. ۵ شکرچی اوغلی احمد اغا غریب
- برآدمدر. کندی صنعتی شکرچیلکدر؛ باباسی و باباسنک باباسی ده
- شکرچی ایدی. شکرچی اصنافندن ایدی. ۶ بو یازیچینک [clerk] آییلغی
- ایکی یوز غروش در. ۷ کتابچی کتاب صاتار؛ بکمزجی بکمز صاتار.
- ۸ بن بوشهرک یرلیسی دکلم؛ غریب برآدم ایم. ۹ سنک آدک ده عالی

بنم آدم ده عالی ؛ ایکیمز آدداش ایز . ۱۰ اوجکزم پک کوچوک
ایسه ده باشده فقیرلک وار . ۱۱ سنک قارداشک بکا صنفداش
و یاشداش در . ۱۲ پاره سز آدم فقیردر ؛ پاره لی آدم زنکین در .
۱۳ اوراسی آغاجلق بریر ایسه ده ؛ صوسز در ؛ صویوقدر . ۱۴ آرقه داشکزک
صنعتی نه در ؟ ۱۵ آرقه داشم طاشجی در ؛ باباسی اککجی ایدی .

ترجمه ۱۹ Translation 19.

1. Do you know French? — No, Sir, I know a little English. 2. I am a Constantinopolitan; I know Turkish well. 3. What does that shopkeeper sell? — He sells to the villagers and citizens grapes, sugar, coffee; there are many such shops and shopkeepers in the villages and cities. 4. O grocer! give me 20 paras' worth of bread, 10 paras' worth of cheese, 15 paras' worth of grapes and 2 piastres' worth of sugar. 5. Give me five piastres' worth of paper; this paper is rather yellow. 6. Where is the salt-cellar? — It is here (*bourada*). 7. There is no coal in the coal-seller's shop, the trade of coaling is not a clean one. 8. "Art thou moneyless? thou art friendless?". 9. You are a very wise man; you have sense, but your servant is a fool (without sense). 10. Who is this cheesemonger and who is that iron-monger? — They are my friends.

مکالمه Conversation.

بالجی زاده یوسف افندی در .	بو آدم کیم در ؟
بن نمچه ملتندن ایم .	سن نره لی سین ؟
آیلغم اوچ فرانسز لیره سیدر .	آیلغک قاج غروش در ؟
بر عثمانلو ایراسی پاره وار .	چوق پاره ک وار می ؟
فرانسزلرک بر ایمپراطوری ایدی .	ناپولیون کیم ایدی ؟

درس ۱۰ Lesson 10.

کنایات The Pronouns. (Continued.)

6. Interrogative Pronouns. ضمیر استفهامی

§ 169. The Interrogative Pronouns are the following. [The Interrogative sign می *-mi* is never used with them.]

§ 170. کیم *kim?* who? whoever?

This is applied to persons, and is declined alone and with possessive affixes.

سن کیم سین *sén kim sin?* who art thou?

کیم در او؟ کیم او؟ او کیم او؟ *kim dir o? kim o? o kim o?* who is it?

§ 171. Sometimes when there is no question, *kim* expresses the meaning of 'some'.

کیمی گلدی کیمی گتدی *kimi gélđi kimi gitđi*, some came others went,

کیم وار؟ کیم وار؟ کیم وار؟ *kimim' var? kimiñ' var? kimi' var?*
whom have I? whom hast thou? whom has he?

کیمسهسی یوق *kimsési yoq* he has nobody.

کیمکی؟ *kimiñki?* whose?

§ 172. نه *né?* How? (with adjectives); what? (with nouns).

It is applied to inanimate object and is declined alone and with possessives.

نه در او؟ نه او؟ *né' o? né' dir o?* What is it?

نه ایسترسکنز؟ *né istérsiñz?* What do you want?

تلی = نه لری، نکز = نه کز، غز = نه مز، نسی = نه سی، نک = نه ک، نم = نه م
ném? néñ? nési? némiz? néñiz? néléri?

Ném' var? néñ' var? nési' var? What have I? What hast thou?
What has he?

Némiz' dir? néñiz' dir? What thing, part or belonging to us,
to you, is it?

نه ده؟ *nédé'?* at or in what?

نه ديمك *né'démék?* What does it mean?

نلر = نلر *néler!* What things! What wonderful things!

نه ايچون = نيچون *né'ichin? n'ichoun? n'ichin?* For what? Why?

§ 173. هانكي؟ *han'gî? han'ghî?* Which?

It is applied to persons and to inanimate objects without distinctions. It may be used either alone or with possessives, and is declined:

هانكيسي *han'gîsî?* Which?

هانگيميز *han'gîmîz?* Which of us?

هانگينيز *han'gîñîz?* Which of you?

هانگيلاري *han'gîlarî?* Which of them?

هانكيسنك؟ هانكيسدن؟ *Which? of —? from —?*

هانكي كتاب؟ *han'gî kitab?* Which book? هانكي آدم؟ *Which man?*

§ 174. قاج؟ *qach?* How many?

It is applied to pronouns and to inanimate objects, and may be used either alone or with possessives, and it is declined:

قاجيميز؟ قاجيكز؟ قاجي *qach'imîz? qach'îñîz? qach'?* How many
of us, of you, of them?

قاج كونده؟ *qach' gûndé?* In how many days?

آيك قاجنده؟ *ayîñ qachînda'?* On what (day) of the month?

§ 175. نصل؟ *na'sîl?* How? What sort of a thing? What kind?

نصل سكر؟ *na'sîl siñîz?* How are you?

نصل بر آدم در؟ *na'sîl bir adém dir?* What sort of a person is he?

هر نصل ايسه *hér na'sîl isé* In whatever way it may be.

§ 176. نيجه؟ *nijé?* What kind? How?

بو آدم نيجه آدمدر؟ *bou adém nijé adémdir?* What kind of a man
is this (man)?

بو آغاج نيجه آغاجدر؟ *What sort of a tree is this (tree)?*

§ 177. It is also used indefinitely: it then means how much? how many?

¹ *Qanghî* is the old form, now it is obsolete.

نیچه دفعه‌لر *ní'che* or *ní'jé déf'alar!* How many times!

نیچه یه دك *nijéyé'dék?* *nichéyé'dék!* Till how many times!

نیچه آدم‌لر، نیچه لر *ní'jélér?* *ní'chélér?* *ní'ché adémlér?* How many peoples?

7. Indefinite Pronouns. ضمیر مبهم

The Indefinite Pronouns are:

§ 178. کیمسه، کیمسه *kimsé, kimésné* anybody.

These are applied to persons only, and are declined alone and with possessives.

اوراده بر کیمسه واری *orada bir kimsé var'mi?* Is there anybody there?

کیمسه یوق، کیمسه یوق *kim'sé yoq, ki'mésné yoq.* There is nobody.

کیمسه‌سز *kimsésiz'* without anybody, without patron; friendless.

§ 179. قدر *qadar.*

Expresses quantity or number (§§ 199, 229).

نه قدر اکمک *né' qadar ekmék?* How much bread?

نه قدر؟ نه قدر؟ *né' qadar? né' qadar gún?* How many days?

بو قدر، شو قدر، او قدر، اول قدر *So much.*

یتیشه‌جک قدر، یتیشه‌جک قدر، یتیشه‌جک قدر *yétér' qadar, yétéjék' qadar, yé-tishéjék' qadar* So much as will suffice, enough.

آی قدر، اشک قدر *éshék' qadar, ayí' qadar* As (big) as an ass as a bear.

پارمق قدر *parmaq' qadar* As (small as a little) finger.

§ 180. هر *hér* each, every, -soever.

Hér is always an adjective and is used with all other indefinite pronouns.

هر کس، هر کیمسه، هر آدم *hér' kés, hér' kimsé, hér' adém* everybody.

هر نه *hér né'* whatsoever.

هر هانگی *hér ha'ngi* whichever

هر بر *hér bir* each, every.

هر بریمیز *hér' birimiz* every one of us.

هر یرده *hér' yérdé* every where.

هر کیم *hér' kim* whoever, whosoever.

هر کي ميکنز *hér k'imiñiz* whoever of you.

هر بري *hér' biri* every one of them.

هر ايکي *hér' ikisi* both, each, either.

§ 181. بر آ *bir az, ba'zi* some (§ 135).

Ba'zi means a certain number of persons or things.
 بعض کي سملر *ba'zi kimsélér* ' بعض آدملر *ba'zi adémlér* Some people.

بعض دفعه *ba'zi défa, bazi kéré* sometimes.

بعضيمز، بعضيكنز، بعضياري *ba'zimiz, ba'ziñiz, ba'zilarí* some of us,
 of you, of them.

بعضيسي *ba'zisi* some people, some of them.

§ 182. *Bir az* expresses a small quantity, a few (§ 135).

بر آ اكمك، بر آ س *bir' az ékmék, bir' az sou* a little bread, water.

بر آ پاره *bir' azî* some of it.

§ 183. بر قاج *bir qach* a few, several (§ 135).

بر قاج غروش *bir qach' ghouroush* a few piastres.

بر قاج آدم *bir qach' adém* a few persons.

بر قاج کون اول *bir qach' gûn év'vél* several days ago.

§ 184. باشقه or بشقه ' a. آخر ' p. ديكر *bashqa', a-khér', digér'* other, another; as:

ديكر بر آدم ' آخر بر آدم ' باشقه بر آدم another man.

باشقه باشقه *bashqa' bashqa'* separately. بشقه جه somewhat apart.

باشقيلري، ديكريلري، آخريلري ' باشقيلري *bashqalarí, akhérléri, digérléri* others.

§ 185. a. فلان *flan* a certain (definite or indefinite person or thing), so-and-so.

فلان آدم *flan' adém* so-and-so, such a one.

فلان شي *flan' shéy* such a such a thing.

فلان وقتده *flan' vaqîda* at such and such a time.

§ 186. a. كافه ' جملة *kîaf'fé, jûmlé, hép* all.

كافه عالم، جملة عالم *kîaf'féyi além, jûm'lé além* all the world.

همه آدم‌ها *hép adémlér, jûm'lé adémlér* all men.
 همه ما *kîaf'fémiz, jûm'lémiz, hé'pimiz* all of us.
 همه آن *kîaf'fési, jûm'lési, hé'pisi* all of it.

§ 187. **اولانجه** *olanja, bûtûn* whole.

بوتون گون *bûtûn' gûn* the whole day.

بوتون دنيا *bûtûn' dûnya* the whole world.

پارهنك اولانجهسى *paraniñ olan'jasi* all the money.

اولانجه‌م بو در *olan'jam bou dour* this is all I have.

اولانجه پاره‌م *all my money. the whole loaf (acc.)*

§ 188. **هيچ** *hich* nothing, [never] (§§ 131—132).

هيچ بري *hich' biri* none. **هيچ بير كيمسه** *hich' bir kimsé* nobody.

هيچ بير وقت *hich' bir vaqît* not at any time, never.

مطالعات *Mûta-la-at* Remarks.

§ 189. a) The English pronoun **one** [pl. ones] after an adjective is not expressed in Turkish; as:

Have you the fresh loaf? — No! I have the old one.

Tazé somoun sêndé'mi? — Khayr! bayatî béndé dir.

Two old lions and two young ones. The little ones.

İki ikhtiyar vé iki gênj arslanlar. Kûchûklér.

The great ones of the world. *Dûnyaniñ bēdyûkléri.*

§ 190. b) **Somebody** is expressed by **بري** *biri, birisi*.

Somebody is asking for you. *Biri sêni chaghîrîyor.*

Somebody is knocking at the door. *Qapouyou vourouyorlar.*

§ 191. c) **Each other, one another**, are expressed by **يكديكري** *yêkdigéri, birbiri, birbirléri*.

They love each other. *Birbirini sêvêrlér.*

We will help each other. *Birbirlérimizé yardim'édêjéyiz.*

You see one another. *Yêkdigériñizi gêdûr' sûñûz.*

مثالر *Misal'ér* Examples.

Chiftjiniñ bēyaz qoyounlarî var'mî? Has the farmer the white sheep?

Khayr', siyahlar onda dir. No! he has the black ones.

Hojaniñ bēdyûk oghlou bourada mî dir? Is the teacher's elder son here?

*Khayr' efëndim! ol birî bou-
rada dîr.*

Bou qalêmlêrîñ hér han'gîsî.

Han'gîsîni istêrsîñiz?

Han'gîsî oloursa olsoun.

*Dostlarîmîn hîch birîsî évdê dêyîl
idî.*

Né onou' istêrim, né ol'birîni.

Né'var? dêrdîñ né'?

No, Sir, that one (= the other)
is here.

Either of these pens.

Which will you have?

Either, whichever it may be.

Neither of my friends was at
home.

I will have neither.

What is the matter?

لغت‌لر Words.

ایشجی *ishji* workman.

یتکین *yêtgîn* ripe.

دولو *dolou* full.

خام *kham* unripe.

a. جنس *jîns* kind.

پوکار *pouñar* fountain.

a. قیمت *qîymêt* value.

آرا *ara* relation.

a. ماعدا *ma'da* except.

چفت *chift* pair.

p. شاگرد *shayîrd* pupil.

خیرسبز *khîrsîz* thief.

تعلیم Exercise 20.

۱. بو چوقار کیمدر؟ — شوراده کی آیشجیلردن بعضیلرینک
اوغلاری در ۰ هپسیده اوغلان می؟ — خیر افدم! کیمی اوغلان
کیمی قیز در ۰ ۲. بنده کی قلملردن بعضیلری سزده کیلردن چوق ایودر.
لکن برادرکز ککیار هپسی ده ایودر ۰ ۳. نه قدر پارهک وار؟ —
کیسه م پاره ایله طولیدر ۰ نه جنس پاره ایله طولیدر؟ — بعضیسی آلتون
بعضیسی کوموش پاره ایله طولیدر؟ — ۴. بو میوه لردن هانکیلری خام
و هانکیلری یتکین در؟ — کیراز و طوتلردن ماعدا، المار، آرمودلر
و بوتون باشقه میوه لر خام درلر ۰ ۵. بربرکز ایله آراکز نصلدر، ایومیدر؟
— یکدیگریمز ایله آرامز هر وقت ایودر: هیچ کوتودکلدر ۰ ۶. اوده
نه کز وار؟ — ایپکدن بر چفت مندیلم وار ۰ ۷. خسته شاگردلر نیجه
درلر؟ — بعضیسی ایو ایسه ده، دیگرلری هیچ ایو دکلدرلر.

ترجمه ۲۱ Translation 21.

1. How many lessons have the boys? They have five lessons every day. 2. There are many thieves in these mountains. 3. God is the father of all men. 4. What kind of a young man is he? — He is a man sometimes good, sometimes bad. 5. "Everything has its time". "Everything has its place". 6. Who were with Mr. Joseph? — His wife and some of his grandchildren. 7. There were two thieves: one on one side, the other on the other side. 8. Are Mary and Ann here to-day (this day)? -- Neither of them is here. 9. Have you any friend in this village? — Yes, several of the rich families in this village are my friends. 10. Has Néjibé a white rose? — No, but she has a red one. 11. Are there many mosques and churches in this country? — Yes, Sir, every city and village has some churches or mosques.

مکالمه Conversation.

- | | |
|-----------------------------------|---|
| هر آدم ابو میدر؟ | خیر! بعضیلر ابو بعضیلر کوتو در. |
| قلمک وار میدر؟ | بالدیزیمک بر قاق قلمی وار ایسه ده؛ |
| | بنم هیچ یوقدر. |
| لویکز نصلدر؟ | ابو دکدر؛ بوتون آو صوغوقدر. |
| او کیم او؟ (Qui vive?) | هیچ بر کیمسه دکدر. |
| اوراده کیم وار؟ | کیمسه یوقدر. |
| هانکیسی غیرتلی در ماری می، آنامی؟ | هیچ بری ده غیرتلی دکدر، ایکسی ده تنلدر. |
| پوکار باشنده کی قیز نه کز در؟ | یکم ماری خانگ قیزی در. |
| آبلاکک اسمی نه در؟ | آبلامک اسمی قاطارینا در. |
| ییوک والدهک نره ده در؟ | چه چه مک اونده در. |

درس ۱۱ Lesson 11.

Numeral Adjectives. اسماء اعداد

§ 192. The numerals are of four kinds: Cardinal, Fractional, Ordinal and Distributive numbers [اعداد اصلیه 'اعداد کسریه' اعداد توزیعیه].

1. Cardinal numbers. *Adadî asliyê.*

1	بر	<i>bir</i>	۱	30	اوئوز	<i>otouz</i>	۳۰
2	ایکی	<i>i-ki</i>	۲	40	قیرق	<i>qîrq</i>	۴۰
3	اوچ	<i>ûch</i>	۳	50	الی	<i>êl'li</i>	۵۰
4	درت	<i>deört</i>	۴	60	آلتمش	<i>altmish</i>	۶۰
5	بش	<i>bêsh</i>	۵	70	یتمش	<i>yétmish</i>	۷۰
6	آلتی	<i>altî</i>	۶	80	سکسان	<i>séksén</i>	۸۰
7	یدی	<i>yédi</i>	۷	90	طقسان	<i>doqsan</i>	۹۰
8	سکز	<i>sékiz</i>	۸	100	یوز	<i>yûz</i>	۱۰۰
9	طقوز	<i>doqouz</i>	۹	200	ایکیوز	<i>iki yûz</i>	۲۰۰
10	اون	<i>on</i>	۱۰	300	اوچیوز	<i>ûch yûz</i>	۳۰۰
11	اونبر	<i>on bir</i>	۱۱	1000	یک	<i>biñ</i>	۱۰۰۰
12	اون ایکی	<i>on i-ki</i>	۱۲	10000	اون یک	<i>on biñ</i>	۱۰۰۰۰
13	اون اوچ	<i>on ûch</i>	۱۳	100000	یوز یک	<i>yûz biñ</i>	۱۰۰۰۰۰
20	یکرمی	<i>yirmi</i>	۲۰	million	ملیون	<i>milyon</i>	
21	یکرمی بر	<i>yirmi bir</i>	۲۱	milliard	ملیار	<i>milyar</i>	

بو سنه خریستوسک یک طقوز یوز ایکی سنه سیدر

Bou séné Kristosoun biñ doqouz yûz iki sènesi dir

This is the year 1902 (of Christ). A. D.

هجرتک یک اوچیوز یکرمی سنه سنه *Hijrétin biñ ûch yûz yirmi sénéşindê*

In the 1320th year of the Hejira.

§ 193a. A hundred, one hundred; a thousand, one thousand are in Turkish simply یوز یک *yûz, biñ*.

It is not common in Turkish to say twelve hundred, twenty five hundred, but simply *biñ iki yûz, iki biñ besh yûz*.

§ 193b. For the sum of 100,000 piastres in financial circles the word *yûk* يوك load, burden is used, and in the olden times the sum of 500 piastres was called كيسه *késé* bag, purse.

اون يوك *on yûk* one million. بش كيسه پاره *besh késé para* 2500 piastres.

§ 194. The hours of the day and night are expressed as follows (§ 78):

Sa'at qach dîr? What o'clock it is? — *Sa'at yarîm dîr*. It is 12.30 o'clock.

Sa'at dêrt dîr. It is 4 o'clock. — *Sa'at yêdi bouchouq dour*. It is 7.30 o'clock.

§ 195. Minutes are reckoned as follows:

Beshé on' var بشه اون وار Ten minutes to five.

Tikiyi besh' géchmish ايکي يي بش کچميش Five minutes past two.

§ 196. A person's age is expressed thus:

قاج ياشنده سين *qach yashinda sîn?* How old are you?

قرق ياشنده ايم *qîrq yashîndayîm*. I am 40 years old.

§ 197. Numeral Adverbs are formed by joining

دفعه *déf'a, kér're* to the cardinals; as:

Bir déf'a once; *iki déf'a* twice; *ûch kér're* thrice. *Dêrt déf'a besh yirmi édér* four times five makes twenty.

§ 198. The Variative numerals are formed by adding جنس *jîns, jînsdén; chéshid, chéshid'dén*.

Bir jînsdén of one kind; *iki chéshid'dén* of two kinds; *ûch jîns, ûch jînsdén* three sorts.

§ 199. Some thirty, some forty is expressed by قدر *qadar*; as (§§ 179, 229):

Otouz qadar, qîrq qadar. Some fifty persons *El'li adém qadar*.

§ 200. The word **or** between two numbers in English is omitted in Turkish.

İki ûch gûn some two or three days. *Besh on adém qadar* some five or ten men. *Dêrt besh ghouroush* some four or five piastres.

§ 201. The **Multiplicative numbers** are generally formed by the addition of قات *qat* fold to the cardinals; as:

تك *ték* simple, single. يوزلرجه *yûzlérjé* hundreds of.

يالِكز *yalînîz* only, single. بيكلرجه *biñlérjé* thousands of.

بريجك *birijik* only (begotten). مليونلرجه *milyonlarja* millions of.

ايكى قات *iki qat* twice. دوت كوشه *dêort kêôshé* } square.

اوج قات *ûch qat* triple. چام چارشى *cham charshî* }

دوت قات *dêort qat* quadruple. يوز قات *yûz qat* a hundred fold.

§ 202. The **Collective numbers** are:

p. چيفت *chift* a pair of (boots). طاقم *taqîm* a set, lot.

p. چيفته *chifté* paired, double. چيفته توڤنك *double-barrelled gun*.

f. دوزينه *douzina* a dozen [It.]. f. غروسه *grosa* a gross [It.].

تك اش *ésh, ték* mate; one of the pair. سورو *sûrû* a flock.

§ 203. When using a numeral with a noun, the Turks frequently introduce a second noun between the two, which is quite superfluous in European languages, but occasionally employed in English, as 'ten head of cattle, six sail of ships' etc. This noun varies according to the nature of the things defined by the numeral.

For men it is نفر *néfér* individual; for beasts it is راس *rés* head; for bulbs it is باش *bash*; for ships, gardens, fields, letters, maps it is قطعه *qît'a* piece; for cannons, ships and villages, it is پاره *paré, para*; for things usually دانه *dané, tané, adéd*; as:

ايكى نفر عسكر *iki néfér askér* two soldiers; *dêort rés bargir* four pack-horses; *ûch qît'a méktoub* three letters; *altî qît'a tarla* six pieces of ground; *yédi bash soghan* seven bulbs of onions; *on paré kêôy* ten villages; *sékiz adéd tûféng* eight guns; *bir bab maghaza* a magazine (store); *bir qita arzouhal* a petition.

The common people uses the word دانه *dané* for all these different words; as: *iki dané asgér, dêort dané bargir* etc.

Words. لغت

doghdou was born. طوغدی	a. الحمرا <i>él-hamra</i> Alhambra.
pénjéré window. پنجره	p. سرای <i>séray</i> castle, palace.
yazdîm I wrote. یازدیم	a. عصر <i>asr</i> century.
gazéta newspaper. غزته	a. درهم <i>dîrhém</i> dram.
fouroun oven. فرون	p. خان <i>khan</i> inn.
a. hamam bath. حمام	p. دکرمان <i>déyirman</i> mill.
tarla field. تارلا	چایر <i>chayîr</i> pasture.
akhor stable. آخور	a. صفر <i>sîfîr</i> zero.

Exercise 22. تعلیم ۲۲

۱ قاج یاشنده سکز؟ — اوتوز یاشنده یم. — برادر افندی قاج
 یاشنده در؟ — اوتوز یدی یاشنده در. — خرسوسک ۱۸۶۳ سنه سنده
 طوغدی. ۲ آخورمزده قرق رأس صغیر وار. چایر لقه اون رأس آت
 یوز رأس قویون، الی رأس اینک و سورولرده اوچ درت یوز باش قدر
 کچیلریز وار. ۳ اشبو ۱۹۰۲ سنه سنده مرزیفون شهرنده ۱۱۷۹
 قطعه دکان، ۳۵ قطعه فرون، ۱۵ عدد خان، ۱۴ دانه دکرمان، ۳۰۹۱
 قطعه باغ، ۱۱۲۸ قطعه تارلا، ۱۳۹ قطعه باغچه، ۱ دانه چایر،
 ۴۵ باب جامع، ۲۶ باب مکتب، ۱۱۴ قطعه پوکار، ۳۲۱۰ باب او
 و ۵ باب کلیسه وار ایدی. ۴ آناطولیا قوله جینک اشبو ۱۹۰۲ سنه سنده
 ۲۴۰ نفر ارکک و ۱۶۰ نفر قیز شاگردی وار ایدی. ۵ اوچ قطعه
 عرضحال و ایکی قطعه مکتوب یازدیم. ۶ درت قطعه خاریطه م
 وار در. ۷ بر عصرده یوز سنه، بر سنهده ۳۶۵ کون، بر کونده
 ۲۴ ساعت، بر ساعتده ۶۰ دقیقه و بر دقیقهده ۶۰ ثانیه وار در.
 ۸ یوز: اونک اون قاتی در. اون دفعه اون یوز ایدر. ۹ ۱،۰۵۰،۹۳۴
 ۲،۳۴۵،۶۷۸، ۶۸۷،۴۹۵

ترجمہ ۲۳ Translation 23.

1. An oke is 400 drams; a batman is six okes.
 2. My father is 70 years old, my mother 62, my brother 40 years old. 3. Take 200 (units) eggs, 500 walnuts, 50 pounds of apples and three batmans of pears.
 4. What is the name of that book? — It is the Thousand and One Nights. 5. The palace of Alhambra has 999 windows. 6. Here are two sets of cloths. 7. There were two kinds of handkerchiefs, a blue one and a black one. 8. This cloth has three folds. 9. There are 40 loads of money in the bank. 10. I have three dozen pencils. Twelve dozens make a gross. 11. The shoe-maker has three pairs of shoes. 12. How many paras make a piastre?

مکالمہ Conversation.

ساعت دردی اون ایکی کچمشدر.	ساعت قاچدر؟
یوز الی پاره کوی وار.	مونجسونک قاچ پاره کوی وار؟
یوزلرجه و ییکلرجه آدملر وار ایدی.	خانده چوق آدم وار می ایدی؟
اوت ! بر عدد چیفته توفنکم وار.	توفنکک وار میدر؟
ساعت اوچ بوچوق ایدی.	دون بو وقته ساعت قاچ ایدی؟
بش ییک غروش ایدر.	اون کیسه پاره قاچ غروش ایدر؟
شوراده کی قوندوراجی دکاننده در.	قوندورامک تکی نرهده در؟
عالی افندیکن بریجیک اوغلیدر.	یوسف افندی کیمدر؟
نجیبه خانم در.	بو او یونده اشیکز کیم در؟
کیمنه یوقدر، یالیکز ایم.	اوطهده کیم وار؟
چام چارش در.	اوطهکنز نصلدر؟
اون ایکی دانه در.	بر دوزینه قاچ دانه در؟
یوز قیرق درت دانه وار.	بر غروسمده قاچ دانه وار؟
آوروپا خاریطه سیدر.	ایکزده کی خاریطه نه خاریطه سی در؟
ایکی باش صوغان یه دی.	چوجوق قاچ باش صوغان یه دی؟
چوق ! بر قاچ یوز پاره وار.	انکلتراک قاچ قطه، کمیسی وار؟
آلتی قالب صابونم وار در.	نقدر صابونک وار در؟

درس ۱۲ Lesson 12.

Numeral Adjectives. (Continued.)

2. Fractional numbers. *Adadî késriyé.*

§ 204. The Fractional numbers are derived from the Cardinals; the denominator is put in the locative and the numerator in the nominative, and the latter follows the former.

بر *onda bir* one tenth, *بشده ایکی beshdé iki* two fifths,

$$\frac{1}{10} = \frac{1}{10}, \frac{2}{5} = \frac{2}{5}.$$

$$Yuzdé iki, 2^0/0 = 2\%.$$

$$\text{بیکنده ییکنده } \textit{biñdé yirmi} \quad 20^0/00 = 20\%.$$

$$\text{یوزده آتی } \textit{yûzdé alti} \quad 6^0/0 = 6\%.$$

§ 205. Sometimes one of the words *پای pay*, *جز jûz*, *حصه his'sé*, *قسم qîsîm*, all meaning 'a portion', is introduced:

Dêört payda biri, dêört jûzdé biri, dêört hissédé biri, 1/4 = 1/4.

$$\textit{Yirmi parchada on dêördû, 14/20 = 14/20}.$$

§ 206. Other fractional numbers are as follows:
یاری yari, yarîm, bouchouq, nîsîf, nim half.
ا. نصف a. بوچوق 'یاریم' یاری

ا. توم 'توم' tûm whole (number).

پ. چیرک chéyrék a quarter.

ا. ربع roub, ouroub one fourth.

مطالعات *Mûta-la-at* Remarks.

§ 207. There are three Turkish, one Arabic and one Persian word used for half (§ 75). *Yarîm* is used before a noun, like an adjective: *yarîm sa'at, yarîm elma*. *Bouchouq* is always used in conjunction with a cardinal number: *iki bouchouq gûn*. *Yarî, nîsîf* are used like a noun: *elmanin yarîsî, kitabın nîsfi* the

§ 211. The date is expressed as follows:

Bou gûn ayîñ qachinjî gûnû dâr? Bou gûn ayîñ qachî dîr? Ayîn qachî dîr? What day of the month it is to-day?

Bou gûn ayîñ sékizi dîr. To-day is the 8th of the month.

Mayisiñ yirmi dêor'dûnjû gûnû dâr. It is the 24th of May.

§ 212. **Distinctives.** There is no special form for the distinctive adverbs, the ordinals are used directly without any alteration:

Firstly *Birinji*; Secondly *Ikinji*; Tenthly *Onounjou*.

4. Distributive numerals. *Adadî tévziyîyé.*

§ 213. Distributive numerals are formed by the addition of *-ér*, *-ar* to the cardinal numbers ending in consonant, and *-shér*, *-shar* to those ending in *yé*.

birér one each; *birér birér* one by one.

ikishér two each; *ikishér ikishér* two by two.

ûcher three each; *ûcher ûcher* three by three.

déordér four each; *déordér déordér* four by four.

altishar six each; *altishar altishar* six at a time.

yûzér 100 each. *biñér* a thousand each.

§ 214. When there are hundreds or thousands in the number, the *ar* or *shar* comes after the numeral expressing the number of hundreds, or thousands, and nothing is put after *yuz* or *biñ*.

yûz éllishér biñ 150000 each.

ikishér yûz 200 each.

ûcher biñ 3000 each.

§ 215. **The Ottoman-Turkish Calendar.** There are three principal calendars or reckonings of time in Turkey. The Christians usually observe the Christian calendar, which is called either *tarikhi meelad* تاریخ میلاد the date of the Birth (of Christ) [*meelad* meaning birth-day, Christmas-day], or *Kristosoun tarikhi* the date of Christ. In this are used the Latin months: January, February etc. (*Hounvar*, *Pédîrvar*).

Table of the Months.

Sacred months.		Civil months.		Popular names.	English.
محرم	Mouhar'ém	مارت	Mart	Mard	March
صفر	Séfér	نسان	Nisan	Abril	April
ربيع الاول	Rébil év'vél	مايس	Mayis	Mayis	May
ربيع الاخر	Rébil akhîr	حزيران	Haziran	Oraq ayî	June
جمادى الاول	Jémazil év'vél	تموز	Tém'mouz	Témiz	July
جمادى الاخر	Jémazil akhîr	آغستوس	Avosdos	Avosdos	August
رجب	Réjéb	ايلول	Ey'loul	Gûz ayî	September
شعبان	Sha'ban	تشرين اول	Tishrini év'vél	Orta gûz ayî	October
رمضان	Ramazan	تشرين ثانى	Tishrini sani	Sofi gûz ayî	November
شوال	Shév'val	كانون اول	Kianounou év'vél	Qara qish	December
ذى القعدة	Zil qadé	كانون ثانى	Kianounou sani	Zam'harir	January
ذى الحجة	Zil hij'jé.	شباط	Shoubat.	Gûjûk.	February.

§ 216. Among the Ottoman Turks there are two calendars, the Sacred and the Civil. The lunar year is adopted for the sacred and the solar for the civil. The Sacred year is dated from the Hejira or Flight, the first year of which Era began with the new moon of the 15th of July A. D. 622. The lunar year is 10 days shorter than the solar year, it is used in religious chronology and religious Law (*sher'i*). The months are reckoned differently from ours; they run thus: *Mûhar'rem*, *Séfér* etc.; and *shérif* 'sacred' is always added to their names; as: *Shabanî shérif*.

§ 217. The other is the Civil or the Financial calendar: the first day of which coincides with the first day of March O. S., and is now two years behind the Sacred. It is commonly used in all matters except those pertaining to religion. The months are: March, Nisan etc. —, the old Arabic and Syrian calendar, with slight changes. The year 1902 corresponds to the year 1320 of the Hejira and 1318 of the Financial or Civil year.

§ 218. The common people have a different reckoning of the months, running thus: *Zamharir* etc. (See the Table.)

§ 219. There is another popular division of the year into two parts: the summer and the winter divisions: *قاسم Qasîm*, St. Demetrius' Day, the 26th Oct. O. S., is popularly reckoned as the beginning of the winter season, this has 180 days. *خضر الياس khîdîr-él'léz*, St. George's Day, the 23rd April O. S., is celebrated as the beginning of the summer season, which lasts for 185 or 186 days.

§ 220. The New Style calendar is called in Turkish *alafranqa* and the Old Style *roumi* (Greek).

§ 221. The Ottoman Turks commence their reckoning of time from sunset. This is with them the twelfth hour, an hour later it is one o'clock, and so on till the twelfth hour in the morning (6 a. m.), when they begin again. This is called *alatourqa* (Turkish), to distinguish it from European time, which is called *alafranqa* (French, European).

لغت Words.

- a. تاریخ *tarikh* date. a. وفات ایتدی *vəfat étđi* died.
 a. مساوی *mūsavi* equal. a. آلدی *alındı* was taken.
 آدا *ada* island. قاره *qara* land.
 a. متصادف *mûtésadîf* corresponding. p. بخشیش *bakh'shish* present.

تعلیم Exercise 24.

۱ استانبول شهری میلادک ۱۴۵۳ نجی سنهسی آفرانقه مایسک
 ۲۹ نجی کونی آلدی . بو تاریخ هجرتک ۸۵۷ نجی سنهسی
 جمادی الاول یکرمی برینه متصادف در . ۲ بو کونکی تاریخ نه در !
 — ۱۹۰۰ سنهسی کانون اولک آفرانقه یکرمی ایکی و رومی
 طوقوزی در . بو کون قاره قیشدر . ۳ درت و قیرق : قیرق درده مساویدر .
 ۴ ساعت قاچدر ؟ — ساعت آفرانقه درت و آلاتورقه اونبر بوچوقدر .
 ۵ کوچوک برادرم صنفده برنجی در : سز قاچنجی سکر ؟ — بن ده صنفده
 اوچنجی ایم . ۶ سزه نقدر بورجاو ایم ؟ سزه اولان بورجم نه قدر در ؟
 — بر عثمانلو لیراسی بر لیرا چیرکی و اوچ جمیدیه قارتی بورجک وار در .
 ۷ رمضان شریف بو سنه کانون اولک برنجی کونینه متصادفدر .
 ۸ اکمکک نصنی بکاآز در ؛ تومی ده چوقدر . ۹ چوققلره اوچر
 غروش بخشیش ویر . ۱۰ دینانک درتده اوچ پاییی صو و بر پاییی ده قره در .

ترجمه Translation 25.

1. April is the fourth month of the year, October the tenth and December the twelfth. 2. He is in his sixtieth year; and my father is in his 68th year. 3. Give them each 10 piastres. Give those children a present of five piastres each. 4. A para is one fortieth of the piastre. A month is one twelfth of the year. 5. Come six by six. In the middle of the year. 6. Six per cent,

50 per thousand. 7. We are in the third year of the twentieth century. 8. Is Ali a good man? — No, Sir! he is in prison four fifths of the time. 9. At twelve o'clock, or a quarter to twelve, I shall be here (I am). 10. ⁴Leon VI., the ²last ³king of ¹Cilicia, died at Paris in 1393, Nov. 19th, in the 60th year of his age.

مکالمه Conversation.

پدرکزک نقدر پارهسی وار؟	آلتمش یتشمش غروش قدر پارهسی وار.
سنک پارهك نقدر در؟	بابامك پارهسنك اوچ درت قاتی قدر در.
سزده بو کتابدن قاچ نسخه وار؟	یدی یوز نسخه قدر وار در.
درت دفعه یوز الی قاچه مساویدر؟	آلتی یوزه مساوی در.
آوروپاده چوق آدم وار می؟	یوزیکلرجه و ملیونلرجه آدملر وار در.
او باغچه نقدر اوزون در؟	چام چارشو یکیرمیشر آرشوندر.
ایشجیلرک کونلکی قاچر غروشددر؟	کونلکلری اوچر بوچوق غروشددر.
بو باصمه نك آرشوننی قاچ پارهیه آلدك؟	یوز اون پارهیه آلد.
یوز اون پاره قاچه مساویدر؟	اوچدن ربع اکسیکه مساویدر.

Lesson 13. درس ۱۳

Degrees of Comparison. درجات وصف

§ 222. In Turkish, as in English, there are three degrees of comparison, the Positive, the Comparative and the Superlative.

§ 223. The Comparative degree is generally expressed by putting the word with which the comparison is made in the ablative case, and leaving the adjective unaltered. The word *daha* 'more' is sometimes put before the adjective, for the sake of emphasis, or to prevent ambiguity, as:

بن سندن بويوكم *bén séndén bêdyûg'ûm (bêdyû'yûm)* } I am older
 بن سندن دها بويوكم *bén séndén daha' bêdyûg ûm* } than you.

بوكون هوا دونكىندن صغوقدر ؛ بوكون هوا دونكىندن دها صغوقدر
Bou gûn hava dûnkindén sovouq dour, Bou gûn hava dûnkindén daha' sovouq dour. To-day the weather is colder than yesterday.

§ 224. The Superlative degree is in general expressed by the word *én* اك, prefixed to the adjective; as:

اك يوكسك طاغ *én yûksék dagh* the highest mountain.

اك صوغوق هوا *én sovouq hava* the coldest weather.

§ 225. The word *én* is sometimes omitted:

آدملرك قباسى *adamlarîñ qabasî* the rudest of men.

حيوانلرك بويوكى فيلدر *Hayvanlarîñ bêdyûyû fil'dir.* The largest of [all] the animals is the elephant.

Elmalarîñ éyisini' séch Choose the best of the apples.

§ 226. The words *pék* يك very, a. *ziyadé* زياده, *a'shîrî* آشيري 'exceedingly' are used to signify an excess of any quality above what is requisite, as it is done in English by prefixing the adverbs 'too' or 'very' to adjectives; as:

يك يورغوندر *pék' yorghoundour* he is very tired.

زياده بهاليدر *ziyadé' bahalidîr* it is too expensive.

آشيري صغوقدر *a'shîrî sovouqdour* it is too cold.

§ 227. Other superlatives are formed in a way peculiar to Turkish, by prefixing to certain adjectives a syllable somewhat similar in sound, commencing with the same vowel and consonant, or the same vowel, and ending with *م* 'س' ب as:

بم يياض *bém' béyaz* very white, exceedingly white.

ap' achîq very open.

qap' qara quite black.

yam' yassî very flat.

sîp' sîrî very sharp.

sap' saghlam very healthy, sound.

sim' siyah very black.

tas' tamam very complete.

dop' dolou quite full. [right.

bêos' bêdyûk very big, great.

dos' doghrou quite straight, quite

ملاحظات *Mûlahazat* Observations.

§ 228. Spoken Turkish has the singular usage

of repeating nouns, adjectives and verbs, substituting in the repetition an **m** for the first letter of the word, if it begins with a consonant, and prefixing an **m** if it begins with a vowel, for the purpose of generalizing the idea contained in the word so repeated [compare the English shilly-shally, the French pêle-mêle, etc.]; as:

Kitab mitab boul'madîm. I sought for books or anything of the kind, but found nothing.

Dûk'kiân mûkiân év mèv bir' shéy qal'madî. Not a shop or anything like one remained.

Eviniziñ qouyousou mouyousou yoq'mou? Has your house a well, a cistern, a fountain? etc.

Ekméyi gétir, qourou mourou né'oloursa olsoun. Bring the bread, no matter if it be somewhat dry or crumbled.

Sachî machî yoq'dour. He has not a hair nor anything like one.

Further: *Oufaq téféq.* Little trifling matters.

Eyri búyrû. Zigzag, serpentine.

§ 229. Certain idiomatic English phrases used in expressing comparison are expressed in the following way (§ 179).

as ... as ... is expressed by *قدر qadar*, which is not repeated as in English.

as much as — *قدر چوق* — *qadar choq*

as little as — *قدر كوچرك* — *qadar kûchûk*

as few as -- *قدر آز* — *qadar az*

as far as — *قدر اوزاق* — *qadar ouzaq*

as near as — *قدر ياقين* — *qadar yaqîn*

as long as — *قدر اوزون* — *qadar ouzoun*

as short as — *قدر قيصه* — *qadar qîs'sa*

Shékérîm qadar qah'vém var. I have as much coffee as sugar.

Shékér bal qadar tatli dîr. Sugar is as sweet as honey.

Ol qadiniñ qizlarî qadar [choq] oghlanlarî var dîr. That lady has as many boys as girls.

Atimiz bou at qadar éyi deyil dir. Our horse is not good as this.

Ingiltérra qadar ouzaq bir mahalé gitdi. He went to a place as far as England.

Günlér shimdi qishdaki qadar qîs'sa dîr. The days are now as short as in the winter.

Eshék qadar iri idi. It was as big as an ass.

Ol vaz Bêâyûk Perhiz qadar ouzoun oudou. That sermon was as long as Lent.

لغت Words.

a. صادق <i>sadiq</i> loyal, true.	a. فائده <i>fay'dé</i> use, advantage.
آغیر <i>aghâr</i> heavy.	سیرکه <i>sirké</i> vinegar.
a. خفیف <i>hafif</i> light (in weight).	a. اعلا <i>a'la</i> best, excellent.
a. معدن <i>ma'dén</i> metal.	کیفلی <i>kéyflî</i> gay.
f. پیلاتین <i>platin</i> platinum.	a. کامل <i>kîâmîl</i> sober, grave.
a. ظالم <i>zalim</i> cruel.	a.t. قوتلو <i>qouv'vétli</i> strong. [rison with.
a. فاره <i>faré</i> mouse.	باقهرق <i>baqaraq</i> looking, in compa-
قورشون <i>qourshoun</i> lead.	a. البته <i>élbét'té</i> of course.
کسکین <i>késkin</i> sharp.	بوی <i>boy</i> stature.

Proper Names هارون *Haroon* Aaron. هانری *Hanri* Henry.
نوری *Noori* Luke, Lucas. نوریه *Nooriyé* Lucy.

تعلیم Exercise 26.

- ۱ هارون افندی کیمدر؟ — اک صادق دوستلرمدن بریدر.
- ۲ اک آغیر معدن هانکیسی در؟ معدنلر اغیرلقدده هپ بر ایسه ده؛ پیلاتین اک آغیریدر. فقط اک فائده لیبی دمیر در. صوکه کی اولکندن خفیف در. ۳ او سیرکه ایو میدر؟ — خیر اغام! بالدن طاتاو در. سزده دها ایوسی وار میدر؟ — اوت افندم! قیرمیزی سیرکه مز سزککندن چوق اعلا در. ۴ اک اعلا دوستکز کیمدر؟ — عوجه مک اک بویوک اوغلی هانری افندی در. ۵ سزده اک یاشلیسی کیمدر؟ — اک یاشلیمز و اک زنکینمز نوری افندی در. ۶ کدی فاره یه باقهرق آرسلان در؛ لکن آرسلان باقارق فاره در. ۷ بغداد قدر اوزاق برشهره کیتدی. ۸ بنم بویم سزککی قدر اوزوند. ۹ پارمق قدر کوچوک بر قلمی وار. ۱۰ ال قدر ایزی بر کاغدلری وار. ۱۱ دون هفته نک اک صوغوق کونی ایدی، فقط اولکیلردن صوغوق دکل ایدی.

ترجمه ۲۷ Translation 27.

1. Mr. Luke is taller than I am, but he is not the best in the class. 2. To-day is hotter than yesterday. 3. Iron is heavier than stone. Gold is more precious than silver, but iron is the most useful metal in the world. 4. Which is lighter: a pound of wool or a pound of lead? — Of course a pound of wool is as light as a pound of lead. 5. Your knife is as sharp as mine: but it is not as long as mine. 6. This young gentleman is much gayer than his friend. 7. The last week has been the worst of the year; it was very cold. 8. What kind of a man is Mr. Joseph? — He is a very good and useful man. 9. That mountain is higher than the other mountains of the country. 10. Henry is rich, Hassan is richer, and Ali is the richest of all.

مکالمه Conversation.

- | | |
|------------------------------|------------------------------------|
| آویگز نصلدر بویوکمیدر؟ | آویگز سزککینه باقه‌رق چوق کوچوکدر. |
| اک بویوک قلم بو میدر؟ | بنده بوندن بویوک بر دانه وار. |
| دده‌کز پک اختیار می؟ | اوت؛ فقط صاب صاغلانمدر. |
| سند پاره وار می؟ | بنده پاره ماره بر شی یوقدر. |
| کتاب اونده میدر؟ | اونده کتاب میتاب بر شی یوقدر. |
| قورشون قلمک نصلدر؟ | ایودر؛ اوجن سیپ سیوری در. |
| قدحده چای وار می؟ | اوت؛ طوپ طولی در. |
| باغچه‌نک قپوسی آچیق می؟ | اوت؛ آپ آچیقدر قپالی دکلدر. |
| ترجمه‌ک طوغری میدر؟ | اوت افندم! طوس طوغریدر. |
| درسکز حاضر میدر؟ | اوت! تاس تمام حاب حاضر در. |
| اوده اشکدن آتدن برشی وار می؟ | آت مات آشک مشک برشی یوقدر. |
| چارشیدن نه آلدک؟ | بعض اوافق تفک شیر آلد. |

درس ۱۴ Lesson 14.

حرف جر ایله اسم Noun with Prepositions.

§ 230. In the Turkish language there are no prepositions, properly so called, but their place is supplied by words or syllables, called post-positions, placed after the words which they govern.

§ 231. Post-positions, as well as prepositions, are particles which serve to show the relation which exists between two words. These relations being of different kinds, the post-positions indicating them are used with different cases, namely the Genitive, Dative or Ablative, and also with the uninflected form of the noun.

§ 232. 1. Post-positions appended to the uninflected form or stem.

ا-ه -é, -a to. (Sign of Dative case.) (§ 82.)

ایله -ilé, -lé with, by. (Sign of Instrumental case.) (§ 82.)

ایچون *ichin, ichoun* for, in order to, for the sake of.

کیبی *gibi* like, so that.

ی -i, -î. (Sign of Acc. case.) (§ 83.)

ده -dé in, on. (Sign of Locative case.) (§ 84.)

دن -dén from. (Sign of Ablative case.) (§ 85.)

ظرفنده *zarfında* during, in the space of.

§ 233. But when the object, which the post-positions govern is a Pronoun (personal or demonstrative), it must be in the genitive case, except اولر *onlar*.

مثالر Misal'ér Examples.

بم ایچون *bénim' ichin* for me. اولر ایچون *onlar' ichin* for them.

پاره ایله *para' ilé* with money. سینک کیبی *sinék' gibi* like a fly.

سزک ایله or سزکله *siziñ' lé* with you. قوتده *qour' rétdé* in the strength.

§ 234. 2. Post-positions with the Dative case.

دك <i>dék</i>	{ until, till, as far as.	طوغرى <i>doghrout</i> towards, straight.
دکین <i>déyin</i>		a. دائر <i>dayir</i> concerning.
قدر <i>qadar</i>	until, as much as.	یاقین <i>yaqîn</i> near.
قارشى <i>qarshî</i>	against.	کوره <i>gêôre</i> according to, after.

مثالار *Misal'ler* Examples.

قدر *qadar* استانبولده *dék, Istambola' déyin, -'qadar*
up to Constantinople, as far as Const.
کوره *aqlîma' gêôre* according to my judgement.
Bizé qarshî against us. *Shêhré' doghrou* towards the city.
„*Séndén ouzaq' Al'laha yaqîn*“ far from you, near to God.
Kitaba' dayir concerning the book.

§ 235. 3. Post-positions with the Ablative case.

اوزاق <i>ouzaq</i>	far.	دیشاری <i>dîsharî</i>	out of.
a. ماعدا <i>ma'da</i>	{ except, besides.	اول <i>év'vél</i>	before.
باشقه <i>bashqa</i>		صوکره <i>soñra</i>	after.
اوتورو <i>êôtûrû</i>	{ regarding, about.	برو <i>bérou, béri</i>	since.
طولای <i>dolayî</i>		ایسه <i>i-sé</i>	instead of, rather than.
اوته <i>êôté</i>	on the other side of, beyond.		

مثالار *Misal'ler* Examples.

Shêhirdén' ouzaq far from the city.
Îrmaqdan êôté beyond the river.
Sizdén' ma'da, onlardan bashqa except you, them.
Yirmi besh' sénéden bérou for the last 25 years (25 years ago).
Bou ishdén' dolayî, -'êôtûrû concerning this business.
Béndén' év'vél before me. *Béndén soñra* after me.
Gélmésindén' i-sé gél'mémési éyi dir his not coming is better than his coming.

§ 236. 4. Declinable Post-positions requiring the Genitive.

اوزه <i>úzré</i>	on, upon.	دیشاری <i>dîsharî</i>	out of.
آلت <i>alt</i>	under.	ایچری <i>ichéri</i>	inside.
آرقه <i>arga</i>	behind.	ایچ <i>ich</i>	in
اوک <i>êôn</i>	before.	یان <i>yan</i>	by, near.

اوزرینه	اوزرکه	اوزرمه	<i>ûzerimé, ûzeriñe, ûzeriné</i>	on me,
اوزرنده	اوزرکده	اوزرمده	<i>ûzerimdé, ûzeriñdé, ûzerindé</i>	thee, him or it.
ایچلرینه	ایچیکزه	ایچیمزه	<i>ichimizé, ichiñizé, ichlériné</i>	in us, in you, in them.
ایچلرنده	ایچیکزده	ایچیمزده	<i>ichimizdé, ichiñizdé, ichlérindé</i>	among us, you, them.
یانیمده		<i>yanında</i>	at, by my side.	
		<i>yanıma</i>	to my side.	

§ 237. These eight post-positions, when in the locative case, indicate a state of location or rest, and answer to the question **نەردە** *nerédé?* **where?** They require the dative after the question **نەریه** *neréyé?* **whither?** or **where to?** *neréyé?* with a verb denoting direction or motion from one place to another.

Examples with the Locative [rest].

1. كتاب صفرانك اوزرنده در *Kitab sofranîñ ûzerindé dir.*
The book is on the table.
2. قوشك ياوروسى يوانك ايچنده در *Qoushouñ yavrousou youvanîñ ichindé dir.* The birdling is in the nest.
3. شهرک دیشاریسنده اوطوردیلار *Shéh'rîñ dîsharisînda otourdoular.* They dwelt [on] [the] outside [of] the city.
4. چوجوق آغاجك آردنده صاقلاندی *Chojouq aghajîñ ardînda saqlandî.* The boy hid himself behind the tree.
5. پدرک اوکنده طوردم *Pédérîñ êônündé dourdoum.*
I stood in front of my father.
6. بالیق کولک ایچنده در *Balıq géolûñ ichindé dir.* The fish is in the lake.

Examples with the Dative [motion].

1. کتابی صفرانك اوزرینه آتدم *Kitabî sofranîñ ûzeriné atdîm.*
I threw the book on the table.
2. قوش ياوروسنى يوانك ایچینه قویدی *Qoush yavrousounou youvanîñ ichiné qodou.* The bird put its young into the nest.
3. شهرک دیشاریسنه چیقديلار *Shéh'rîñ dîsharisîna chîqdîlar.*
They went [to the] out[side] of the city.
4. چوجوق آغاجك آردینه قاچدی *Chojouq aghajîñ ardîna qachdî.*
The boy ran behind the tree.
5. پدرک اوکنه دوغری کیتدم *Pédérîñ êônûné doghrou gitdîm.*
I went towards the father.

6. بالیق کولک ایچینه آتدی *Balıq gēōlin̄ ichiné atildi.* The fish jumped into the lake.

Motion, where to? whither? *neréyé?* 'قاره‌یه، استانبوله، شهره،
قابونک یانینه، آوک ایچریسنه، صویک ایچینه، باغه، باغچه‌یه، آوه، دگیزه،
ابرمغه.

Location, where? *nerédé?* 'دگیزده، کتابده، باغچه‌ده، باغده،
آوده، صوده، قبونک یاننده، آوک ایچریسنده، صویک ایچنده، تارلاده،
آغاجده، کتابده.

تعلیم Exercise 28.

۱ اوطه دن طیشاری. اوطه نك طیشاریسنده. اوطه نك ایچریسنده.
اوطه نك قپوسندم. اوطه نك قپوسنه. ۲ باغه یاقین. آوه یاقین. ال ایله.
آیاق ایله. الی ایله = الیه. آیاق ایله. آیغم ایله. آیاغی ایله =
آیاغیله.^۱ ۳ کوز ایله، کوزم ایله. کوزیکز ایله = کوزیکزله، کوزی
ایله = کوزیله. ۴ اورمانک ایچینه، اورمانده. اورمانک ایچینه،
اورمانه، اورماندن. ۵ آغاج ایچون، آغاجی ایچون = آغاجیچون.^۱
کتابم ایچون. کتابی ایچون = کتابیچون.^۱ ۶ کتابلریک آرقه‌سند
کوزل آلتون یازیلر وار. بوسوزلری کتابکه یاز. ۷ الکی بئم اوزریمه
قوی! آلك بئم اوزریمه در. ۸ قوش آغاجده در. قوش آغاجه
اوطوردی. ۹ قدحی صویه قوی. قدح صوده در. ۱۰ قدحلریچون.^۱

ترجمه Translation 29.

1. Towards the mountains; on the mountains; by the mountains (rest), by the mountains (motion). 2. From the door: by the door; with the door; for the door. 3. For me, for him; like you, like them; with me, with him. 4. As far as Sivas; as far as London; until

¹ If ایچون، ایله are added to nouns to which the pronominal affixes of the 3rd person Sing. and Pl. are attached, the ای is omitted, but the sound *i* is retained.

to-day. 5. There is nobody except us. 6. What have you in your purse? — There is nothing in my purse except ten paras. 7. After to-morrow come at half past eleven. 8. He went ten days earlier than my father. 9. There is a thief among you. 10. Come among us (motion).

مکالمه Conversation.

کوزل تصویر لر وار در.	کتابکزده نلر وار؟
اک قیصه آی شباط آی در.	اک قیصه آی هانکیسیدر؟
خیر افندم! حلب قدر اوزاق دکدر.	استانبول چوق اوزاق میدر؟
فقیر بر قاری وار.	اوطه نلک اوکنده کیم وار؟
خیر خانم افندی! هیچ یوقدر.	باغچه ده کی آغا جالرده میوه وار می؟
اوت بکم! پک چوقدر.	ایرماقده بالیق چوق میدر؟
خیر آغام! چوق یاقین ایز.	شهردن پک اوزاق میز؟
آلتیمزده کی حیوان آت ایدی.	آلتیکزده کی حیوان نه ایدی؟

درس ۱۵ Lesson 15.

The Substantive Verb. (Continued.)

§ 238. We have already treated of the Present and Past (Preterite) tenses of the substantive verb. (§§ 65, 73.) The Perfect and Conditional tenses of the verb remain to be spoken of.

The Conditional.

ایسم = ایسم <i>isém</i>	ایسک = ایسک <i>isék</i>
ایسک = ایسک <i>isén</i>	ایسکیز = ایسکیز <i>iséniz</i>
ایسه = ایسه <i>isé</i>	ایسلر = ایسلر <i>isélér</i> .

If (or though or perhaps) I am, if thou art, if he is —. etc.

The Negative Conditional.

دکسم = دکل ایسم <i>déyilsém</i>	دکسک = دکل ایسک <i>déyilsék</i>
دکسک = دکل ایسک <i>déyilzén</i>	دکسکیز = دکل ایسکیز <i>déyilséniz</i>

دکله = دکل ایسه *déyilsé* دکل ایسه لر = دکسار *déyilsélér*.

If I am not, if thou art not, if he is not —, etc.

Perfect (Dubitative).

ایشم <i>imishim</i>	ایشیز <i>imishiz</i>	} (They say that) I was or I have been, etc.
ایشین <i>imish-siñ</i>	ایشسکز <i>imish-siñiz</i>	
ایش <i>imish</i>	ایشلر <i>imishlér</i>	

This tense, which is also called in Turkish Dubitative, denotes mere hearsay or report, founded on the authority of others (§ 312). The Negative is دکل ایشم *déyil imishim* (They say that) I have not been.

مطالعات Remarks.

§ 239. a. When ده *-dé* is added to the Conditional tense of the substantive verb, it expresses the meaning of “but” or “yet”:

ایسه لر ده ‘ ایسکز ده ‘ ایسک ده ‘ ایسه ده ‘ ایسک ده ‘ ایسم ده
isém dé, iséñ dé, isé dé; isék dé, iséñiz dé, isélér dé

If (or though) I am —, yet —; thou art —, yet —; he is —, yet —.

§ 240. b. By the addition of the 3rd person sing., to the Past tense (§ 73), the Past Conditional is obtained:

ایدیلرسه ده ‘ ایدیگزسه ده ‘ ایدکسه ده ‘ ایدیسه ده ‘ ایدکسه ده ‘ ایدمه ده
idimisé dé, idiñsé dé, idiysé dé; idikisé dé, idiñizisé dé, idilérisé dé

Though I was —, yet —; thou wast —, yet —; he was —, yet —.

مثالر Examples.

Pédériñ évdé isé, gilsñ.

If your father is at home, let him come.

Péderim évdé isédé géléméz.

My father is at home, but he cannot come.

Biradériñ nérédé imish?

Where is your brother?

Évdé imish.

(I heard that, they say that) he is at home.

Chojouqlar hasta'mî imishlér.

Were the children ill? (Did you hear anything?)

Ev'vét, hasta' dirlar.

Yes, they are ill (I know).

Qonshoumouz zéngin' isé dé, éyi bir adém déyil' imish.

Our neighbour is rich, but they say that he is not a good man.

Bén génj'im, sén isé ikhtiyar' siñ.

I am young, but thou art old.

The Conditional and Dubitative tenses of the verb To HAVE.

§ 241. The Conditional and Dubitative tenses of the verb To HAVE are obtained by the addition of ايسه *isê* and ايش *imish* to وار *var*.

§ 242. The Conditional of To HAVE [with an indefinite object]¹.

بندہ وار ايسه	بم وار ايسه	<i>béndê var îsa</i>	<i>bénim var îsa</i>	} If I have a —, etc.
سندہ وار ايسه	سٺڪ وار ايسه	<i>séndê var îsa</i>	<i>séniñ var îsa</i>	
اونده وار ايسه	اونڪ وار ايسه	<i>onda var îsa</i>	<i>onouñ var îsa</i>	
بزده وار ايسه	بزم وار ايسه	<i>bizdê var îsa</i>	<i>bizim var îsa</i>	
سزده وار ايسه	سزڪ وار ايسه	<i>sizdê var îsa</i>	<i>siziñ var îsa</i>	
اونلرده وار ايسه	اونلرك وار ايسه	<i>onlarda var îsa</i>	<i>onlariñ var îsa</i>	} If I have not a —, etc.

The Negative.

بندہ يوغيسه	بم يوغيسه	<i>béndê yoghousa</i>	<i>bénim yoghousa</i>	} If I have a —, etc.
سندہ يوغيسه	سٺڪ يوغيسه	<i>séndê yoghousa</i>	<i>séniñ yoghousa</i>	
اونده يوغيسه	اونڪ يوغيسه	<i>onda yoghousa</i>	<i>onouñ yoghousa</i>	
بزده يوغيسه	بزم يوغيسه	<i>bizdê yoghousa</i>	<i>bizim yoghousa</i>	
سزده يوغيسه	سزڪ يوغيسه	<i>sizdê yoghousa</i>	<i>siziñ yoghousa</i>	
اونلرده يوغيسه	اونلرك يوغيسه	<i>onlarda yoghousa</i>	<i>onlariñ yoghousa</i>	} If I have not a —, etc.

§ 243. Note. a. The abridged form of يوق ايسه *yoq isê* is يوغيسه *yoghousa* which is much used.

b. يوق ايسه *yoq isê*, يوغيسه *yoghousa* or يوخسه *yokhsa*, when used without object or subject, is considered as a conjunction: meaning or, otherwise; as:

يوخسه قارداشكده ميدر؟ *Kitab séndê' mi, yokhsa qardashiñda' mîdir?* Who has the book, you or your brother?

§ 244. The Conditional with a definite object.

اونلرده ايسه، سزده ايسه، بزده ايسه، اونده ايسه، سندہ ايسه، بندہ ايسه
béndê isê, séndê isê, onda isê, bizdê isê, sizdê isê, onlarda isê
 If I have the —, if thou hast the —, etc.

¹ Vide §§ 119, 122, 127.

اونلرك ايسه 'سزك ايسه' بزم ايسه ؛ اونك ايسه 'سنك ايسه' بنم ايسه
bénim isé, séniñ isé, onoun isé; bizim isé, sizin isé, onlarin isé

If the (book) is mine, thine, his, etc.

The Negative.

اونلرده دكسه 'سزده دكسه' بزده دكسه ؛ اونده دكسه 'سنده دكسه' بنده دكسه
béndé déyilsé, séndé —, onda —; bizdé déyilsé, sizdé —, onlarda —
 دكسه 'سنك دكسه' بنم دكسه — *bénim déyilsé, séniñ déyilsé, etc.*

If I have not the —, etc. If the — is not mine, etc.

§ 245. *Remark.* When **ده -dé** is added to the conditional of the verb To HAVE, it expresses the sense of but.

ده *béndé var isé dé,* I have a —, but —

ده *béndé yoghousada,* I have not a —, but —

ده *séniñ isé dé,* It is yours, but —

ده *séniñ déyilsé dé,* It is not yours, but —

ده *onda isé dé,* He has the —, but —

ده *onda déyilsédé,* He has not the —, but —.

§ 246. **The Dubitative tense of To HAVE** [with a definite object].

اونلرده ايش 'سزده ايش' بزده ايش ؛ اونده ايش 'سنده ايش' بنده ايش
béndé imish, séndé —, onda —; bizdé imish, sizdé —, onlarda —.

اونلرك ايش 'سزك ايش' بزم ايش ؛ اونك ايش 'سنك ايش' بنم ايش
bénim imish, séniñ —, onoun —; bizim imish, sizin —, onlarin —.

I have the —, thou hast the —; (That) was mine, thine, his —.

§ 247. **The Dubitative tense of To HAVE** [with an indefinite object].

اونده وار ايش 'سنده وار ايش' بنده وار ايش *béndé var imish etc.*

اونك وار ايش 'سنك وار ايش' بنم وار ايش *bénim var imish etc.*

(They say that) I have a —; thou hast a —, etc.

مثالار Examples.

Séniñ parañ varîsa.

If thou hast money.

Inéyiñiz varîsa.

If you have a cow.

*Parañ varîsa, baña bésh ghôur-
roush vér.*

If you have money, give me five piasters.

Param varîsa da vérémém.

I have money, but I will not give.

<i>Ekméyiñiz yoghousa aliñ.</i>	If you have not bread, take some.
<i>Kitablarî yoghousada —</i>	They have not books, but —
<i>Qalém béndé isédé vérmém.</i>	I have the pen, but I will not give it.
<i>Atî var'idi isé —</i>	If he had a horse —
<i>Eshéyi yogh'oudou isédé —</i>	Though he had not a donkey, yet —.

لغت Words.

varimîz' yoghoumouz' all that we have.

آلام *almam'* I do not take. a. لسان *lisan* language.

کسکین *késkin* sharp (knife). آز *az* less.

آغیر باشلی *aghîr bashlî sedate* (man). a. کامل *kiâmîl* sober, wise.

Proper Names: آرسلان *Arslan* Leon. a. صادق *Sadiq* Justin, Justus. a. نوریه *Nooriyé* Lucy.

تعلیم Exercise 30.

۱ آرسلان می کیفلیدر یوخسه برادری حسن می ؟ هانکیسی
کیفلی در ؟ — آرسلان کندی قارداشی حسنندن کیفلی ایسه ده ؛
حسن پک کامل و آغیر باشلی برچوجوقدر . ۲ واریز یوغیمز هیلسی درت
غروشدر ؛ زیاده بر پاره مز یوقدر . ۳ آرسلان قره ده کی حیوانلرک اک
قوتلیسی ایسه ده ؛ پک ظالدر . ۴ بزم آتیمز بیاض آتیکزدن کنج
ایسه ده ؛ اوندن قوتلی دکلدرد . ۵ هانکی لسان دها قولایدر ؛ ترکیجه
می یوخسه انکیلیزجه می ؟ — ترکیجه انکیلیزجه قدر قولایدر ؛ اوندن
زور دکلدرد ؛ فقط روسجه چوق زور ایش . ۶ کاغذک یوغیسه بندن آل !
— تشکر ایدرم ؛ کاغدم یوغیسه ده کیمسه دن آلام . ۷ «پاره ک وار
ایسه هر کس دوستک ؛ پاره ک یوغیسه هر کس دشمنک در» .
۸ «دوستک دوستی دوست ایسه ؛ دوستک دشمنی ده دشمن در» .
دشمنک دوستی دشمن در و دشمنک دشمنی دوست در» . ۹ کتابلر
سزده میدر ؟ — کتابلر سزده دکلرسه ده ؛ قلملر یزده در .

ترجمه ۳۱ Translation 31.

1. The apples are sweet; the pears are sweeter; the grapes are the sweetest. 2. Your maid servant is diligent, but [I heard that] my neighbour (woman) is more diligent than she. 3. Though Mr. Justus is a rich man, yet [they say that] he has not a good name. 4. Miss Lucy is the handsomest girl in town, but she is sick. 5. The strength of the strongest man is far less than that of an elephant. 6. I am as tall as you, but my brother Leon is not so tall as you. 7. Is your fruit as fresh as ours? — Yes, Sir, it is as good as yours, but it is too little [in quantity]. 8. Your knife is as large as mine, but it is not as sharp as mine.

مکالمه Conversation.

یوقدر افندم؛ وار ایسه ویریرم.	سندہ اکھک وار ایسہ بر آز ویر!
واریرز یوغیرمز اونیش غروشدرد.	واریکرز یوغیرکز قاچ غروشدرد؟
باغچہ دہ ایمش.	پدر افندی نرہ دہ ایمش؟
اون سنہ اول چوق زنکین ایمش.	آرسلان بک پک زنکین می ایمش؟
خیر اوستمدہ دکلدرد.	پیچاغلک اوزرکدہ ایسہ ویر!
آودہ دکلسہ باغدہ درد.	والدہ خانم آودہ میدرد؟
خیر افندم قفسدہ ایمش.	قوش آغاجدہ دکل می ایمش؟
خستہ ایدم ایسہ دہ کلدرد.	خستہ دکامیدیکرز؟
بک ایی افندم!	آتلیری یوغیرسہ، بنمکنی آل!

Lesson 16. درس ۱۶

The Infinitive of Verbs. مصدر

§ 248. The Infinitive (or the Masdar) is the basis of the Turkish verb¹. It ends either in *maq* - مق or *mak* - مک

¹ The Turkish verb is the most highly organised part of the language, being most minutely subdivided, most extensively

-mék: *-maq* is peculiar to roots with hard and *-mék* to roots with soft vowels. When we remove the ending *maq* or *mék* we get the stem or the root of the verb, which is also the 2nd person Sing. of the Imperative; as:

آلِق *almaq'* to take: آل *al'* take thou.

ویرمک *vérmék'* to give: ویر *vér'* give thou.

§ 249. The Negative form of the verb is obtained by adding مَ 'mé- to the root when it has a soft vowel and ما *-ma-* when it has a hard vowel; as:

آلماق *al'mamaq* not to take: آله or آلا *al'ma* do not take.

ویرمەك or ویرمەك *vér'mémék* not to give: ویرمە *vér'mé* do not give.

Different kinds of verbs.

§ 250. There are six kinds of verbs in Turkish: Transitive, Intransitive, Causal, Passive, Reciprocal and Reflexive.

§ 251. I. Transitive (or Active) verbs indicate such an action as cannot be completed without something else becoming directly affected thereby. They always require a direct object taking the nominative form of the noun, if the object is indefinite and the full accusative form if the object is definite (§§ 83 note, 291).

سوا اچمک *sou ichmék* to drink some water (indefinite).

سوی اچمک *souyou ichmék* to drink the water (definite).

يازماق اistemek *yazmaq istémék* to wish to write (indefinite).

§ 252. II. An Intransitive (or Neuter) verb indicates such an action of the agent as is complete in itself without directly affecting anything else. When an action is implied, an Intransitive verb requires an indirect object in the dative case, if motion is implied: if rest is denoted, it requires its indirect object to be in the locative (§ 237); as:

developed, and at the same time most simple and regular in its formation and in the modification of the signification of its various branches. It is a perfectly symmetrical system, through all the ramifications of which the eye or mind can run with ease.

آوه گیتمک *é-vé gitmek* to go home (motion).

آوده اوطورمق *évdé otourmaq* to sit in the house (rest).

یازمغه باشلامق *yazmagha bashlamaq* to begin to write (motion).

§ 253. III. Causal or Causative verbs. This form of the verb is not much used in English, but it is very common in Turkish. It implies an order or command from the speaker to a second or third person. The action is performed not by the agent or speaker but by the person to whom the order is given. These verbs are translated into English by adding to cause, to make, to have, to get, to allow and to let, to the simple verb according to the sense¹; as:

قالفیه بر او یاپدیرهجم *Qalfaya bir év yapdırajaghîm*. I shall cause the architect to build a house.

مکتوبی اوچانسه یازدیرهجم *Méktoubou Ohan'nésé yazdırajaghîm*. I shall get John to write the letter.

آرتینه بر چیفت قوندوره یاپدیردی *Artiné bir chift goundoura yapdırdı*. He got Pascal to make a pair of shoes.

Ol tasvirli kitabî chojouqlara bou' gún oqoudajaghîm. I shall allow the boys to read that book full of pictures to-day.

Bénim içîn bir sêtri yapdırabilîr'misiñ? — *Yarîn bîr danésini gétirdébilirim*. Can you get (or have) a coat made for me? — I shall have one brought to-morrow.

§ 254. IV. Passive verbs. The English and Turkish languages have this peculiarity, that they can form passive verbs from Intransitive, as well as from Transitive verbs; as:

باقمق *baqmaq* to look at (intrans.): باقلمق *baqılmaq* to be looked at.

آلمق *a'lmmaq* to take (trans.): آلمنمق *alınmaq* to be taken.

§ 255. V. Reciprocal verbs express an action performed together with or against each other. They are translated by adding to the infinitive the words one another, each other, together; as:

سوشمک *sévishmék* to love each other.

¹ The meaning and use of the Causal verb are seen by comparing the verb raise with the verb rise, of which the former is the Causal, in English. So also we may call to set the causal of to sit, the former meaning to cause to sit. Similarly to lay is the causal of to lie, the former (to lay) meaning to cause to lie.

قوشوشسونلر *qoshoushsounlar'* let them run together.

ووروشه جقلا *vouroushajaqlar'* they will beat each other.

§ 256. VI. Reflexive verbs. When the action of a verb returns to the subject from which it proceeds, the verb is called Reflexive. These verbs are translated into English by the reflexive pronouns (§ 145); as:

اورتوناك *êortûnmék'* to cover himself.

صويوندىلار *soyoundoular'* they undressed themselves.

ييقانه جفم *yîyqanaja'ghîm* I shall wash myself.

تعليم قرائت Reading Exercise.

كدى ايله دوه حكايه سى

The Story of the Cat and the Camel.

بركون دوه صيرتده آغير بر يوك ايله كيدركن ، كدى يه راست

كلدى . كدى صيرتنى قانورلاده رق دوه يه ديدى :

كدى — اوغورلر اولسون ؛ دوه قارداشلق ! نزه يه بويله ؟

دوه — الله امانت اول ! اما بن ناصل سنك قارداشك ايشيم ؟

سن نزه ده ؟ بن نزه ده !

كدى — اوكا شهبه يوقدر ! البته بن سنك قارداشكيم . باق هله !

سنگكى قدر ايرى وبويوك قانورم يوقميدر ؟

دوه — بلكه ! لکن عجباً بنمكى قدر ده قوتلى مى ؟

كدى — واى ! نه بوش سوز ! شو صيرتكده يومروق قدر كوچوك

بر شى وار ايسه ، عجباً سوزك اونك ايچون ميدر ؟

دوه — اما ايوباق ! بويوك سنك ايچون پك بويوك دكلمى ؟

كدى — بوش سوزلر سويله مه ! شونى بكا وير ، تنبل هريف !

دوه — پك اعلا ! براز برى كل ! هوپ بالا ! ديمش ويوكنى كدينك

صيرتينه يوكلتمش !

کدی — آمان! آمان! آمان! نه آغیر ایمش! ایشیم بیتدی! وای!
وای! وای!

دوه — ایشته بلاکی بولدک! کیت بویوک سوز سویله مکی اوکرن!
قصه دن حصه — بویوک لقمه یه ' بویوک سوز سویله مه!

Talimi Qira'at.

Kédi ilé dévé Hikīayési.

Bir gūn Dévé sîrtînda¹ aghîr bir yûk ilé gédérkén², Kédiyê rast gêldi³. Kédi sîrtîni qambourladaraq⁴ dévéyê dédi⁵:

Kédi — Oughourlar olsoun⁶, dévé qardashlîq⁷! nêréyê bêôylê?

Dévé — Al'laha émanét ol⁸! am'ma bèn na'sûl sêniñ qardashîñ imishim? sên' nêréde? bèn' nêréde?

Kédi — Oña shûb'hê yogdour⁹! Elbét'té¹⁰ bèn sêniñ qardashîñ im. Baq hêlê¹¹! sêniñki qadar iri vé bêôyûk qambouroun¹² yog'mou dour?

Dévé — Bêlki¹³! lakin ajêba¹⁴ bênimki qadar' da qouv'-vetli' mi?

Kédi — Vay! né' bosh sêôz¹⁵! shou sîrtînda youmrouq¹⁶ qadar kûchûk bir shéy var îsa, ajaba sêôzûñ onouñ' ichoun mou dour?

Dévé — Am'ma éyi baq! bou yûk sêniñ ichin pék bêôyûk deyîl' mi?

Kédi — Bosh sêôzlér sêôylémê! Shounou baña vér! témbêl hérîf¹⁷!

Dévé — Pék a'la! bir az béri¹⁸ gél! hop'bala¹⁹! — démish²⁰, vé yûkûnú kédiniñ sîrtîna yûklétmish²¹.

Kédi — Aman! aman! aman²²! né' aghîr imish! ishim bitdi²³! vay! vay! vay²⁴!

Words. 1. on his back. 2. while going. 3. he met. 4. arching (making hunch-back). 5. said. 6. good speed! 7. half brother, good brother. 8. thank you! (I commit you to the charge of God). 9. there is no doubt about it. 10. of course. 11. look here! 12. hunch. 13. perhaps. 14. I wonder. 15. what a useless word. 16. as large as a fist. 17. villager, rude man (lazy fellow!). 18. nearer. 19. Heyday! (hoop po loo!) 20. he said. 21. he burdened, he placed (leaded). 22. O dear! O dear! 23. my work is finished, i. e. I am lost, it is all up with me. 24. Oh! Alas!

Dévé — Ishtë bélañî bouldouñ²⁵! git', beôyûk seôz seôy-léméyi eôyrén'²⁶!
Qîs'sédén hîs'sé²⁷ — Beôyûk loqma²⁸yc, beôyûk seôz seôylémé!

25. you have got (found) your punishment. 26. go and learn the [calamity of] speaking conceited (haughty) words. 27. moral from the story. 28. morsel (of food).

مکالمه Conversation.

بو قرائت درسی نه در؟
 بو حکایه نك ماده سی نه در؟
 دوه کیدرکن کیمه راست کدی؟
 دوه نك صیرتینده نه وار ایش؟
 دوه نه در؟
 کدی می بویوک؟ دوه می بویوک؟
 کدی دوه یه نه دیدی؟
 اوغورلر اولسون کیمله دیرلر؟
 دوه نره یه یولجی ایش عجا؟
 کدی دوه نك قارداشی می ایدی؟
 کدی صوکره دوه یه نه دیدی؟
 بیور! بو حکایه یی صوکنه قدر سویله!
 بر کوزل حکایه در.
 «دوه ایله کدینك حکایه سی» در.
 کدی یه راست کدی.
 غایت آغیر بر یوک وار ایش.
 دوه ایری بر یوک حیوانی در.
 کدی دوه یه باقمرق پك کوچوکر.
 «اوغورلر اولسون قارداشلق» دیدی.
 یولخیره دیرلر افندم!
 بلکه بغداده طوغری یولجی ایدی.
 خیر افندم! بویك بوش بر سوز ایدی.
 شو کوچوچك یوککی بکا ویر دیدی.
 پك اعلا افندیجکزم!

درس ۱۷ Lesson 17.

Primitive and Derivative Verbs.

مجرد و مزید فیہ مصدرلر^۱

§ 257. Simple or Primitive Verbs are those which have no letters or syllables inserted after the root: for instance *yazmaq* to write, *sérmék* to love. *oqoumaq* to read, are simple verbs, because there

¹ *Mûjér'réd vé Mézeedûn feehi masdarlar.*

are no letters added to the roots $\sqrt{\text{ياز}}$ *yaz*, $\sqrt{\text{سو}}$ *sév*, $\sqrt{\text{اوقو}}$ *oqou*.

§ 258. But if I say $\sqrt{\text{يازديرمق}}$ 'سويشمك' *yaz-dirmaq, sévishmék, oqounmaq*: these are derivative verbs, the new or secondary roots are $\sqrt{\text{يازدير}}$ 'سويش' *yazdîr, sévish, oqoun*. These are formed by inserting certain letters between the simple roots and the infinitive termination, and thus changing the meaning of the verb, more or less.

$\sqrt{\text{سومك}}$ *sévmék*; $\sqrt{\text{سو}}$ *sév* to love:

$\sqrt{\text{سويشمك}}$ *sévishmék*; $\sqrt{\text{سويش}}$ *sévish* to love each other.

$\sqrt{\text{يازماق}}$ *yazmaq*; $\sqrt{\text{ياز}}$ *yaz* to write:

$\sqrt{\text{يازديرمق}}$ *yazdîrmaq*; $\sqrt{\text{يازدير}}$ *yazdîr* to cause to write.

$\sqrt{\text{اوقوماق}}$ *oqoumaq*; $\sqrt{\text{اوقو}}$ *oqou* to read:

$\sqrt{\text{اوقونماق}}$ *oqounmaq*; $\sqrt{\text{اوقون}}$ *oqoun* to be read.

§ 259. The so-called servile letters are those letters, which, when added to the roots, change, more or less, the meaning of the verb. They are: ت *t*, در *dir*, ر *r*, ش *sh*, ل *l*, ن *n*.

§ 260. These letters or syllables have each their own special signification when inserted to form a new root. Each alters the meaning of the verb in a regular manner. 1, 2, 3. ت *t*, در *dir*, ر *r* have the power of making verbs Transitive, if the original root is Intransitive; and Causal, if the original verb is Transitive. 4, 5. A verb is made either Reflexive or Passive by adding ل *l* or ن *n* to the root of a primitive verb. 6. Reciprocal verbs are formed by adding ش *sh* to the root of primitive verbs.

§ 261. There are six measures [باب 'وزن' *bab, vézn*], as they are called in Turkish, which serve as formulas

to enable the student always to remember the addition and the changes of meaning caused by the insertion of the servile letters.

1. *Oqoutmaq* اوقوتق [Transitive and Causal].

§ 262. This form is obtained by adding ت *t*, (*it*, *ût*, *out*) to the stem (§§ 52, 56).

The effect of the insertion of this letter is twofold:

1. If the original primitive form is intransitive, it is made transitive; as:

اوطورمق *otourmaq* to sit: اوطورتق *otourtmaq* to make to sit, seat.

باقمق *baqmaq* to look: باقیتق *baqitmaq* to make to look, to show.

2. If the original simple form be transitive, it changes to causal; as:

اوقومق *oqoumaq* to read: اوقوتق *oqoutmaq* to cause to read.

ییقماق *yîy'qamaq* to wash: ییقاتق *yîy'qatmaq* to cause to wash.

Note. This ت *t* is added, generally, when the root of the verb ends in a vowel, or in one of the semivowels ل *l*, ر *r*, ن *n*.

تعلیم ۳۲ Exercise 32.

Change the following verbs into the first measure and give their meanings.

Transitive verbs. 1. سويله مک *sêylémék* to speak. 2. دوشه مک *deôshémék* to floor, to carpet. 3. چاغیرمق *chaghîrmaq* to call. 4. باشلامق *bashlamaq* to begin. 5. قازیتق *qazitmaq* to dig, to engrave. 6. آرامق *aramaq* to seek. 7. اقمق *aqmaq* to flow. 8. بيله مک *bilémék* to sharpen (a knife). 9. يوكله مک *yûklémék* to load. 10. ديكله مک *diñlémék* to listen.

Intransitive verbs. 11. صیچرامق *sîchramaq* to jump. 12. اریمک *érimék* to be melted. 13. اوشومک *ûshûmék* to feel cold, shiver. 14. صوغومق *sovoumaq* to become cold, cool. 15. قوقمق *qoqmaq* to smell, to have a smell. 16. اویومق

ouyoumaq to sleep. *yashamaq* to live. *agh-lamaq* to cry, to weep.

2. *Yazdîrmaq* *یازدیرمق* [Transitive and Causal].

§ 263. This measure is formed by adding *دیر* (*dir*, *dîr*, *dûr*, *dour*) to the root (§§ 52, 56).

The effect of this syllable on the root is just the same as that of the first measure:

1. If the primitive verb is intransitive, it is made transitive; as:

oulmek to die (intrans. : *êoldûrmek* to kill (trans.).

ouyanmaq to awake (intrans.):

ouyandîrmaq to awaken (trans.).

2. If the primitive verb be transitive, it is changed into a causal; as:

achmaq to open (trans.): *achdîrmaq* to cause to open.

yazmaq to write (») : *yazdîrmaq* to cause to write.

Note. This *دیر* *dir* is added generally to those verbs whose stem ends in a consonant other than those mentioned above.

There are some exceptions:

gêormek to see: *gêostermek*, *gêordûrmek* to make to see, [to show].

gêlmek to come: *gêtirmek* to bring.

gitmek to go: *gêotûrmek* to carry.

galmaq to rise: *galdîrmaq* to raise, to lift up.

۳۳ تعلیم Exercise 33.

Change the following verbs to this measure and give the meanings.

Intransitive verbs. 1. *gêzmek* to walk.

gûlmek to laugh. 2. *osanmaq* to become

tired of. *outanmaq* to be ashamed. 3. *ên-*

mek to come down. *binmek* to ride on. 4. *oulmek*

êrlénmek to marry. *chalîshmaq* to work.

Transitive verbs. 5. بولماق *boulmaq* to find. بيلمك *bilmék* to know. 6. آلماق *almaq* to take. ويرمك *vérmék* to give. 7. سومك *sévmék* to love كسمك *késmék* to cut.

3. *Ichirmék* اچيرمك [Transitive and Causal].

§ 264. This measure is formed by adding ر (-*ir*-, -*îr*-, -*our*-, -*ûr*-) to the stem (§§ 52, 56).

It changes the Intransitive into Transitive and the Transitive into Causal; as:

طوغماق *dogh'maq* to be born (intrans.): طوغورماق *doghourmaq* to give birth.
پيشمك *pishmék* to be cooked (intrans.): پيشيرمك *pishirmék* to cook.
ايچمك *ichmék* to drink (trans.): اچيرمك *ichirmék* to give to drink.

Note. This form is a modification of the second form, losing the د *d*; therefore its derivatives are very limited, and almost all are here given.

تعليم ۳۴ Exercise 34.

Change the following verbs into the third measure and give the meanings.

Intransitive verbs. 1. اوچماق *ouchmaq* to fly.
ياتماق *yatmaq* to lie down. 2. آرتماق *artmaq* to be increased.
باتماق *batmaq* to sink. 3. دوشمك *dúshmék* to fall. شاشماق *shashmaq* to miss one's way. 4. بيتمك *bitmék* to be finished:
تاشماق *tashmaq* to overflow. 5. دويماق *douymaq* to hear of.
طويماق *doymaq* to become satiated. 6. قاچماق *qachmaq* to flee.
گچمك *géchmék* to pass. ييتمك *yitmék* to be lost.

4. *Taranmaq* طارانماق [Reflexive, Passive].

§ 265. This measure is formed by adding ن *n*, (*in*, *ûn*, *oun*) to the root of the verb (§§ 52, 56).

It changes the Transitive into the Reflexive and Passive; as:

طارماق *taramaq* to comb: طارنماق *taranmaq* to be combed, to comb himself.

اورنگ *êortmek* to cover: اورتونمک *êortûnmék* to be covered, to cover oneself.

اوقومق *oqoumaq* to read: اوقونماق *oqounmaq* to be read.

بولق *boulmaq* to find: بولونماق *boulounmaq* to be found.

§ 266. In spelling there is no difference between the reflexive and the passive, as both are formed by adding ن *n*. The difference is in the meaning. If the verb deals with the subject, it is reflexive; if the verb refers to the logical object, it is passive, because passive verbs have no grammatical object; as:

Effendi yîyqandî The Master washed himself (reflexive).

Qadêhlér yîyqandî The cups have been washed (passive).

تعلیم ۳۵ Exercise 35.

Change the following verbs into the fourth measure.

1. چالماق *chalmaq* to steal; to knock at (the door); to play (a tune).
2. دوکمک *dêôkmék* to pour. *dêôymék* to beat.
3. صویق *soymaq* to undress, strip.
4. قیلماق *qîlmaq* to do, to perform.
5. کزماق *kîzmák* to plug, stop.
6. باقماق *gêzmék* to walk about. *yîyqamaq* to wash.
7. دیامق or طیامق *day-amaq* to look.
8. سومک *sévmék* to prop up.
9. سویلهمک *sêôylémék* to speak.

5. Yazîlmaq [Passive].

§ 267. The measure is formed by the addition of ل *l*, (*îl*, *ûl*, *oul*) to the root (§§ 52, 56).

It changes the primitive verbs into passives; as:

یازماق *yazmaq* to write: یازیلماق *yazîlmaq* to be written.

کسمک *késmék* to cut: کسیلماق *késîlmék* to be cut.

Note. a. The passive of those verbs which end in a vowel, or liquid letter, is never formed according to this measure, but according to the fourth.

b. The passive form of the verbs ايلمك 'étmék, éyl-émék to do, perform is ايديلمك 'édilmék.

تعليم ٣٦ Exercise 36.

Change the following verbs into this measure and give the meanings.

1. آچمق 'كىتمك 3. قيرمق 'وورمق 2. سومك 'ويرمك
4. اوطورمق 'ينمك 5. چاغيرمق 'ايچمك
6. بويورمق .كورمك to plant. ديكمك 6. باقمق

6. *Gêdrûshmék* كورشمك [Reciprocal].

§ 268. This measure is formed by adding ش *sh*, (*ish*, *oush*, *ish*) to the root of the verb (§§ 52, 56).

It changes the meaning of the verb into a reciprocal one; as:

gêormék to see: كوروشمك *gêdrûshmék* to see one another.
yourmaq to beat: اوروشمق *youroushmaq* to fight with one another.

تعليم ٣٧ Exercise 37.

Change the following verbs into the sixth form.

- اغلامق *aghlamaq* to cry, weep. كولك *gûlmék* to laugh.
دورتمك *dûrtmék* to poke. اوينامق *oynamaq* to play. سومك
sévmék. بوزمق .بولاق *bozmaq* to ruin, to disconcert.

مطالعات *Mûta-lu-at* Remarks.

§ 269. a. The meaning of the Negative form is, of course, in general perfectly clear; but the negative form of the causal verbs, besides its ordinary signification, sometimes expresses a prohibition or prevention of the action being done. Thus *oqout'mamaq* means 'not to cause to read', but also 'to prevent some one from reading'; *yazdır'mamaq* 'not to cause to write', and also 'to prevent from writing'.

§ 270. b. A Transitive verb, or a verb which has been converted into one, according to the rules mentioned above, may become doubly, and even triply, transitive, causative, or passive; as:

وقومق *oqoumaq* to read: وقونق *oqoun'maq* to be read.

وقوتق *oqout'maq* to cause to read: وقونلوق *oqounoul'maq* to be read.

وقوتدیرمق *oqoutdour'maq* to cause to cause to read:

وقوتدیرتمق *oqoutdourt'maq* to cause to cause to cause to read.

تعلیم قرائت Reading Exercise.

The Divisions of Turkey. ممالك محروسه شاهانه نك تقسیملى

ممالك محروسه شاهانه ولايتلره ولايتلرلوا ياخود سانجاقلره سانجاقلار
قضالره قضالر ناحيهلره ناحيهلر دخى قريهلره تقسيم اولنور . —
ولايتدن مسؤل اولان ذات والى سانجاقدن مسؤل اولان متصرف قضادن
مسؤل اولان قائم مقام ناحيه دن مسؤل اولان مدير و قريهلردن مسؤل
اولانلر اختيار مجلسلى و مختارلر در.

ممالك محروسه شاهانه ۲۹ ولايته تقسيم اولنور . بوناردن
آلتيسى آروپاده يكرمى برى آسياده برى آفريقاده و برى دخى
آق دگيزده در.

Mémaliki Mahrouséyi Shahanénîn taqsimléri.

²Mémaliki ¹Mahrouséyi ³Shahané ¹Vilayétléré, Vila-
yétlér ²Liva ³yakhod ⁴Sanjaqlara, Sanjaqlar ³Qazulara,
Qazalar ^{3a}Nahiyéléré, Nahiyélér ⁵dukhi Qaryéléré ^{5a}taqsim
olounour ⁶. — Vilayétdén mé'soul ⁷olan ⁸zat ^{8a}vali ⁹, Sanjuqdan
mé'soul olan Mütésar'rif ¹⁰, Qazadan mé'soul olan Qayim'-
maqam ¹¹, Nahiyédén mé'soul olan Mûdir ¹²vé Qaryélérdén
mésoul olanlar ¹³Ikhtiyar méjlisléri ¹⁴vé moukhtarlar ¹⁵dîr.

Words. 1. The Protected Countries of His Majesty (Royal).
2. province. 3. a county, arrondissement 3^a. a district, canton.
4. or. 5. a sub-district (parish or commune). 5^a. village. 6. are divided.
7. responsible. 8. who is (who governs). 8^a. person. 9. governor
general. 10. governor. 11. sub-governor. 12. a governor of a sub-
district, mûdir. 13. who are. 14. bailiff courts. 15. bailiffs.

Mémaliki Mahrouséyi Shahané 29 vilayéti taqsim olounour. Bounlardan altisî Avropada, yirmi biri Asiyada, biri Afriqada vé digér biri dakhi Aq dénizdé dîr.

مکالمه Conversation.

- ممالک شاهانه نهیه تقسیم اولنور؟
بو ولایتلرک تقدری آوروپاده در؟
آسیاده بولنان ولایتلر قاج قطعه در؟
دیگر ایکسی نره لرده در؟
نوا و یاخود سانجاق نه در؟
والی کیمدر؟
لوانک اداره سنه کیم مسؤلدر؟
قائم مقام کیمدر؟
ناحیه نک اداره سنه کیم مسؤلدر؟
قریه نه دیمک در؟
قریه لرک اداره سنه کیم مسؤلدر؟
ممالک شاهانه ده کی لوالرک عددی قاجدر؟
قضالرک عددی قاجدر؟
قاج ناحیه و قاج قریه وار در؟
لوایه ده نه دیرلر؟
دیگرلرینه نه دیرلر؟
- یکرمی طقوز قطعه ولایتلره تقسیم اولنور.
آلتی قطعه سی آوروپاده در.
یکرمی بر قطعه در. [در.
بری آفریقاده و دیگر آق دکیزده
ولایتدن آشاغی اولان تقسیمدر.
ولایتک اداره سنه مسؤل اولان ذاتدر.
متصرفلر مسؤلدرلر.
بر قضانک اداره سنه مسؤل اولان
مدیرلر مسؤلدر. [ذات در.
کوی دیمکدر.
اختیار مجلسلری و مختارلر مسؤلدرلر.
افندم! لوالرک عددی ۱۱۹ در.
افندم! قضالر ۵۵۰ قطعه در.
ناحیه لرک عددی ۱۳۹۰ و قریه لرکی
ایسه ۶۰۳۰۷ در.
متصرفلر ده درلر. [ده دیرلر.
قضایه قائم مقاملر و ناحیه مدیرلرک

درس ۱۸ Lesson 18.

مرکب فعللر Compound Verbs.

§ 271. Compound verbs are formed by employing Arabic, Persian and Turkish words with the Turkish auxiliary verbs, or by affixing certain particles to nouns and adjectives in order to turn them into verbs.

1. Compound verbs, formed by using nouns with auxiliary verbs.

§ 272. I. Compound Transitive verbs are constructed by uniting with nouns and adjectives (generally of Arabic and Persian origin) one of the four purely Turkish synonymous auxiliary verbs ایتمک 'ایلمک or ایلتمک 'ایلتمک, *étmek, éylémek, qılmaq, bouyourmaq*, all meaning to do, to perform; but the first is most frequently used.

a. سوال ایتمک 'سوال ایلتمک *sival* question: سوال بویورمق to question.

p. آزاد بویورمق 'آزاد قیلمق 'آزاد ایتتمک *azad* free: آزاد ایتتمک to free.

t. صوص ایتتمک *sous* silent: صوص ایتتمک to still, to hush.

t. یاش ایتتمک *yash* moisture; wet: یاش ایتتمک to moisten; to wet.

Note. The original meaning of بویورمق *bouyourmaq* is to command, to deign, to be kind enough, but as an auxiliary it is used when the agent is a person of rank or is politely treated as such.

§ 273. II. Compound Intransitive verbs are formed by uniting Arabic or Persian adjectives and active and passive participles (*ismî fayıl, méfoul*) to the intransitive verb اولمق *olmaq* "to be, to become"; as:

p. خسته *hasta* sick: خسته اولمق *hasta olmaq* to be sick.

a. ممنون *mémnoun* glad: ممنون اولمق *mémnoun olmaq* to be glad.

t. صوص *sous* silent: صوص اولمق *sous olmaq* to be silent.

§ 274. III. Compound Passive verbs are constructed with the same kind of words and with the passive form of the auxiliaries ایدلمک 'ایلمتمق 'ایلمتمق, *édilmek, qılınmaq, bouyrulmaq*, or more frequently with the passive forms of the verb اولمق *olmaq*; viz. اولنمق *olounmaq* to become, to which there is nothing to correspond in English; as:

a. سوال ایدلمک 'سوال اولنمق 'سوال ایتتمک *sival*: سوال ایتتمک to be asked.

آزاد یورلق 'آزاد قیلنمق' 'آزاد اولنمق' آزاد ایدلمك : *azad* آزاد
to be free.

§ 275. IV. Compound Causal verbs are constructed with the same kind of words and with the causal forms of the auxiliaries ایتدرمك 'یورتمق' *étdirmék, bouyourtmaq*, to cause to do.

p. فروخت *froukhté* sale: فروخت ایتدرمك *froukht' étdirmék* to cause to sell.

a. قتل *qatl* slaughter: قتل ایتدرمك *qatl étdirmék* to cause to kill.

a. احسان *ihsan* grant: احسان یورتمق *ihsan bouyourtmaq* to help to be granted.

تعلیم Exercise 38.

Form verbs from the following words:

1. a. کرم *kerem* kindness. a. رجا *rija* request.
2. a. ایجاد *ijad* invention. a. تشریف *téshrif* honour, visiting.
3. p. شاذ *shaz* glad. a. تبدیل *tébdil* change.
4. a. عزیمت *azimét* departure. a. عودت *avdét* return.
5. a. تعلیم *talim* instruction. a. ترجمه *térjémé* translation.
6. a. ظهور *zouhour* appearance. a. بنا *bina* building.
7. a. وعظ *vaz* sermon. p. کور *keôr* blind. 8. a. حفظ *hifz* keeping.
- a. غیرت *ghayrét* labour. a. هدیه *hédiyé* present, gift.

2. Verbs derived from Nouns and Adjectives.

§ 276. I. Transitive verbs are formed from nouns and adjectives by the addition of لامق *lamaq* to those containing hard vowels, and لهمك *lémék* to those containing soft vowels. When this termination is added to a noun, it has the meaning of to provide with, and when added to an adjective signifies to render; as:

کوز <i>gêoz</i> eye:	گوزلەمەك <i>gêozlémék</i> to watch.
باش <i>bash</i> head:	باشلامق <i>bashlamaq</i> to begin.
قرە <i>qara</i> black:	قرەلامق <i>qaralamaq</i> to blacken.
تەمیز <i>témiz</i> clean:	تەمیزلەمەك <i>témizlémék</i> to clean.

§ 277. II. Intransitive and Passive verbs are formed by the addition of لەنمەك ' *lénmék*, *lanmaq* to nouns or adjectives; as:

اولەنمەك *évlénmék* to marry. گوزلەنمەك *gúzél'lénmék* to grow pretty.
خەزىلانماق *khírslanmaq* to be angry. ھازىرلانماق *hazirlanmaq* to be ready.

§ 278. III. By adding simply -*amaq*, مك *-émék*, *-élmék*, to the adjectives or nouns, another kind of Intransitive or Passive verbs is obtained; as:

قان <i>qan</i> blood:	قانامق <i>qanamaq</i> to bleed.
قوجە <i>qoja</i> old:	قوجەمق <i>qojamaq</i> to become old.
ياش <i>yash</i> age:	ياشامق <i>yashamaq</i> to live.
چوق <i>choq</i> much:	چوغالمق <i>choghalmaq</i> to increase.
آز <i>az</i> little:	آزالماق <i>azalmaq</i> to diminish.

§ 279. IV. Some Intransitive verbs are formed from adjectives by the addition of لەشەمەك ' *lëshmék*, *-lashmaq*, meaning to grow, to become, to get (gradually).

a. فەنا <i>féna</i> bad:	فەنالاشماق <i>fénalashmaq</i>	To become worse (gradually).
كەوتۇ <i>kéotú</i> bad:	كەتۇلەشەمەك <i>kéotúlëshmék</i>	
ايو <i>éyi</i> good:	ايولەشەمەك <i>éyilëshmék</i>	To grow better (grad.).

§ 280. The same termination, however, added to nouns produces reciprocal verbs; as:

a. مەكتۇب <i>méktoub</i> letter:	مەكتۇبلەشەمەك <i>méktoublashmaq</i> to correspond.
خەبەر <i>khabér</i> information:	خەبەرلەشەمەك <i>khabérlëshmék</i> to communicate (intelligence).

§ 281. V. Causal compound verbs are obtained by inserting ت *t* in the first and 3rd forms and در *dir* in the 2nd and 4th forms.

1. باشلاتق *bashlatmaq* to let be begun.
2. اولندرمك *évléndirmék* to make marry.
3. چوغالتماق *choghaltmaq* to make abound.
4. ايوالشدرمك *éyilëshdirmék* to make grow gradually better.

§ 282. VI. There are some exceptions to the above-mentioned rules; as:

- | | |
|-------------------------------------|--|
| يان <i>yan</i> side: | ياناشماق <i>yanashmaq</i> to approach. |
| صاری <i>sarî</i> yellow: | صارارماق <i>sararmaq</i> to grow yellow. |
| اوزاماق <i>ouzamaq</i> to elongate. | صوصامق <i>sousamaq</i> to thirst. |
| پارلاماق <i>parlamaq</i> to shine. | آچيقمق <i>ajiqmaq</i> to be hungry. |

تعاليم ۳۹ Exercise 39.

Form verbs from the following words.

- I., II., V. 1. آو *av* game. 2. p. مهر *mêôhûr* a seal. 3. a. حاضر *hazîr* ready. 4. قات *qat* fold, p. پارچه *paré, para, parcha* piece. 5. طوپ *top* ball, قیش *qîsh* winter, یاز *yaz* summer, کوز *gûz* autumn. 6. تاش *tash* stone, یاغ *yagh* oil, باغ *bagh* bind, tie. 7. طوز *touz* salt, پول *poul* postage stamp. III. اسکی *qourou* dry, بوش *bosh* empty, بکز *béñz* countenance, اکشی *ékshi* sour, گنج *génj* young. IV. پای *pay* portion, قوجاق *qoujaq* bosom, آل *gûj* hard, کوج *gûj* hard, یري *iri* big. VI. کچولك *red* قیزیل *red* ریشیل.

The Potential Verb.

§ 283. To be able to do an action is expressed by the verb بيلمك *bilmék* 'to know, to be able' put after

the root of any verb, with ه *hé* joined to it. This is called in Turkish the Potential verb. It somewhat resembles the Potential mood of the English verb. But this is a class of verbs in the Turkish language, which has all the moods, tenses and modifications which the regular verbs have; as:

يازماق *yazmaq* ' يازه ييلمك *yazabilmek* to be able to write, i. e.
to know how to write.
سومه *sévmék* ' سوه ييلمك *sévébilmek* to be able to love, i. e.
to know how to love.
ييلمك *bilmék* ' ييله ييلمك *bilébilmek* to be able to know, i. e.
to know how to know.

§ 284. If the root of the verb end in a vowel, a *yé* is inserted between the stem and *hé* (§ 53); as:

سويله *sêöylémék* √ سويله ييله ييلمك *sêöyléyébilmek* to be able
to speak.

§ 285. The negative which expresses inability or impossibility, is made by adding مامق *-mamaq* or مكم *-mémék* to the stem of the verb instead of *bilmék*; as:

يازماق *yaza'mamaq* not to be able to write (not يازاييلمكم).
اوقويه مامق *oqouya'mamaq* not to be able to read.
كيدهممك *gidémémék* or كيدهممك not to be able to go.

Accelerative Verbs.

§ 286. By adding the verb ويرمك *vermek* to the root of any verb, another verb is formed which expresses doing the same action, but in a very off-hand way. This verb is called by native grammarians فعل تعجيل *Fee-li Tajil* Accelerative verb or Verb of Facility.

§ 287. If the root of the original verb end in a consonant it takes a vowel ي *yé* after it; and if it end in a vowel the syllable يي *-yi* must be added to it (§ 53); as:

يازق $\sqrt{\text{yazi}} \text{ vérmék}$ يازی ويرمك : يازق.
 اوقوق $\sqrt{\text{oqouyou}} \text{ vérmék}$ اوقوي ويرمك : اوقوق.

تعليم ۴۰ Exercise 40.

Change the following verbs into the affirmative and negative forms of the Potential and Accelerative verbs.

1. 'ايچمك' آچق. 2. 'اورمق' قيرمق 'كورمك' كلمك.
3. 'دوكمك' deôkmék 4. 'كسدرمك' deôymék 5. 'اورتومك' eortûnmék
6. 'مهرلندرمك' 8. 'باشلامق' 'هديه اولنمق' 'آلامق' 7. 'ترجه ايتمك' 9. 'باشلامق' 'باشلامق'.

مكالمه Conversation.

۱ اولنمك نيتنده¹ ميسكز؟ — خير افندم! بن اولنمك نيتنده
 دكلم. ۲. آنام بابام بنی اولندرمك نيتنده درلر. ۳. شو قدحلى ييقامق
 لازم می؟ — اوت افندم! هپسنى ده تميزلك لازمدر. ۴. آرسلان
 اولامق قولای میدر؟ — خير! كوجدر؛ هم ده چوق تهلكه ليدر².
 ۵. بوسنه زهيه كيتمك مراننده¹ سكز؟ — صامسونه عزيت وعودت
 ايتمك نيتنده يم. ۶. بودرسى ترجمه ايتمك فولاييدر؟ — پك قولايدير

1. *niyét, méram* intention. 2. *téhliké* danger.

تعليم قرائت Reading Exercise.

ولايتلر The Provinces.

ممالك محروسه شاهانهك آروپا قطعه سنده بولنان ولايتلرى
 شونلر در: ادرنه 'سلانيك' 'قوصوه' 'يانيه' 'اشقودره' 'مناستر'.

آسیا قطعه‌سندہ بولنان ولایتلر: ہجاز، ین، بصرہ، بغداد، موصل،
 حلب، سوریه، بیروت، خداوندکار، قونیه، آنقرہ (انکورو)، آیدین،
 آطنہ، قسطنونی، سیواس، دیاربکر، بیتلیس، ارضروم، معمورت العزیز،
 وان، طربزون.

افریقا قطعه‌سندہ: طربلس، آق دکیزده: جزائر بحر سفید،
 بونلرک مرکزلی شونلر در: ہجازکی جدہ، سوریه نککی
 شام، خداوندکارکی بروسہ، آیدینکی ازمیر، معمورت العزیزکی
 خریوت، و دیگرلرکی ہناملری اولان شہرلر در.

Vilayétlér.

*Mémaliki Mahrouseyi Shahanéniñ Acropa qit'asında*¹
*boulounan vilayétléri shounlar dîr: Edirné*², *Sélanik*³,
Qosova, Yan'ya, Îshqodra, Monastîr.

Asiya qit'asında boulounan vilayétlér: Hijaz, Yémén,
*Basra, Baghdad, Mousoul, Haléb*⁴, *Sûriya*⁵, *Béyrout,*
*Khûdavéndigiar, Qonya*⁶, *Anqaré (Engûrû)*⁷, *Aydîn,*
*Adana*⁸, *Qastamouni, Sivas, Diyarbékir, Bitlis, Erzroum,*
Mamourétûl-Aziz, Van, Trabzoun.

*Afrika qit'asında: Tarablous*⁹; *Aq-Dénizdé: ۱Jézayiri*
*3bahri 2séfid*¹⁰.

*Bounlarîñ mérkézléri*¹¹ *shounlar dîr: Hijazîñki Jid'dé;*
*Sûriyanîñki Sham*¹², *Khûdavéndikiarîñki Brousa, Aydî-*
*nîñki Izmir*¹³, *Mamourétûl-Aziziñki Kharpout, vé digér-*
*lériñki hémnamları*¹⁴ *olan*¹⁵ *shéhirlér dîr.*

Words. 1. part, segment. 2. Adrianople. 3. Thessalonica.
 4. Aleppo. 5. Syria. 6. Iconium. 7. Galatia. 8. Cilicia. 9. Tripoli.
 10. (the islands of the White Sea) Archipelago, Rhodes. 11. centre,
 central city of the province. 12. Damascus. 13. Smyrna. 14. having
 the same name, homonymous. 15. which are.

درس ۱۹ Lesson 19.

The Derivative forms of the Infinitive.

§ 288. There are three formations of verbal Substantives derived from the Infinitive: By appending to the Infinitive the syllables لک ' *-lîq, -lîk*, and by affixing to the root of the verb the terminations مه *-ma, -mé*; ش 'یش *-ish, -îsh*, the three derivative forms of the Infinitive are obtained; as:

سومک *sérmék* to love: 1. سومکک *sérméklik* Loving, the action of loving.

یازمق *yazmaq* to write: 1. یازمقلق *yazmaqlîq* Writing, the action of writing.

2. $\sqrt{\text{سومک}} \text{ sév: سومه } sévmé$ Loving, the action of loving.

3. $\sqrt{\text{سومک}} \text{ sév: سویش } sévîsh$ Loving, the mood of loving.

§ 289. Turkish Infinitives and verbals are frequently used substantively, and when so used they can be declined like substantives, with or without the pronominal affixes.

Declension of the Infinitive.

N. سومک *sérmék* loving

G. wanting

D. سومکه *sérméyé* { for loving,
to love

A. سومکی *sérméyi*

L. سومکده *sérmékdé* in

A. سومکدن *sérmékdén* from

} loving.

Declension of the first Derivative form.

N. سومکک *sérméklik* loving

G. سومککک *sérmékliyiñ* of loving

D. سومککه *sérmékliyé* to loving

A. سومککی *sérmékliyi* loving

L. سومککده *sérméklikdé* in loving

A. سومککدن *sérméklikdén* from loving.

Declension of the second and third Derivative forms.

N.	سومه <i>sérmé'</i>	سويش <i>sévish</i>	} loving, the action or the mood of loving.
G.	سومه‌نك <i>sérméniñ'</i> of	سويشك <i>sévishiñ</i> of	
D.	سومه‌يه <i>sérméyé'</i> to	سويشه <i>sévishé</i> to	
A.	سومه‌يى <i>sérméyi'</i>	سويشى <i>sévishi</i>	
L.	سومه‌ده <i>sérmédé'</i> in	سويشده <i>sévishdé</i> in	
A.	سومه‌دن <i>sérmédén'</i> from	سويشدن <i>sévishdén</i> from	

Note. The Plurals are not in common use.

§ 290. The first, second and third forms of these Verbal Derivative nouns are often used with the pronominal affixes; as:

1. يازماقلىم <i>yazmaqlighim'</i> my	} writing	يازماقلىمىز <i>yazmaqlighimiz'</i> our	} writing.
يازماقلىڭ <i>yazmaqlighiñ'</i> thy		يازماقلىڭىز <i>yazmaqlighiñiz'</i> your	
يازماقلىقى <i>yazmaqlighi'</i> his		Not used	
2. يازمەم <i>yazmam</i> my	} writing	يازمامىز <i>yazmamîz</i> our	} writing.
يازماڭ <i>yazmañ</i> thy		يازماڭىز <i>yazmañîz</i> your	
يازماسى <i>yazmasî</i> his		يازمالارى <i>yazmalarî</i> their	
3. يازىشم <i>yazîshim</i> my	} writing	يازىشىمىز <i>yazîshimiz</i> our	} writing.
يازىشك <i>yazîshiñ</i> thy		يازىشكىز <i>yazîshiñîz</i> your	
يازىشى <i>yazîshî</i> his		يازىشلىرى <i>yazîshlarî</i> their	

§ 291. Turkish Infinitives govern nouns and pronouns, which are always put before them; the object is to be put in the nominative form, if indefinite; and in the accusative if definite. This is the case also for Verbal nouns and Participles (§§ 83, Note, 251); as:

کتابى آچماق *kitabî achmaq* to open the book.

کتاب اوқوماقلىق *kitab oqoumaqliq* reading a book.

سۇ اىچمه *sou ichmé* drinking some water.

§ 292. The logical subject of the Infinitive is to be put in the Genitive case: or to use another expression,

the infinitive or verbal noun, if considered as a substantive, requires a noun or pronoun before it in the genitive. In the case of Pronouns this is not always necessary, as the affixed pronoun represents the logical subject; as:

بنم کاهم *bénim gélmém, gélmém* my coming.

سك كاهمكلك *séniñ gélmékliyiñ* your coming.

افنديترك كيشي *eféndimiziñ géliski'* the coming of our Lord.

§ 293. If the Infinitive is to be used as the object, it may be put in three different cases: With neuter verbs following it is always in the dative; with active verbs, if the object is definite, in the accusative; if indefinite, it assumes a nominative form (§ 83, Note); as:

او قومغه باشلامق *oqoumagha bashlamaq* to begin to read.

يازمه ييلمز *yazma bilméz'* he does not know how to write.

يازماقلى ييلمز *yazmaqlighi bilméz* he does not know the writing.

§ 294. The first Derivative formed from the Infinitives denotes the act, the action. The negative of this form is composed in two ways:

يازماماقلى *yaz'mamaqlig* and يازمامازلى *yaz'mamazliq*

Méktoubon yazmamazliq étmé Don't fail to write the letter.

§ 295. But the negative, dative and ablative forms when used with some verbs mean to behave as if:

Gêor'mémézliden gélidi, gêor'mémézliyé vourdou He pretended not to see.

Tanımamazliq étmék To behave as if not acquainted.

§ 296. The second Derivative of the Infinitive is يازمه *sérmé'*, *yazma'* the mode of writing, the manner of loving; loving, writing. Always accent the last syllable.

§ 297. The pronunciation and the spelling of this second form is just the same as that of the second person Imperative negative singular; but the accent is decisive. The second Derivative has the accent on the last syllable, while in the Imperative the penultimate (the syllable before the negative suffix) is accented:

یازمه *yazma'* writing, to write: *yaz'ma* don't write (thou).

سومه *sévmé'* loving, to love: *sév'mé* don't love (thou).

§ 298. The English Impersonal verbs and those verbs whose objects are not mentioned, but understood, are rendered in Turkish as follows. The subject of the Impersonal verb and the object must be mentioned; as:

yazî yazmaq to write.

yaghmour yaghmaq to rain.

gêök gârlémék to thunder.

gar » to snow.

dikish dikmék to sew.

dolou » to hail.

tútûn ichmék to smoke.

shimshék chaymaq to lighten.

yémék yémék to eat (food).

ish ishlémék to work.

The Infinitive used as a Substantive.

§ 299. It has been several times mentioned that the Infinitive is regarded as a noun, and that, like a noun, it is liable to every kind of change which the noun undergoes (§ 289). The student will understand these peculiarities from the study of the following examples.

یازمق ایزچون ' یازمق *yazmaq ichin*, *yazmaq üzrê* for the purpose of writing.

یازمقسزین ' یازمقسزین *yazmaqsîzîn*, *yazmaqsîz* without or before writing.

یازمقله ' آلمقله *yazmaq'la*, *almaq'la* by writing, by taking.

یازمه یه نیتی یوق *yazmaya niyêti yoq* he has no intention to write.

یازمقدن مقصدم *yazmaqdan' maqsêdim* my intention in writing.

یازمقدن ایه *yazmaqdan' isê* } instead of writing.
یازمقدن ایه *yazmadan' isê* }

دشمنی سومکده *dûshmêni sévmêkdé'* in loving the enemy.

کامه دن ' یازمقدن *gêl'médén*, *yaz'madan* without, before coming, writing.

بزه کامه دن کیتجه *bizê gêl'médén git'mé* do not go before you come to see us.

دعا ایتمه دن *douva êt'médén* before prayer [praying].

یازمقده ایکن *yazmaqda' ikén* while I was writing.

کامه سی اوزرینه *gêlmê'sî' üzêriné* on his coming.

کامه سیله کیتجه سی *gêlmê'siy'le gitmêsi* his coming and going.

سویله شی *sêy'leyishi* his manner of speech.

§ 300. The Continuative tenses are formed from the Infinitive as in the following examples:

يازمقده سگن. يازمقده يز. يازمقده در. يازمقده سين. يازمقده يم.
yazmaqda'sign. -'sîn. -'dîr, -'yîz, -'sînîz, -'dîrlar.

I am writing ...

ياغمور ياغمقده ایدی *yaghmour yaghmaqda' idi* it was raining.

يئمک يئمکده ائمش *yémék yémékdé' imish* I heard that) he was eating.

ديکيش دیکمکده ايسه *dikish dikmékdé isé* if he is sewing.

قر ياغمقده *qar' yagmaqda* it snows.

§ 301. Some of the derivatives of the second and third forms are used as common nouns (§ 443); as:

اوچورمه *ouchourma* a kite.

ياکيش *yañlish* a mistake.

ايصيمه *isitma* malaria.

طوغش *doghoush* birth.

باسمه *basma* print, calico.

ياپمه *yapma* made up.

بوله *bêôlmé* partition.

دوندورمه *dondourma* ice-cream.

دونانمه *donanma* { illumination.
a fleet.

قازمه *qazma* a pickaxe.

شکرلمه *shékérlémé* sugar-plums.

يارمه *yarma* crushed wheat.

آيش ويريش *alish vérish* business transaction, trade.

قيزارتمه *qízartma* roasted meat.

قاوورمه *qavourma* fried meat.

آصه *asma* hanging a vine.

لغتلى Words.

روزگار *rúzgîar* wind.

اسمک *ésmék* to blow.

ا. کاتب *kiatib* clerk.

کوجبلا *gújbéla* hardly.

يتشمک *yétishmék* to reach.

ا. خيرلى *khayrlî* better.

ا. قادر *qadir* able.

ا. تکليف *tékliif* proposition.

بکلمک *béklémék* to wait.

آنچق *anjaq* only.

پوسته خانه *posta-hané* post office.

ا. مراد *mûrad* intention.

ا. سبب *sébéb* reason.

ا. تحصیل *tahsil* learning.

Proper Names: شاهين *Shahin*. احسان *Ihsan* Grant.

Exercise 41. تملیم ۴۱

۱. بنم مکتبه کیرمه م، آنجق اوقومه یازمه تحصیل ایتمک ایچوندرو.
 ۲. بنم بو قلمی کسمه م، سنک ایویازی یازمه قاعک ایچوندرو. ۳. نیچون برادرکزک مکتبدن کلمه سنی بکلمه مکده سکز؟ اونک مکتبدن کلمه سنه دها برسات وار در. ۴. سزی بو کون بوراده بکلمه مه مزدن مرادیز آنجق سزکله کوروشمک ایچوندرو. ۵. قوزوم! بن بوراده یوغیکن، آنجق سنک درس لرکه چالشمه کی آرزو ایتمکده میم. ۶. بو ایشی بکا یایدرمقندن مقصدیکز نه در؟ — بنم یتیم سزه یاره قازاندرمق در. یک اعلا! قازان قازان ویر قازانه. ۷. یککی یه دن مکتبه کیتمه! چوق یه، آزیه! — ایش ایشله مکسزین اکمک یک هیچ طوغری دکلدر. ۸. اخشاملری نه یایمقده سکز؟ — بن بر کتاب اوقومقده، والدهم دیکیش دیکمکده، پدرم توتون ایچمکده، کوچول هم شیرمه ده اویون اوینامقده در. ۹. بو کون پادشاهمکزک طوغش کونی در. بو کیجه شهرمزده بیوک دونامه وار در.

Translation 42. ترجمه ۴۲

1. Giving is better than taking. 2. Every ascent has its descent and every going has its coming. 3. I have no intention of [to] writing a letter to the father; have you? 4. To mount a donkey is a shame, to dismount another (two). 5. Nobility is [gained] by giving, bravery by killing. 6. The wind is blowing very hard. 7. Which is better, smoking tobacco or drinking coffee? — Neither of them is [not] useful for health. 8. Are those sugar-plums nice? — Yes, Sir! 9. This ice-cream is made of milk, ice and lemon. 10. This cup is made (*yapma*) in Germany. 11. Seal the letters and send them to the post-office; don't forget to seal them, seal and tie. 12. Why are these children crying? — I don't know the reason. 13. Don't go to see the teacher without

taking me. 14. To begin to read his lesson. 15. The days began to grow shorter.

مکالمه Conversation.

- (س) بر ترجمه‌ی حاضر لاق ایچون قاچ ساعت لازمدر؟
 (ج) افندم! بو ترجمه او قدر قولای دکدر. بونی حاضر لاق ایچون اوچ ساعت لازمدر.
 (س) بو چوققلرک درس وقتنده کوزل جواب ویرمه‌لرینک سبی ندر.
 (ج) درس‌لرینه ایو چالشمه‌لری در.
 (س) اگر مرادک بکا ایولک ایتمک ایه، بو ایشی بکا تکلیف ایتمه!
 (ج) بو تکلیفم زور بر شی دکدر. سن اولی ایتمکه قادر سین.
 (س) آلیش ویریشلر بو سنه نصلدر؟
 (ج) چوق ایی در.
 (س) بازار اخشامی هوا نصل ایدی؟
 (ج) پک فورطونه‌لی ایدی. یاغورلر یاغمقده، کوکثر کورنه‌مکده، شیمشکلر چاقمقده و روزکارلر اسمکده ایدی.
 (س) سز اولوقت نره‌ده ایدیکز؟
 (ج) باغده ایدک؛ اخشام ساعت یاریمده کوجیلا اوه یتشمکه قادر اولدق.

درس ۲۰ Lesson 20.

The Finite Verb.

§ 302. Turkish verbs, like nouns, have two numbers: the singular and the plural. They have three persons, which do not vary for gender as they do in Arabic.

§ 303. **The Moods of the Verb.** In Turkish the verbs have six moods¹: the Infinitive², the Imperative, the Indicative, the Assertive, the Narrative and the Conditional. The Infinitive, the Imperative and the Indicative are common to almost all languages; but the Assertive, Narrative and Conditional are peculiar to the Turkish.

¹ صورت *sourét*. — مصدر *masdar*, امریه *émriyé*, اخباریه *ikhbariyé*, شرطیه *shartiye*, روایت *rirayét*, حکایه *hikiayé*.

§ 304. **The Conjugation of Verbs.** All the Turkish verbs are conjugated in the same way, these being no irregular Verbs, except the Substantive defective verb 'to be'; but there are certain modifications required by the law of euphony which hold good in the inflections of the verbs as in those of other parts of speech. We employ as examples in each mood and tense the verbs *يازماق* and *سوماک*, verbs which are generally used as models for the conjugation of all verbs, soft or hard.

§ 305. The Indicative mood has eight tenses and the three other moods seven each: they are as follows.

- | | | | | | |
|------------|-------------------------|---------------|----------------------------|------------------|--------------|
| 1. Present | <i>حال</i> ¹ | 4. Dubitative | <i>ماضی نقلی</i> | 7. Necessitative | <i>وجوبی</i> |
| 2. Aorist | <i>مضارع</i> | 5. Future | <i>مستقبل</i> ² | 8. Suppositive | <i>فرضیه</i> |
| 3. Past | <i>ماضی شهودی</i> | 6. Optative | <i>الترامی</i> | | |

§ 306. Of the six moods of the verb, the Infinitive has been fully described in the previous chapters.

§ 307. The Indicative mood is the simple conjugated form of the verb and is the basis of the other three compound moods. It has eight tenses.

§ 308. The Compound moods, the Assertive, Narrative and Conditional are formed by the aid of the three tenses of the substantive verb, which latter is called in Turkish the Auxiliary verb³.

§ 309. The Substantive verb in general corresponds to the English verb 'to be', but it is defective. It has been mentioned several times in the previous chapters⁴; but it is useful to bring it in again here (§§ 65, 72, 73, 238).

¹ *Hal*; *Muzari*, *Maziyi shouhouidi*; *Maziyi naqli*; *Mûstaqbél*; *Itizami*, *Vâjoubi*; *Farziyé*. — ² The Imperative, Optative and Necessitative are really moods according to the European Grammarians. But they are not considered as moods according to the Turkish idea; they are *variations of the Future tense*. The Turkish language acknowledges only four moods as has been mentioned. — ³ فعل *ایا نه* *Fiy'li-Ia'né*. — ⁴ *vide* §§ 65, 73, 238.

	<i>Present</i>	<i>Past</i>	<i>Dubitative</i>	<i>Conditional</i>
Terminations	<i>-im</i> م	دم = ایدم	ایشم	سم = ایسم
	<i>-sin</i> سین	دک = ایدک	ایمشین	سک = ایسک
	<i>-dir</i> (در)	دی = ایدی	ایمش	سه = ایسه
	<i>-iz</i> ز	دک = ایدک	ایمشین	سک = ایسک
	<i>-siñiz</i> سکنز	دیکز = ایدیکنز	ایمشسکنز	سه کنز = ایسه کنز
	<i>-dirler</i> درلر	دیلر = ایدیلر	ایمشلر	سدر = ایسدر

§ 310. The Assertive mood, is used when the fact mentioned is asserted by the knowledge of the speaker; or it is stated on the authority of the speaker; he knows it of his own experience or knowledge, without depending upon hearing it from others; as:

kûchûklûyûmdé dayima oqour idim کوچوکلکمدہ دائما اوقور ایدم
In my childhood I was always reading.

§ 311. This mood is obtained by adding to the third person singular of the tenses of the Indicative mood the past tense of the substantive verb. It has all the tenses of Indicative.

§ 312. The Narrative Mood is employed when a fact is stated, but not on the authority of the speaker. It is a hearsay or report founded on the statement of others (§ 238); as:

kûchûklûyûmdé choq oynar imishim. (It is said that) I was playing much in my childhood.

Dûn méktoubou yazmalî imishsiñiz دون مکتوبی یازمالی ایمشسکنز
You ought to have written the letter yesterday (it is said).

§ 313. This mood is obtained by adding to the third person singular of the tenses of the Indicative mood the Dubitative or Perfect tense of the Substantive verb. It has all the tenses of Indicative save the Past.

§ 314. The Conditional Mood. This states the condition on which another action takes place, has taken place, or will take place. It corresponds to what is called in European languages the Subjunctive; as:

gêlsé, memnoun olouroum گلسہ، ممنون اولورم If he comes I shall be glad.

param oloursayîdî saña
 bir lira vériridim If I had money I would give you a pound.

§ 315. This mood is formed by adding to the third person singular of the tenses of the Indicative, the Conditional tense of the substantive verb.

It has all the tenses of the Indicative, except the Imperative.

§ 316. The Imperative Mood. صورت امریه

Per. 1. wanting

- | | | |
|----|-------------------|---------------------------------|
| 2. | سو | <i>sév'</i> love thou |
| 3. | سوسون ' سوسین | <i>sévsin'</i> let him love |
| 1. | سوهلم | <i>sévélím</i> let us love |
| 2. | سویک ' سویکیز | <i>séviñiz</i> } love you |
| | | <i>séviñ</i> } |
| 3. | سوسینلر ' سوسونلر | <i>sévsinler</i> let them love! |

Per. 1. wanting

- | | | |
|----|---------------------|----------------------------------|
| 2. | یاز | <i>yaz'</i> write |
| 3. | یازسون ' یازسین | <i>yazsîn'</i> let him write |
| 1. | یازهلم | <i>yazalím</i> let us write |
| 2. | یازیک ' یازیکیز | <i>yazîñiz</i> } write you |
| | | <i>yazîñ</i> } |
| 3. | یازسینلر ' یازسونلر | <i>yazsînlar</i> let them write! |

§ 317. The Negative. نفی امر

Per. 1. wanting

- | | | |
|----|-----------------------|--|
| 2. | سومه | <i>sév'me</i> don't love |
| 3. | سومهسون ' سومهسین | <i>sév'mésin</i> let him not love |
| 1. | سومههلم | <i>sév'meyélím</i> let us not love |
| 2. | سومهیک ' سومهیکیز | <i>sév'méyiñ</i> } don't love |
| | | <i>sév'méyiñiz</i> } |
| 3. | سومهسینلر ' سومهسونلر | <i>sév'mésinlér</i> let them not love! |

§ 317a. The first person Singular is wanting. The root of the verb is the second person Imperative Singular, the plural of which is formed in two ways: *séviñ*, *yazîñ* is very common in speech; *séviñiz*, *yazîñiz* is used in literature and among literary people.

لغت‌لر Words.

- f. gazéta newspaper at. زوالی! zéval'li! poor!
 a. kéré m ét! please! هایده! haydé! Now then!
 هایده! haydéñ! (used as pl.) Let us go! Come along!

تعلیم Exercise 43.

- ۱ پدرکه سویله ؛ بو کون بزه کلسون . ۲ چوجوقلار مکتبه
 کیتسونلار . ۳ درس لر کزی ایوجه اوکرنمکه چالیشیک ؛ بوش طورمه ییک .
 ۴ هایده افندی لر ! آتله بینم ' کز مکه کیده لم . ۵ کلمه سندن
 کلمه مه سی خیر لیدر . بر آدم کونده ریکز کلمه سین . ۶ کیت ' سوال
 ایت ' باقالم ساعت قاچدر ؟ کلیسه یه کیتمک وقتی میدر ' دکلمیدر ؟
 اگر کلیسه وقتی ایسه ؛ شاگردلرک هپسی ده کلیسه یه کیتسونلار .
 ۷ هایده ک برادرلر ' برآز چاپوق یورویه لم . ۸ بوجمیدیه یی دکیشدیریکز
 ایودکیلدر . ۹ اوزومک اوقه سنی اوتوز یاره یه صاتیک . زیاده یه صاتمه ییک .

ترجمه Translation 44.

1. Where are you going? — I am going to the doctor. — Why are you going to the doctor? — I have malaria. I am going to show myself to the doctor.
 2. What is the price of this calico? — It is four piastres a yard. 3. It is raining: let us go home and read the day's newspapers. 4. The flesh of those cattle is not good for the health: let nobody eat it. 5. What are the children doing? — They are reading their books.
 6. Please call the maid-servant. 7. Bring me a little fried meat and a piece of roast meat. 8. There is a knife on the table.

مکالمه Conversation.

- آغوب افندی ! نه یاچمده سکز ؟ بوکونکی درسی حاضر لامقده می .
 درس او قومقدن خوشلانمده می سکز ؟ اوت افندم ! فقط یک یورغونم .

بوش بوش نیچون اوطورمقده سین؟ باشم پک زیاده آغریمقده در.
 بوقیز چوجوغنی کیچی چاغیرمقده در؟ سیزی چاغیرمقده در افندم، بویورک!
 عثمانلیجه اوقومغه و یازمغه قادرمیسکز؟ اوت افندم! سایه پادشاهیده اوقومغه و
 یازی یازمغه قادرم.
 ترکجه سویله یه ییلمکده میسکز؟ اوت افندم! سایه کزده قادرم.
 پدر افندی شیمدی هانکی کتابی قرائت عزیز کتابدن هر کون اوچ باب
 ایتمکده در؟ اوقومقده در.
 نرهده ایدک؟ قارداشک ایکی ساعت در یوقاریکی اوطهده درسمی اوکرغمکده
 سنی آرامقده در. ایدم.

Reading Exercise. تعلیم قرائت

The Religions and Denominations. دینلر و مذهبلر

ممالک شاهانهده بولونان دینلر: اسلاملق، خریستیانلق و یهودیلک
 ناملریله اوچدر. اسلاملر درت مذهبیه آیرلشارد: حنقی، حنبلی،
 شافعی و مالکی. اسلاملرک بویوک قسمی حنقی مذهبندن در: ترکلر
 و کردلردن بعضیلری حنقی درلر. عجملر، قیزلباشلر و کردلردن بعضیلری
 شافعی درلر. عربلردن بعض قبیللر حنبلی و بعضیلر مالکی درلر.
 هر کویده و شهرلده جامعلر و اماملر واردر.

ممالک محروسهده بولونان خریستیانلر دخی باشلیجه درت بویوک
 مذهبلره آیرلشارد: پروتستان، قاتولیک، ارمنی و روم. هر خریستیان
 کویلرده و شهرلده کلیسهلر و پاپاس و واعظلر واردر. یهودیلر پک
 آزدلر. انجی استانبولده و ممالک شاهانهک بعض شهرلرنده بولنوردلر.

Transliteration.

*Mémaliki Shahanédé boulounan¹ dinlér² Islamlîq³,
 Khristiyanlıq⁴ vé Yéhoudilik⁵ namları⁶ ilê úch dúr. Is-*

Words. 1. found, existing. 2. religions. 3. Islamism.
 4. Christianity. 5. Judaism. 6. names.

lamlar deört mézhébé⁷ ayrılmışlar dır⁸: Hanéfi⁹, Hanbali¹⁰, Shafi'yi¹¹ vé Maliki¹². Islamların beöyük qismi¹³ Hanéfi mézhébindén dır: Türklér vé Kürdlérdén bazıları Hanéfi dirlér. Ajémlér¹⁴, Qızıl-bashlar¹⁵ vé Kürdlérdén bazıları Shafi'yi dirlér. Arablardan bazı qabilélér¹⁶ Hanbali vé bazılar Maliki dirlér. Hér kéöydé vé shéhirlérdé jamilér¹⁷ vé imamlar¹⁸ var dır.

Mémaliki Mahrousedé boulounan Khristiyanlar dakhi bashlıja deört beöyük mézhébléré ayrılmışlar dır: Protéstan, Qatolik, Erméni vé Roum. Hér Khristiyan kéöylérdé vé shéhirlérdé kilisélér vé papas¹⁹ vé vayızlér²⁰ var dır. Yéhoudilér pék az dır. Anjaq Istanbulda vé Mémaliki shahanéniñ bazı shéhirlérindé boulounurlar.

7. denomination, sect; religious opinion; one of the four orthodox schools of opinions in Islam. 8. are divided. 9. the Hanéfi sect or school of Sunni Moslems, founded by Imam Ebou Hanifé. 10. The Hanbali sect, founded by Imam Ahmédi ibni (son of) Hanbal. 11. The Shafi'yi school or sect, founded by the great lawyer Muhamméd son of Idris, called Imam Shafi'yi. 12. The school founded by Imam Malik. 13. part. 14. Persians. 15. Red-heads: the non-Sunnite Turks (said in contempt as though worshipping the round red stone in Kérbéla, on which were beheaded Hassan and Húséyin, the two sons of Caliph Ali; they are also called Alévee: i. e. followers of Ali, while the Hanéfees are called Sunnites). 16. tribes. 17. mosques. 18. a leader in public worship of Islam. 19. priest. 20. preacher.

درس ۲۱ Lesson 21.

زمان حال The Present Tense.

§ 318. In the formation of the tenses, the third person singular is first made by the addition of some suffix to the root of the verb. The other persons are made by the addition of the present tense of the Substantive verb. Every tense has its characteristic suffixes.

§ 319. The characteristic sign of the Present is the syllable *يور* -*yor* or *ييور* -*iyor*, which, added to the root of the verb, makes the third person singular of this tense (§ 54). The other persons are obtained by simply adding the present tense of the Substantive verb to the stem thus formed (§§ 309, 522).

yazîyor یازیور: یازمق، *oqouyor* اوقویور: اوقومق.

§ 320. *Note.* This tense is often called by English Grammarians the Present Progressive or Second Present Tense. It indicates that the action is going on *at the present moment*, while one is speaking; whereas the Aorist of the Indicative indicates that the action is *going on* but *is not over*, and is habitual. Hence the Aorist of the Indicative has often been regarded as the Present Tense of that mood; but it is not really so, as it expresses the action in an indefinite way, referring both to the present and the future (§ 328). Thus *yazîyoroum* means 'I write at the present moment, I am writing', just like the Continuative Present (§ 300) *yazmaqda'yım*; whereas *yazarım* means 'I write in general as a habit', or it conveys a promise, and then corresponds to 'I will write'.

§ 321. 1. Indicative Present. حال اخباریه

<i>séviyoroum</i> , سویورم	I am loving,
<i>séviyorsoun</i> , سویورسین	thou art loving,
<i>séviyor</i> , سویور	he is loving,
<i>séviyorouz</i> , سویوروز	we are loving,
<i>séviyorsounouz</i> , سویورسکوز	you are loving,
<i>séviyorlar</i> , سویورلر	They are loving.

Potential Present. حال اقتداری

<i>sévibili'yoroum</i> , سوه ییلیورم	<i>sévibili'yorouz</i> , سوه ییلیوروز
<i>sévibili'yoursoun</i> , سوه ییلیورسین	<i>sévibili'yoursounouz</i> , سوه ییلیورسکوز
<i>sévibili'yor</i> , سوه ییلیور	<i>sévibili'yorlar</i> , سوه ییلیورلر
I am able to love etc. (lit. I know how to love).	

The Negative Present. حال منفی

<i>sév'méyoroum</i> سومه یورم	I am not loving, etc.
<i>sév'méyoroum</i> سومه یورم	I am not able to love, etc.

Interrogative Present. حال استفهامی

سویورمیسین ' sév' yormouyoum? —mousoun? Am I loving?

سومه یورم sév'méyormouyoum? Am I not loving?

سومه یورم sévé'méyormouyoum? Am I not able to love?

§ 322.

2. Assertive Present (Imperfect). حال حکایه

The Assertive Present, which corresponds to the Imperfect tense of the English, indicates that an action had begun, but was not finished at the time spoken of; as:

سویور ایدم sév'yor idim, سویور ایدک sév'yor idik,

سویور ایدک sév'yor idiñ, سویور ایدیکز sév'yor idiñiz,

سویور ایدی sév'yor idi, سویور ایدیلر sév'yor idilér.

I was loving, thou wast loving, etc.

سومه یور ایدم sév'méyor idim, or —oudoum . . . I was not loving.

§ 323. 3. Narrative Present. حال روایت

سویور ایمیشم sév'yor imishim, سویور ایمیشیز sév'yor imishiz,

سویور ایمیشسین sév'yor imish'sin, سویور ایمیشسینیز sév'yor imishsiniz,

سویور ایمیش sév'yor imish, سویور ایمیشلر sév'yor imishlér.

It is said that I was loving (I may have been loving).

§ 324.

4. Conditional (Subjunctive) Present. حال شرطی

سویورسام sév'yorsam, سویورساک sév'yorsak,

سویورسان sév'yorsañ, سویورسانیز sév'yorsañiz,

سویورسا sév'yorsa, سویورسالار sév'yorsalar.

If I am loving, etc.

§ 325. Further:

یازیورسامده yazı'yorsamda I am writing, but —

یازمایور ايسه مده yaz'mayor isémdé I am not writing, but —.

لغت Words.

p. آفرین! <i>aférin!</i> well done!	p. چارشو <i>charshî</i> market
قارین <i>qarîn</i> abdomen, stomach	آج <i>qarnîm aj</i> I am hungry
طوق <i>toq</i> satisfied	صوسز <i>sousouz</i> thirsty
at. شدتلی <i>shid'détli</i> violent	a. عجله <i>ajêlé</i> hasty, pressing
a. قلم <i>qalém</i> a (government) office [(money)]	at. نظامسز <i>nizamsîz</i> irregular
بوزماق <i>bozmaq</i> to change	a. شمشیه <i>shémsiyé</i> umbrella.

تعلیم Exercise 45. ۴۵

۱ احمد افندی زه دن کلمکده سکز؟ — مکتبدن کلیورم
افندم ' سز زه دن کلیورسکز؟ — بن ده باغار آراسنده کز مه دن
کلیورم. ۲ ای کوچوک چوجوقلر! اوراده نه یاپیورسکز؟ — درس
اوکره نیورز، افندم! بوش اوطورمایورز. — اگر درسارکزه چالیشیور
ایسه کز، آفرین سزه. ۳ کیمی آرایورسکز؟ کیمه باقیورسکز؟ —
چارشویه کوندرمک ایچون خدمتجیی آرایورم. ۴ دون ساءت درتده نه
یاپیورایدیکز؟ — هیچ برشی یامیورایدک، آج ایدک یمک یه یورایدک.
۵ شدتلو یاغمور یاغیور، اگر شیمدی کلمه یور ایسه کز، بر آزدن کلیک!
ایشم پک عجله دکلدرد. ۶ بنی می چاغیریورایدیکز؟ — اوت، سنی
چاغیریوردم. چاپوق کل وشو مکتوبی پوسته خانه یه کوتور. ۷ کاتب
افندی زه ده در؟ — قلمده در چالیشیور. ۸ مملکتدن خبر
آلیورمیسکز؟ اورالر بوسنه ناصل ایش؟ — اوت، افندم! پدر افندی دن
هر هفته مکتوب آلیورم. هوالر چوق نظامسز ایش. هر کون بوزیلیور
ایش. هر کون یا یاغمور یاغیور ایش یا قار.

ترجمه ۴۶ Translation 46.

1. I am eating bread and drinking water; what art thou doing? — I am preparing myself to go to Iconium. 2. Thou art reading thy lesson: but thy classmates are not studying (working); they are lazy. 3. No, Sir, why do you say so? How hard they are working! But it is very difficult, they cannot do better. 4. Are they coming to our house to-morrow? — If they are coming tell them to bring my umbrella. 5. He was thirsty; you are hungry. — No, Sir, I am satisfied. 6. I wish to go to Smyrna, do you wish to see that city? 7. Can you change a mejidiyé for me? — I cannot change it; but if you can give me ten paras, I can give you four quarters. 8. The bread is very cheap now; they are giving an oke of it for 23 paras.

مکالمه Conversation.

خیر افندم! قارنم طوق ایسه ده	نه ایسته یورسکز، قارنکز آج می؟
بن اونک قوکشوسیم. [صوسزم.	قواص مصطفی اغا سن میسین؟
اوت: بعض دفعه آدم بکزه یور.	بربریکزه چوق بکزه یورسکز؟
اعلا صامسون توتونی ایچیورم.	نه جنس توتون ایچیورسکز؟
کونده بش سغاره دن زیاده ایچه مه یورم.	کونده قاچ سیغاره ایچه ییلیورسکز؟
کله ییلیر ایسه ده، کلک ایسته مه یور.	واغظ افندی سزه کله مه یورمی؟
مطببخده بوش او طور یور ایش.	خدمتچی نره ده ایدی؟
اویقوم کوزلرمدن آقیور، هیچ	نیچون بو قدر ارکن یاتیورسکز؟
طوره مایورم.	
کوتوره مم! ایکی حمال لازمدر.	بو ماللری چارشیدن اوه کوتوره
	ییلیورمیسکز؟
او یله بر نیتی وار ای دیسه ده، شیمدی	مصطفی اغا باغچه سنی صاتیور می؟
صاقلایور، بابادن قاله بر باغچه ایش.	

تعلیم قرائت Reading Exercise.

The Use of Animals. حیوانلرک بزه اولان فائده لری

حیوانلرک بزه چوق فائده سی وار در.

ایلك یرده حیوانلرك برچوغنی بزم ییه جگلمزى تدارك ایدیورلر .
 صیغیر ' طانه ' قویون ' کچی ' قوزو و اوغلاق کبی حیوانلرك ؛ و طاق
 قاز ' اوردك کبی قوشلرك اتلرینی یه یورز . آو اتلریله بالیقار دخی بعض
 لذید طعاملر یامغه قوللانلیور .

اینک ' کچی ' قویون و جاموس کبی حیوانلرك سودندن سودلی
 قهوه ' سودلی چای ' سودلاج ' یوغورت و بونلر کبی بعض لذید طعاملر
 یاییلیور . بونلردن بشقه بونلرك سودیله تره یاغی و پینیر یاییلمقده در .
 دیشی اشك سودینی ده حکیمار خستهلر ایچون پك چوق قوللانلیورلر .

Hayvanlarîñ bizé olan ba'zî faydêlêri.

Hayvanlarîñ bizé pék choq faydési¹ var dir.

*Ilk yêrdé hayvanlarîñ bir choghoun bizim yéyéjéklêrimizi²
 tédarik³ édiyorlar. Sîghîr⁴, dana⁵, qoyoun, kéchi, qouzou
 vé ovlaq⁶ gibi hayvanlarîñ; vé tavouq, qaz⁷, êrdék⁸ gibi
 qoushlarîñ étlêrini yéyorouz, av etlêriylé balıqlar dakhi ba'zî
 léziz⁹ ta'amlar¹⁰ yapmagha qoul'lanîliyor.*

*Inék, kéchi, qoyoun vé jamous¹¹ gibi hayvanlarîñ
 sūdûndén sūdîlû qah'vé, sūdîlû chay, sūdîlaj¹², yoghourt¹³
 vé bounlar gibi ba'zî léziz ta'amlar yapîliyor. Bounlardan
 bashqa bounlarîñ sūdûylé téré yaghî¹⁴ vé péynir yapîlmaqda
 dîr. Dishî¹⁵ éshék sūdûnû dé hékimlêr hastalar ichin pék
 choq qoullanîyorlar.*

Words. 1. use, benefit. 2. food. 3. to prepare, procure.
 4. cattle. 5. calf. 6. kid (§ 36). 7. geese. 8. duck. 9. delicious.
 10. foods, *qoul'lanmaq* to use. 11. buffalo. 12. rice-milk. 13. thick
 curds of milk, *madzoun*. 14. butter. 15. female.

درس ۲۲ Lesson 22.

مضارع The Aorist.

§ 326. The characteristic sign of the Aorist of the Indicative is the letter ر *ré* added to the root of the verb, which forms the third person singular. The other

persons are formed by simply adding the abbreviated present of the Substantive Verb (§§ 52², 309).

§ 327. The vowel sound between the *re* and the root of the verb varies, being either *-ar*, *-ér*; *-ir*, *-îr*; *-our*, *-ûr*, and can only be learnt by practice or from a good dictionary. Ex.:

يَمَكْ <i>yémek</i> to eat:	يَر <i>yér</i> he eats
دَمَكْ <i>démek</i> to say:	دَر <i>dér</i> he says
اَوْتَمَكْ <i>êtmek</i> to sing (the bird):	اَوْتَر <i>êtér</i> he sings
بَاقِمَقْ <i>baqmaq</i> to look:	بَاقَر <i>baqar</i> he looks
كَلَمَكْ <i>gélmek</i> to come:	كَلِر <i>gélir</i> he comes
أَلَمَقْ <i>almaq</i> to take:	أَلِر <i>alîr</i> he takes
اَوْتُورْمَقْ <i>otourmaq</i> to sit:	اَوْتُورُر <i>otourour</i> he sits
اَوْلَمَكْ <i>êôlmek</i> to die:	اَوْلُر <i>êôlûr</i> he dies.

§ 328. 1. Indicative Aorist. مضارع اخباريه

سَوَرَم <i>sévér'rim</i> ,	I love (habitually)	I shall love
سَوَرَسِين <i>sévér'sin</i> ,	thou lovest »	thou wilt love
سَوَر <i>sévér'</i> ,	he loves »	he will love
سَوَرَرز <i>sévér'riz</i> ,	we love »	we shall love
سَوَرَسَكْنَز <i>sévér'siñiz</i> ,	you love »	you {
سَوَرَلَر <i>sévér'lér'</i> ,	they love »	they } will love.

The Potential Aorist. مضارع اقتداری

سَوَهِيلِيرَم <i>sévëbilî'rim</i> ,	سَوَهِيلِيرَز <i>sévëbilî'riz</i> ,
سَوَهِيلِيرَسِين <i>sévëbilîr'sin</i> ,	سَوَهِيلِيرَسَكْنَز <i>sévëbilîr'siñiz</i> ,
سَوَهِيلِير <i>sévëbilîr</i> ,	سَوَهِيلِيرَلَر <i>sévëbilîrlér'</i> .

I am able to love, I can love . . . I know how to love.

The Negative Aorist. مضارع منقّی

سَوَم <i>sévmém'</i> ,	سَوَمَنَز <i>sévmé'yîz</i> ,
سَوَمَسِين <i>sévméz'sin</i> ,	سَوَمَسَكْنَز <i>sévméz'siñiz</i> ,
سَوَم <i>sévméz'</i> ,	سَوَمَلَر <i>sévméz'lér'</i> .

I do not love or I shall not love . . .

سوهمم *sév'é'mém*, سوهمیز *sév'é'méyiz*,
 سوهمزسین *sév'é'mézsín*, سوهمزسکز *sév'é'mézsíñiz*,
 سوهمز *sév'é'méz*, سوهمزلر *sév'é'mézlér*.

I am not able to love, I cannot love . . .

Interrogative Aorist. مضارع استفهامی

سوهممیز *sévméz'miyim?* سوهمز *sévméz'miyiz?*
 سوهمزسین *sévméz'misín?* سوهمزسکز *sévméz'misiñiz?*
 سوهمز می *sévméz' mi?* سوهمزلر می *sévmézlér' mi?*

Do I not love? dost thou not love? etc.

سورمیز *sévér'miyim?* سورمیز *- 'misiñ?* Do I love?

سوهمم می *sév'é'mém mi?* سوهمزسین *sév'é'mézmisin?* سوهمز می *sév'é'méz mi?* } Am I not able to love?

مطالعات *Mûta-la-at* Remarks.

§ 329. I. The formation of the Negative Aorist is irregular, as is seen above.

§ 330. II. The use of the Aorist among the common people varies; as:

sévérím, sévén, sévér; sévérik, sévérsíñiz, sévérlér.
sévmém, sévmén, sévméz; sévmézik, sévmézsíñiz, sévmézlér.

§ 331. The First Gerund. When جهسنه *jésiné* is added to the third person singular it gives the meaning 'as if, intending to do'.

او یورجهسنه کوزلرینی قاپادی *ouyour'jasína gëôzlérini qapadı*.
He shut his eyes pretending that he was sleeping.

سی آلیرجهسنه باغردی *sési alir'jasína baghîrdî*. He shouted out as loud as he could (take his voice).

§ 332. This *jésiné* is sometimes added to nouns, and signifies 'after the manner of, as, like'.

مردجهسنه طاوورانور ایدی *mérd'jésiné davranîyor oudou*. He was behaving himself in a manly way.

Eshék'jésiné baghîrdî. He cried out like an ass.

§ 333. The Second Gerund. Such English phrases as 'before coming, before going' etc. consisting of 'be-

fore' with a gerund, are rendered in Turkish in two ways: one by the use of the second derivative from the Infinitive, as has been mentioned above (§ 299). The other by appending *دن -dén* or *دن اول -dén évvél* to the third person singular of the Aorist, negative form; as:

بن کلمه دن کیتمه *bén gélmedén gitmé* } Don't go before my
بن کلمزدن کیتمه *bén gélmezén gitmé* } coming.

بن سنی چاغیرمزدن اول کلمه *bén sèni chaghîrmazdan év'vél gélmé.*

Don't come before (my calling you) = I call you.

§ 334. **The Third Gerund.** When the third person affirmative and negative come together a gerund results:

یازار یازماز *yazar yazmaz.* As soon as I (you, he) wrote.

گélir gélmez chaghîrdî. He called me as soon as he came.

2. The Assertive Aorist (Conjunctive). مضارع حکایه

§ 335. The Assertive Aorist, which is called by English scholars Past Habitual (corresponding to the Imparfait and Conditionnel tenses of French) indicates that one was formerly, in the habit of doing an action or that one would do it on condition of something else happening. Thus *گélir idim* signifies either 'I used to come or I would come (if something else happened)'.

Baña bir lira vérirsén choq mémnoun olour idim. If you would give me a pound, I should be very glad.

یازار ایدم <i>yazar idim</i>	} I used to write, I should write, I should have written, etc.
یازار ایدک <i>yazar idiñ</i>	
یازار ایدی <i>yazar idi</i>	
یازار ایدک <i>yazar idik</i>	
یازار ایدیکز <i>yazar idiñiz</i>	
یازار ایدیلر <i>yazar idilér</i>	

Negative and Interrogative.

سومزایدم or سومزدم *sévméz'idim, sévméz'dim; sévméz'idiñ . .*

I used not to love or would not love or would not have loved, etc.

séver'miyidim? سور میدم ? *sévméz'miyidim?* سوم میدم ?
Used I not to love? etc. Did I not use to love? etc.

§ 336.

3. The Narrative Aorist. مضارع روایت

séver' imishim, سور ای می شیم *séver' imishiz,* سور ای می شیز
séver' imishsiñ, سور ای می شین *séver' imishsiñiz,* سور ای می شینیز
séver' imish, سور ای ش *séver' imishlér.* سور ای شلر.
(They say that) I used to love, (Perehance) I love . . .

§ 337.

4. The Conditional Aorist. مضارع شرطی

séver'sém, سور سه م *séver'sék,* سور سه ک
séver'séñ, سور سه کن *séver'séñiz,* سور سه کنیز
séver'sé, سور سه *séverlér'sé.* سور لهر سه

If I love, If thou lovest, etc.

sévméz'sém, -'séñ. سوم سه م If I do not love . . .

§ 338. Note. The Conditional Aorist is abbreviated sometimes by omitting the characteristic *ré*, and then resembles greatly the Suppositive tense § 378; as: *sévsém, sévséñ, sévsé.*

§ 339. Further:

<i>séver'sémdé</i> سور سه مده	Though I love, yet —
<i>sévméz'séñdé</i> سوم سه کنده	thou dost love, but —
<i>hér kim' gélirsé</i> هر کیم کایر سه	whoever comes.
<i>hér né' oloursa</i> هر نه اولور سه	whatever it may be.

gélir'sédé gélmez'sédé کایر سه ده کلمز سه ده whether he comes or not.

§ 340. When two or more verbs follow one another in the same tense, number and person, the personal ending is generally omitted in all but the last:

yér, ichér vé gézérím for *yérím, ichérím vé gézérím.* I eat, drink and promenade.

*Pédér hér akh'sham sizé gidiyor ré yarî géjéyédék otourou-
yoroudou, for gidiyoroudou. My father used to go every night
to your house and stay there till midnight.*

لغت‌لر Words.

p. که <i>ki</i> that	a. سنبل <i>sûnbûl</i> hyacinth
a. مسافر <i>mûsafîr</i> guest	a. صاچماق <i>sachmaq</i> to spread
p. اگر <i>éyér</i> if	a. موسم <i>mévsim</i> season
a. تکرار <i>tékrar</i> again	a. سورمک <i>sûrmék</i> to plough
a. طرف <i>taraf</i> place, side	a. اکمک <i>ékmék</i> to sow
! او یله یا <i>êôylé ya!</i> certainly!	یا زین <i>yazin</i> in the summer.

تعلیم Exercise 47.

۱ خواجه افندی ساعت قاچده مکتبه تشریف ایدر؟ — هرکون
آلأفرانقه ساعت طقوزده کلیبور ایدی ایسه ده ' بیلیم که : بوکون
کلیر می کلمز می ؟ اوندی بر مسافری وار ایش ۲۰ اگر خواجه کز اول
وقت کلیرسه ' کرم ایت شوکتابی کندیسنه ویر . اما اگر کلمزسه '
تکرار بکا کوندرو . — پک اعلا ! خواجهم کلیر کلمز ' کتابکزی
ویریم . لکن کلمزسه سزه کونده ریریم ۳۰ بن ترکیجه بیلیم : هم یازار هم
اوقورسه مده چاپوق سویله یه مم . سن هم صو کبی اوقویه بیلیریم
کوزل سویله یه بیلیرسین ۴۰ بن سنی اوچ یاشنده ایکن بیلیم . هیچ
طورماز آغلار ' چاغیریر ' باغیریر ایدک ۵۰ شو بهار موسمی نه کوزل بر
موسمدر ! هر طرف کولر ' آغاجلر چیچکله نیر ' کللر ' سنبللر و بشقه
چیچکلر آچیلیرلر ' هر طرفه کوزل قوقولر صاچارلر ۶۰ چیفتجیلر بهارین
و کوزین سوردرلر واکولر . اگر سورمزلر واکولرسه ' یازین و قشین اللرینه
بر شی کچمز ۷۰ » یاره یی آلازدن کیمسه کیمسه یه مال ویرمز . «

ترجمه ۴۸ Translation 48.

1. I know Armenian. Thou knowest German. Does he know Greek? 2. Before you came here, you did not know us (assertive). 3. Before seeing the property (*mal*), I cannot give the money, but if I see and approve, I will give the money. — Well, Sir, if I can make you like it, then I hope you will pay. — 4. At what o'clock do you go to bed? — I eat at 12 o'clock Turkish time, and lie down at 3 o'clock, in summer, but in winter I eat at one o'clock and go to bed at five. Sometimes, if I have guests, I sit up until six o'clock. 5. I do not do so! I eat early and I retire early. I rise early in the morning. While others are sleeping, I read and write my lesson. Sometimes in the fresh morning air I take a walk in the field. 6. Well done! my boy; you do well. 7. Can you ride on horseback? — Yes, I can (ride), but you cannot ride. 8. What do they call this boy? — They call him Néjib.

مکالمه Conversation.

بو کویه نه دیرلر؟	[ایش؟]	بو کویه بویاجی کوی دیرلر.
قوکشوکز حجازدن نه وقت کلیر	اون کونه قالماز کلیر ایش.	
اون کوندن اول کلمز می؟	کلمز دیورلر.	
شو آتی قاچه صاته ییلیرلر؟	اون لیرادن اشاغییه ویره مزلر.	
چوجوقلر مکتبه نه یاپارلر؟	اوقورلر، یازارلر، درس ویریرلر.	
خدمتچی کلیر کلمز بکا کونده ریر	پک ایی افندم! کونده ریرم.	
نمیسین؟	[ایدیکیز؟]	
سز بو آوه کلمزدن نره ده اوطورور	شو قارشیده کی اوده اوطورمقده ایدک.	

تعلیم قرائت Reading Exercise.

حيوانلارک سسلری Voices of Animals.

بوتون حيوانلارک کنديارينه مخصوصی سسلری وار در، و اول سسی
کوسترمک ایچون ده برر تعبیرلری وار در: مثلا —

آت کیشنر، اشک آکیریر، اینک بوکورور، آرسلان کوموردَر،
 آیو خوموردار، قورد اولور، کویک حاولار، تیلکی اینجه بر سسله
 سیکیار، قویون و کچی مہلر، کدی میاولر، خروس اوتر، طاق
 غیداقلر، پیلجیلر و افاق قوشلر جیویلدَر، هند طاوغی غولوغولو ایدر،
 پایاغان لاقدیدی ایدر، کوکرجین دم چکر، بلبل شاقیر، اوردک واق
 واق ایدر.

Hayvanlarîñ sésleri.

Bûtân hayvanlarîñ kéndilériné makh'sous¹ sesleri var dîr, vé ol sési géostérmék ichin dé birér ta'birléri² var dîr; Mésêla.³ —

At Kishnér⁴, éshék añîrîr⁵, inék beôyûrûr⁶, arslan géômûrdér⁷, ayî khomaurdar⁸, gourd oulour⁹, kéôpék havlar¹⁰, tilki injé bir sésle sîñîlér¹¹, qoyoun vé kéchi mélér¹², kédi miyavlar¹³, khoros êôtér¹⁴, tavouq gîdaqlar¹⁵, pilîjlér vé oufaq qoushlar jivildér¹⁶, hind tavoughou¹⁷ goulou goulou édér¹⁸, papaghan¹⁹ laqîrdî édér²⁰, géôyérjin²¹ dém chékér²², bûlbûl²³ shaqîr²⁴, êôrdék vaq vaq édér²⁵.

Words. 1. Especial. 2. term. 3. for instance. 4. *Kish-némék* to whinny. 5. *añîrmaq* to bray. 6. *beôyûrmék* to moo. 7. *géômûrdémék* to roar. 8. *Khomûrdamaq* to growl. 9. *ouloumaq* to howl. 10. *havlamaq* to bark. 11. *sîñîlémék* to squeak. 12. *mélémék* to bleat. 13. *miyavlamaq* to mew. 14. *êôtmék* to crow. 15. *gîdaqlamaq* to cackle. 16. *jivildémék* to chirp. 17. turkey (Indian) hen. 18. to gobble. 19. parrot. 20. to chatter. 21. pigeon. 22. to coo. 23. nightingale. 24. *shaqîmaq* to warble. 25. to quack.

درس ۲۳ Lesson 23.

ماضیلر The Past Tenses.

§ 341. There are two tenses denoting the Past.

§ 342. One is the Categorical Preterite called by the natives *Maziyi shouhouđi* 'eye-witness past', which depicts the speaker as having been present or as having witnessed something with his own eyes, so as to know it for certain without any doubt. Hence it corresponds

with the compound tense formed with the Past Participle and the auxiliary verb 'To have'. For instance *yazdî*, not only means *he wrote* (in the presence of the speaker), but also *he has written*.

It may also be translated by the English Past, formed with *did*; as: *yazdî mî?* Did he write? — *yazdî*, he did write.

§ 343. The other is the Dubitative Past, *Maziyi naqli* implying or expressing doubt. The speaker is not sure about the matter, he may have heard it from others. This tense can be correctly used only when the truth of an assertion is not guaranteed, and when the speaker means to state that he believes what he says, but cannot vouch for it; as: *yazmîsh* 'he wrote (as others say) he has written (I believe), I am not sure about it'. This tense is used in telling stories of the past or anecdotes which the speaker has heard from others or read in books.

1. Indicative Past. ماضی شہودی

§ 344. The characteristic sign or suffix of the Past tense is *-dî, -di* in the third person. For the first person plural it is *-dik* for the soft vowels and *-dîq* for the hard ones.

یازدم <i>yazdîm'</i> ,	سودم <i>sévdîm'</i> ,	} I wrote, I did write, I have written . . . I loved, etc.
یازدک <i>yazdîn'</i> ,	سودک <i>sévdîn'</i> ,	
یازدی <i>yazdî'</i> ,	سودی <i>sévdî'</i> ,	
یازدق <i>yazdîq'</i> ,	سودک <i>sévdîk'</i> ,	
یازدیکز <i>yazdîñiz'</i> ,	سودیکز <i>sévdîñiz'</i> ,	
یازدیلر <i>yazdîlar'</i> .	سودیلر <i>sévdîlér'</i> .	

Potential Past. ماضی اقتداری

سوه یلدم <i>sévêbildîm'</i> ,	سوه یلدک <i>sévêbildîk'</i> ,	} I was able to love . . .
سوه یلدک <i>sévêbildîn'</i> ,	سوه یلدیکز <i>sévêbildîñiz'</i> ,	
سوه یلدی <i>sévêbildî'</i> ,	سوه یلدی لر <i>sévêbildîlér'</i> .	

Negative and Interrogative.

سومه دم *sév'médim* I did not love. سومه دم *sév'é médim* I was not able to love.
 یازدم می؟ *yazdim' mî?* Did I write? سودم می؟ *sévdim' mî?* Did I love?
 یازmadim mî? Did I not write? yaza'madim mî? Was I not able to write?

§ 345. **The Fourth Gerund.** A very common expression is formed by adding ده *-da, -dé* to the first person plural of the Past, thus indicating when an action is performed.

چان چالندقدده هرکس او طورسون *yazdıqda* when he wrote.
chan chalındıqda hér kës otoursoun when the bell is rung every body must sit down.

§ 346. **The Fifth Gerund.** By adding جه *-jé,* to the same person, another kind of gerund is made, which corresponds to *in proportion as, the more — the more:*

کتابی او قودقجه سوییورم *kitabî oqoudouq'ja séviyoroum.* The more I read the book the more I like it.

اثوابی کیدکجه خوشلانه جقسین *esvabîñ gëydikjé hoshlanajqsîn.*
 The more you weare your dress the more you will like it.

§ 347. **After with a Participle,** is rendered in Turkish by the addition of دن صوکره *-dén soñra* to the same person as:

بن اولدکدن صوکره *bén êoldúkdén soñra* after my death.

بن یازدقدن صوکره *bén yazdıqdan soñra* after I wrote.

Méktoubou yazdı, vé yazdıqdan soñra mēdhûrlēdi. He wrote the letter, and after writing he sealed it.

§ 348. **Further:**

Eoyrénémédik gitdi. At last we were not able to learn.

Séoylédim gitdi. At last I have spoken.

2. Assertive Past. حکایه ماضی شهودی

§ 349. **The Assertive Past,** which is called in English the Pluperfect, is made in two ways, one by adding the Past tense of the Substantive Verb to the

third person of the Past tense and the second by adding the third person of the Past of the Substantive Verb to the Past tense.

سودم ایدی <i>sévdim idi,</i>	سودی ایدم <i>sévdi idim,</i>
سودك ایدی <i>sévdiñ idi,</i>	سودی ایدك <i>sévdi idiñ,</i>
سودی ایدی <i>sévdi idi,</i>	سودی ایدی <i>sévdi idi,</i>
سودك ایدی <i>sévdik idi,</i>	سودی ایدك <i>sévdi idik,</i>
سوديكز ایدی <i>sévdiñiz idi,</i>	سودی ایديكز <i>sévdi idiñiz,</i>
سودیلر ایدی <i>sévdilər idi,</i>	سودی ایدیلر <i>sévdi idilər.</i>

I had loved (I am sure), Thou hadst loved.

Note. The Narrative Mood is wanting.

§ 350.

3. Conditional Past. ماضی شهودی شرطی

It is made in two ways, as in the Assertive Mood.

یازدم ایسه <i>yazdım isé,</i>	یازدق ایسه <i>yazdıq isé,</i>
یازدك ایسه <i>yazdıñ isé,</i>	یازدیکز ایسه <i>yazdıñiz isé,</i>
یازدی ایسه <i>yazdı isé,</i>	یازدیلر ایسه <i>yazdılar isé.</i>

If I have written, If thou hast written ...

Further:

سودم ایسهده <i>sévdım isédé</i>	I loved, but —.
آلمادم ایسهده <i>alamadım isédé</i>	I was not able to take, but —.
کیم یازدی ایسه <i>kim yazdı isé</i>	whoever may have written.

The Dubitative Past. ماضی نقلی

§ 351. The characteristic sign or suffix of this tense is *-mîsh, -mîsh, -mûsh, -moush*, according to the dominant vowel. The formation of the persons is regular.

§ 352. 1. Indicative Dubitative. نقلی اخباریه

سومشم <i>sévmi' shim,</i>	سومشین <i>sévmiş' iz,</i>
سومشین <i>sévmiş' sin,</i>	سومشکین <i>sévmiş' siñiz,</i>

سومش *sévmish' (dir)*, سومشلدردر *sévmishlér' (dir)*.

I loved, I have loved (it is said) ...

Potential Dubitative. نقلی اقتداری

یازم یازم *yaza bilmish'im*, یازمیشیز *yaza bilmish'iz*,
 یازمیشین *yaza bilmish'sin*, یازمیشکنز *yaza bilmish'siñiz*,
 یازمیشدر *yaza bilmish' (dir)*, یازمیشلدردر *yaza bilmishlér' (dir)*.

(They say that) I was able to write ...

Negative and Interrogative Forms.

یازمامش <i>yaz'mamish'im</i> , سومهشم <i>sévmémishim</i>	I did not write,	} as it was said or reported.
یازمامش <i>yaz'amamish'im</i>	I was not able to write	
یازمشیم <i>yazmishmîyim?</i> - 'mîsin?	.. Did I write?	
یازمامشیم <i>yaza'mamishmîyim?</i>	Was I not able to write?	

§ 353. 2. Assertive Dubitative. نقلی حکایه

سومش ایدم *sévmish idim*, سومش ایدک *sévmish idik*,
 سومش ایدن *sévmish idiñ*, سومش ایدکنز *sévmish idiñiz*,
 سومش ایدی *sévmish idi*, سومش ایدیلر *sévmish idilér*.

I had loved (I am sure), Thou hadst loved.

§ 354. 3. Narrative Dubitative. نقلی روایت

ایشم *sévmish' imishim*, ایشیز *sévmish' imishiz*,
 ایشین *sévmish' imishsin*, ایشکنز *sévmish' imishsiñiz*,
 ایش *sévmish' imish*, ایشلدردر *sévmish' imishlér*.

(They say that) I have loved, etc.

§ 355. 4. Conditional Dubitative. نقلی شرطی

ایسم *sévmish' isém*, ایسک *sévmish' isék*,
 ایسن *sévmish' iséñ*, ایسکنز *sévmish' iséñiz*,
 ایسلر *sévmish' isélér*.

If I loved (as they say), (as others say).

Yaz'mamish isém, -iséñ If I had not written (as others say).

§ 356. Further:

یازمش اولسم *yazmish olsam* If I had written.

آلمش اولسار *almish olsalar* If they had taken.

Words. لغت

سوپورمک <i>sûpûrmék</i> to sweep	a. t. سعادتلی <i>sa'adétly</i> happy
a. اعلاج <i>ilaj</i> medicine	f. تلگراف <i>télégraf</i> a telegram
اوکسورمک <i>êoksûrmék</i> to cough	p. درد <i>dêrd</i> affliction, sickness
یوله چیقماق <i>yola chîqmaq</i> { to start, to set out to sail.	گری <i>gêri</i> back
دکیرمن <i>déyirmén</i> mill	دیو، دی <i>déyi</i> saying
ایصیتمه طوقق <i>îsîتما</i> or <i>sîتما</i> <i>toutmaq</i> to suffer from malaria.	

تعلیم Exercise 49. ۴۹

- ۱ نجیب افندی بو کون استانبوله کیتمک ایچون یوله چیقدی.
- ۲ عجباً شا کرافندی نه وقت کیتدی، بیلیرمیسکمز؟ — دون کیتمش در
- دیو ایشیتدم. ۳ دون درسکی چوق کوزل او قومش سین؛ ایشیتدم ده
- یک شاذ اولدم. ۴ بو نه قدر ضعیفلنمش سین؟ دردک نه در؟ —
- خسته یم ایکی کوندن برو ایصیتمه طوتیورم. ۵ نه یاپدک اعلاج
- آلدک می؟ — خیر! حکیمه خبر کوندردم، چوجوقلر کیتمشلر، آرامشلر
- آرامشلر، بوله مامشار، بوش کری کلدیلر. ۶ بو او طهی کی سوپورم شدرد؟
- نه وار که؟ — کیم سوپورمش ایسه هیچ ایی سوپورده مه مشدر.
- او یله ایسه خدمتجی قیز کلسون و تکرار سوپورسون. — باش
- اوستنه افندم. ۷ پدرم والدہ مدن تلگراف آلمش، ایکی کوندن کلیبور
- ایش. — والدہ خانم زهیه کیتمش ایدی؟ — مایس آینده ازمیره
- کیتمشدی. ۸ نوازل اولشم. حکیم ترله دیدی. ترله مک ایچون چوق
- چالیشدم ایسه ده ترله یه مه دم کیتدی. ۹ یه! یدکجه اشتاهک کایر.

ترجمه ۵۰ Translation 50.

1. What has he planted in the garden? — He has planted there some lilies, potatoes and tomatoes. 2. Whose brother has two small knives? 3. It is reported [they say] that a man was killed yesterday in the town. 4. [They say] some one has been killed this week at the mill. 5. When did the ship sail? — She sailed on the first day of the month. 6. The mail from Samsoun arrived this morning. 7. Did you see my father? No, Sir, I waited for him in the market but I could not see him. My brother James saw him yesterday. 8. The more you learn the happier you are. 9. The more you advise him the angrier he gets. 10. When your brother comes from the town, please let me know.

مکالمه Conversation.

س) استانبول شهری میلادك هانكي تاريخنده^۱ و كيمك واسطه سيله^۲ فتح^۳ اولوغشدر?

ج) میلادك ۱۷۵۳ تاريخنده فاتح^۴ سلطان محمد الى اوچ كونلك بر محاصره دن^۵ صوكره فتح ايله مشدر. بوني جيونك «رومانك زوالی»^۶ نام^۷ تاريخنده اوقودم.

س) عثمانلیر و يانه بی قاچ دفعه و هانكي تاريخلرده محاصره ايتمشار در? ييليرميسكز?

ج) عثمانلی تاريخنده كوردم كه: ايكي دفعه محاصره ايتمشار: بری قانونی سلطان سليمانك^۸ قوماندہ سی^۹ آتندہ ۱۵۲۹ ده، و ديكری وزير^{۱۰} قره مصطفى پاشانك قوماندہ سی آتندہ ۱۶۸۳ تاريخنده محاصره ايتمشار در. مومی اليه^{۱۱} مرزيفوندن ياريم ساعت اوتده بولونان مارينجه قريه سی اهايسندن^{۱۲} بر اودونجينك اوغلی ایدی.

Words. 1. a. *tarikh* date, history. 2. a. *vasita* hand, means. 3. *fet-h étmek* to conquer. 4. *fatih* conqueror (§ 601). 5. *mou-haséré* siege (§ 618). 6. *zéval* fall. 7. p. *nam* name. 8. *Qanouni Soultan Süléyman* Sultan Suleyman, the Lawgiver (1520—66). 9. *qomanda* commandership. 10. *vézir* vizier. 11. *moumayiléh* His Excellency [the person referred to, i. e. the latter]. 12. *éhalî* inhabitants.

س) سلطان سليمانك نه قدر عسكرى وار ايدى و اولوقت غنچه ايمپراطورى
كيم ايدى؟

ج) سلطان حضرتلرينك¹³ ۲۵۰ ييك عسكرى وار ايدى. اول وقت غنچه ،
(يعنى آلامانيه و آويستريا ايمپراطورى) مشهور بشنجى قارولوس ايدى .
قارولوسك اسمندن عثمانلور خريستيان حكمدارلرينه¹⁴ قرال نامنى⁷ ويرديلر .
س) اينجيل شريف¹⁵ تركجه به ايلك دفعه نه وقت و نره ده ترجمه و طبع¹⁶
اولونشدر؟

ج) اون يدينجى عسرك صوكلرنده¹⁷ استانبولده مهتدى¹⁸ على بك ترجمه
ايتمش و ۱۸۱۹ ده پاريسده انكليز كتاب مقدس شركتنك¹⁹ همتيه²⁰
طبع اولونشدر .

13. *hazrétleri* His Majesty. 14. *hukûmdar* ruler. 15. *İnjili Shérif* the Holy Gospel. 16. *tab* printing. 17. towards the end of the 17th century. 18. a pervert to Islam. 19. *İngiliz Kitabî Mouqad'dés shirkéti* B. & F. B. Society. 20. *him'métiylé* through the assistance, by.

Proper Names: Jibon Ed. Gibbon. *Qarolos* Charles V.

Lesson 24. درس ۲۴

The Future Tense. مستقبل

§ 357. The Future tense in Turkish corresponds to that of the English language; with this difference, that it simply asserts what will happen, without making a promise, which is always rendered by the Aorist.

§ 358. The Categorical Future is made by adding
ه 'a -é-, -a- to the verbal root, if it ends in a conso-
nant; and يه -yé-, -ya- if it ends in a vowel; and after-
wards جك -jék is added if the verbal root is soft and
حق -jaq if it is hard (53):

اوطورمق	‘	اوطور ^V	‘	اوطوره	‘	اوطوره حق	‘	otourajaq
ايستهءمك	‘	ايسته ^V	‘	ايسته يه	‘	ايسته يه جك	‘	istéyéjék
كيتمك	‘	كيت ^V	‘	كیده	‘	كیده جك	‘	gidéjék.

§ 359. *Note.* The radical endings *-t*, *-q*, *-k*, are changed into *-ā*, *-gh*, *-y*, when followed by a vowel: § 52², 88.

§ 360. 1. Indicative Future. مستقبل اخباریه

یاره جقم <i>yazaja'-ghîm</i> ,	ایسته یه جکم <i>istéyéjé'-yim</i> ,
یاره جقسین <i>yazajaq'-sîn</i> ,	ایسته یه جکسین <i>istéyéjék'-sîn</i> ,
یاره جق در <i>yazajaq' (dîr)</i> ,	ایسته یه جک در <i>istéyéjék' (dir)</i> ,
یاره جقز <i>yazaja'-ghîz</i> ,	ایسته یه جکز <i>istéyéjé'-yiz</i> ,
یاره جقسکز <i>yazc'jaq'-sîñîz</i> ,	ایسته یه جقسکز <i>istéyéjék'-sîñîz</i> ,
یاره جقز در <i>yazajaq-lar' (dîr)</i> .	ایسته یه جقز در <i>istéyéjék-lér' (dir)</i> .

I shall write, thou will —. I shall ask, thou will ask ...

Negative and Interrogative.

یارمایه جقم <i>yaz'mayajaghîm, -sîn</i> ...	I shall not write ...
یارمایه جقم <i>yaza'mayajaghûm</i> ...	I shall not be able to write ...
یاره جقم؟ <i>yazajaq'mîyîm?</i>	Shall I write?
یارمایه جقم؟ <i>yaz'mayajagmîyîm?</i>	Shall I not write?
یارمایه جقم؟ <i>yaza'mayajagmîyîm?</i>	Shall I not be able to write?

§ 361. 2. Assertive Future. مستقبل حکایه

Assertive Future or Imperfect Future signifies that an action was going to take place in the past, Present, or future.

یاره جق ایدم <i>yazajaq idim</i> ,	یاره جق ایدک <i>yazajaq idik</i> ,
یاره جق ایدک » <i>idiñ</i> ,	یاره جق ایدیکز » <i>idiñîz</i> ,
یاره جق ایدی » <i>idi</i> ,	یاره جق ایدیلر » <i>idilér</i> .

I was about to write, (yesterday, to-day or to-morrow).

Note. This tense is often written and pronounced in the following manner:

یاره جق دم *yazaja'ghîdim, sévéjé'yidiñ* ...

§ 362. 3. Narrative Future. مستقبل روایت

سوه جك ايشم *sévéjék imishim*, سوه جك ايشز *sévéjék imishiz*,
 سوه جك ايشسين » *imish'sin*, سوه جك ايشسكز » *imishsiñiz*,
 سوه جك ايش » *imish*, سوه جك ايشار » *imishlér*.

[They say that] I was about to love . . .

§ 363. 4. Conditional Future. مستقبل شرطی

سوه جك ايسم *sévéjék isém*, سوه جك ايسك *sévéjék isék*,
 سوه جك ايسك » *isén*, سوه جك ايسكز » *iséniz*,
 سوه جك ايسه » *isé*, سوه جك ايسلر » *iselér*.
 or *sévéjéyisém, sévéjéyiséñ; yazajaghîsaq, yazajaghîsañiz . . .*
 If I shall love, If I am to love . . .

§ 364. Further:

يازاجق ايسمده *yazajaq isémdé* I shall write, but —.
 كوره ميه جك ايسكده *gêréméyék isékdé* We shall not be able
 to see, but —.
 يورويه ميه جك ايسكزده *yêrûyéméyék isénizdé* You will not be able
 to walk, but —.

لغت Words.

کیفلنمک <i>kéyflénmék</i> to be de-	هانیا <i>haniya?</i> where is it?
lighted	
ییل باشی <i>yîl bashî</i> New-Year's-	یعنی <i>yani</i> that is to say
Day	
واعظ <i>vayiz</i> preacher	یال دیزلی <i>yaldizli</i> gilt
بیک باشی <i>biñ bashî</i> major	سیرک <i>séyrék</i> sparse
میرآلای <i>miralay</i> colonel	کوپری <i>kêoprû</i> bridge
یایلا <i>yayla</i> summer-residence	گوروشمک <i>gêrûshmék</i> to visit
صیق <i>sîq</i> thick	فامیلیاجق <i>familyajaq</i> with the whole family.

تعلیم Exercise 51.

۱ یارین باغلر آراسینه کیده جکز . باغلری کورورسهك چوق
 کیفلنه جکز . ۲ یارین ییل باشی ' یعنی ' ۱۹۰۳ سنه سنك کانون

ثانیسینک بری در۰ واغظ افندی بزله برر یال دیزی انجیل شریف و ایکیش
 تصویر ویره جک در ۰ ۳ بن شیمدی اوه کیدیورم ' سز زیه
 کیده جکسکز؟ ۴ بز بوسنه یازین فامیلیاجق بریره چیتقم ایسته یورز
 — هانکی طرفه طوغری کیتمک ایسته یورسکز؟ ۵ شو قارشیده کی
 قارلی بوزلو طاغلره و صیق اورمانقلاره طوغری کیتمک نیتینده یز۰ اورالده
 اولر پک سیرک در ۰ ظن ایده رم بیک باشی و میرالای افندیلر دخی
 فامیلیاجق اورایه کیده جکلر ۰ ۶ بز اورمانقلاره کیده میه جک ایمشیز.
 بابام بشقه یره کیتمکه سوز ویرمش ۰ ۷ اکر یارین بزم اوه کله جک
 ایسه کز، اوده قاله جق و سزی بکله یه جکم ۰ ۸ ایشیتدیکز می؟
 دون آق کوپری ییقلمش ۰ بزم برادر آرقالمش صویه دوشه جک بوغوله جق
 ایمش ۰ ۹ آج میسین، صوسز میسین، اویقوسز میسین؟

ترجمه ۵۲ Translation 52.

1. Who will come to visit us to morrow? — I believe that my sister Eliza will pay us a visit. 2. In the Psalms (مزموړلر *mézmourlar*) David says: Thou will show me the path of life. 3. Mrs. Mary loved her children and is loved by them. 4. As soon as I hear, I shall let you know. 5. You shall not go to the gardens. I will not allow it. 6. I shall write a few lines before I go to supper. 7. Shall I give him so much? No, Sir, he is asking too much. 8. Would Anna read such a dirty paper? — She could read others more dirty than that. 9. If I could (give), I would give you five pounds, but I cannot give [it]. 10. Where will he go? — If he finds a horse, he will go to the summer-residence.

مکالمه Conversation.

(س) بو کون پدر افندیدن مکتوب آله ییله جکمیسکز؟
 (ج) استانبول پوسته سی کایر سه ظن ایده رم بر مکتوب آله جفم.

- (س) صراف اون ایره نی بردن بوزه ییله جکم؟
 (ج) اوت افندم! بوزه رم دیو خدمتچی ایله خبر کوندرمش.
 (س) بورادن چیقارسه کز؛ نره یه کیده جکسکز؟
 (ج) هیچ بریره کیده مه یه جکم؛ او طه جغه کیده جک و درس حاضر لایه جغم.
 (س) عمو جهك شمدي يه دك كويه يتشه ييلدي می؟
 (ج) اوت افندم! شمدي يه قدر چوقدن يتشمش اوله جقدر.
 (س) عجباً بو اخشام آي ساعت قاچده طوغه جقدر!
 (ج) هوا بولوطلی در؛ یوخسه چوقدن طوغمش اوله جقدی.

Reading Exercise. تعلیم قرائت

A Sermon of Nasr-éd-din. نصر الدینک بر وعظی

نصر الدین خواجه افندی¹ امثالسنز² بر واعظ ایدی. اونک کبی بر واعظ نه کلمش نه ده کله جکدر. عمرنده³ هیچ بر دفعه⁴ بوش بر لاقیردی⁵ سویله مه مشدر. هر سوزندن بر حصه آئینر؛ یا اشتاهله کولونور⁶. شمدي شو حکایه یی دکلرسه کز⁷، بکا حق ویره جکسکز⁸. بر کون خواجه افندی جامعه کیتمش، کرسی یه⁹ چیقمش، یوزینی جماعته¹⁰ چویرمش¹¹ و یوکسک سسله سویله دیش: «ای جماعت! ای مسلمانلر! بو کون، بوساعته، سزه نه لر دییه جکم، بیلیرمیسکز؟» — جماعت تعجب ایتمش¹² و «خیر خواجه افندی! سن دیزدن بز ناصل بیه بیلیرز» دیش.

خواجه افندی جواباً¹³: «یا سیز بیلر سزه کز بن سیزه نه سویله یه می¹⁴؟ واریک! اوکره نیک! کلیک!» دیش.

Words. 1. *Nasréd'din Hoja Effendi* the reverend teacher Nasreddin. 2. *émsalsiz* unique. 3. *êmrûndé* in his life. 4. *hich'bir defa* not at all. 5. *laqirdî* a word. 6. *ishtahla gûlûnmék* to be laughed at heartily. 7. *dînlémék* to listen. 8. *haqq vérmék* to approve. 9. *kûrsû* a pulpit. 10. *jéma'at* congregation, people. 11. *chêvirmék* to turn (his face). 12. *té-aj'jûb ét.* to wonder. 13. *jérabén* in answer. 14. *sêdyéléyéyim* I may speak.

ایرتهسی¹⁵ جمعه کوئی خواجه افندی تکرار¹⁶ وعظه باشلار و
اولکی سوالی تکرار ایدر. بو دفعه جماعت کویا عقلی^{16a} داورفق¹⁷
مقصدیله: «اوت خواجه افندی، بیلیرز! بیلیرز!» دیو هیسی بر
آغیزدن باغیشیرلر¹⁸.

خواجه افندی اونلرک بو تربیه سز لکارینه¹⁹ پک زیاده کوجه نیر²⁰
و «مادام که²¹ بیلیرز دیورسکز، سیزه نه سویله ییم. هایدی کیدک!
کوزم کورمه سون!» دیر، کسیدن اینر و آلیر یورویو ویرر²².

15. *értési* the following. 16. *tékrar* again, repeating. 16^a. *aqıl lı*
wise. 17. *davranmaq* to behave. 18. *baghrışmaq* to shout, to call
out together. 19. *térbiyészlik* rudeness. 20. *gújénmék* to be angry.
21. *madam ki* since. 22. *yêdrûyû vérmék* (to depart and) go quickly.

درس ۲۵ Lesson 25.

التزامی The Optative Tense.

§ 365. The Optative tense expresses a desire or wish that some action may be performed. Its characteristic sign is *a -é, -a* (or *یه -yé, -ya*, when the root ends in a vowel) added to the root of the verb. This forms the third person singular. The first person plural is formed by adding *لم -lim, -lîm* to this.

§ 366. 1. Indicative Optative. التزامی اخباریه

سوهیم <i>sévéyim</i> ,	سوهلم <i>sévélîm</i> ,
سوه سین <i>sévé sîn</i> ,	سوه سینز <i>sévé sînz</i> ,
سوه سین <i>sévé, sérsîn</i> ,	سوه لر <i>sévélér</i> .

That I may love, that thou mayest love, etc.

منفی التزامی Negative.

سوه میه ییم *sév'méyém*, سوه میه ییم *sév'méyim*, سوه میه یلم *sév'méyélîm*,

سومه یه سین *sév'méyésin*, سومه یه سکز *sérméyésiñiz*,
 سومه سین 'سومسون' *sév'méyé, sév'mésin*, سومه یه لر *sév'méyéler*.

That I may not love, etc.

استفهامی التزامی. Interrogative.

§ 367. The interrogative forms are generally in use only for first and third persons, they are used to ask permission for something, and are rendered by *shall* or *may*:

Person 1: یازه یم *yazayîm' mî?* یازه یم *yazalîm' mî?*
 » 3: یازسون *yazsîn' mî?* یازسونلر *yazsînlar' mî?*

May I write, may he, we, they write?

Person 1: آلمایه یم *al'mayayîm mî?* آلمایم *al'mayalîm mî?*
 » 3: آلماسون *al'masîn mî?* آلماسونلر *al'masînlar mî?*

Shall I not take?

مطالعات *Mûta-la-at* Remarks.

§ 368. The third person of the Optative is used to form some important gerunds:

§ 369. **The Sixth Gerund.** By adding *-li, -lî* لی to *-lidén bérrou*, a gerund is obtained, called the Primitive, meaning 'since'; as:

بورایه کله یی *bouraya gélélidén bérrou, bouraya géléli*. Since he came here.

بوچوجوق طوغه لی خسته در *bou chojouq doghali, (or doghalidan bérrou) hasta dêr*. This boy is sick ever, since his birth.

§ 370. **The Seventh Gerund.** By repeating the third person singular another gerund is formed which denotes repeated action:

قوشه قوشه کلدی *qosha qosha gélî*. He came running continually.

§ 371. **The Eighth Gerund.** Another Gerund is produced by adding *-raq, -rêk* رک to the same part of the verb; it expresses the *manner* of a subordinate

action which takes place at the same time as that stated by the verb it accompanies:

سوينهرك مکتبه کيدييور sévinérék méktébé gidiyor. He is going to school joyously.

قوشه رق کلدی qosharaq gēldi. He came running.

§ 372. **The Ninth Gerund.** This is obtained by the addition of **سی** *-si*, or *-sîja* to the third person, and is used for cursing and blessing:

اوجاغی یاناسی *ojaghî yanasî* or *yanasîja*! May his hearth be alight! (i. e. may he be prosperous!)

اوجاغی باتاسیجه *ojaghî batasîja*! May his fireplace be sunk! (i. e. may his offspring be annihilated!)

کور اوله سیجه *kêôr olasîja*! May he be blinded!

2. The Assertive Optative. الترامی حکایه

§ 373. The Assertive Optative either expresses a wish that some action may take place, although one scarcely expects it, or indicates regret that some action has not taken place in the past:

یازه ایدم *yazay'idim*,

یازه ایدک *yazay'idîq*,

یازه ایدک *yazay'idîñ*,

یازه ایدیکنز *yazay'idîñîz*,

یازه ایدی *yazay'idî*,

یازه ایدیلر *yazay'idîlar*.

That I might write! or That I had written!

§ 374. The Dubitative Past third person singular of any verb is compounded with the Assertive Optative of the verb **olmaq** اولق 'to become', to express just the same meaning:

یازمیش یازمیش اولايدم *yazmîsh olay'idim*,

یازمیش اولايدک *yazmîsh olay'idîq*,

یازمیش اولايدک *yazmîsh olay'idîñ*,

یازمیش اولايدکنز *yazmîsh olay'idîñîz*,

یازمیش اولايدی *yazmîsh olay'idî*,

یازمیش اولايدیلر *yazmîsh olay'idîlar*.

That I might write! That I had written!

مطالعات Mûta-la-at Remarks.

§ 375. a. Words which express a wish require the verb which follows to be in the Optative: such words are:

no'layîdî! Would that!
(نه‌اوله ایدی) نولایدی

p. *kîash'ki* vulg. *kêsh'gé!* Would that it were so!
کاشکی *kîash'ki*

Allah' vérsin ki! Allah véré dé!
الله ویره ده! الله ویرسون که!

God grant that!

Allah véré'yidi dé! Would to God that!
الله ویریدی ده!

مثالر *Misal'ler* Examples.

Kîash'ki bourad'a olayîdî! Would that he had been here!
Kîash'ki, or, *no'layîdî véré'yidim!* Would that I had given!
Allah vérsin'ki or *Allah véré'yidi dé*, or *Allah vérédé éyi*
bir yaghmour gélé'yidi! Would that God would grant a good rain!

§ 376. b. Sometimes the meaning approaches much closer to that of the Suppositive Past (§ 379): ویرمش

vérmish olayîdîm or *vérmish ol-sayîdîm* are the same.
اوله ایدیم

لغتله Words.

ساتون آلتق *satîn almaq* to buy

صاغق *satmaq* to sell

کوشنول *gêdnûl* heart

مرتک *mérték* post, beam

صاغق *sanmaq* to suppose, take

a. اذن *izin* permission

a. صداقه *sadaqa* alms

p. برابر *bérabér* together.

afiyét' olsoun, or ola! May that be health to you! [§ 490].
اوله!

تعلیم ۵۳ Exercise 53.

۱ کاشکی پاره‌م اولیدی ده، شوقوانغی ساتون آلایدم! ۲ هایدکه
آرقه‌داشلر! دیشاری کیده‌م ده درساریزی برابر اوکره‌نم، ایو اولزمی?
۳ پک کوزل اولور! کیده‌م خواجه افندیدن اذن آلایم ده کله‌یم.
۴ وارايم شو فقیره بش اون پاره صداقه ویره‌یم. کاشکی پاره‌م اولایدی
ده، برقاچ باره زیاده ویره ایدم. اوجاغی یاناسیجه پک بیچاره در!
۵ بن ده برقاچ پاره اولسون (even) ویرمه‌یی ایستر ایدم؛ لکن

کوکولده وار الده یوق . ۶ اکر سنک یکن اغا اوقومنی یازمغنی بیلمش
اولایدی ! شیمدی یه قدر چوق پاره قازانیر ایدی . فقط ایشک کوترسی
شو درکه ، النی کورورسه مرتک صانیر ، بایی کورسه چاناق . ۷ بو کون
چوق چالیشدم ؛ یازی یازه یازه اوصاندم . ۸ صو می ایچدیکز ؟
عافیت اولسون ! — عمرک چوق اولسون افندم . ۹ سوینه سوینه
مکتبه کیدیورم . ۱۰ اوقویه اوقویه کوزم یورولدی .

ترجمه ۵۴ Translation 54.

1. Shall I read it? what shall I say? 2. How shall I have patience? 3. May his hand be broken! 4. Since I began my lessons I have not missed a day. 5. O that I knew a little French! 6. Oh! that he might come. 7. It is well that I did not offer it to you, for if I had given it you would not have taken it. 8. Would that he had been here! 9. Shall we go to see the lion? — It is hot now, I cannot go. 10. May God keep you in good health! 11. What shall I do now? — You cannot do anything now. Go to your room until I call you. 12. You must not go to your uncles' house, unless you are invited. 13. By asking continually you can find [the way to] Bagdad. 14. By studying continually you will learn fast.

مکالمه Conversation.

س) ربّانی دعای^۱ ییلیرمیسکز؟ اکر ییلیرسه کز سویله یکز! ممنون اوله جفم .
ج) «ای سماواتده^۲ اولان پدریز! اسمک مقدّس^۳ اولسون ! پادشاهلغک
کسین ! ارادتک^۴ سماواتده اولدیغی کبی^۵ بر اوزرنده دخی اجرا
اولونسون^۶ . . . » بو قدرینی ییلیرم . کاشکی هپسینی ده ییله ایدم ده
سویله یه ییله ایدم .

س) ربّانی دعای اوکړه نه لی نه قدر اولدی ؟

Words. 1. *Rab'bani douva* Lord's Prayer. 2. *sémarat* heavens. 3. *mouqad'dés* holy. 4. *iradèt* will. 5. *oldoughou gibi* as it (was). 6. *ijra olounmaq* to be done.

- (ج) اوچ کون اولدی ؛ و قتم چوق یوقدر . اولاییدی هیسنی بردن اوکره نه بیلیر ایدم .
- (س) ایشیدم که قارداشکزه امرحق وقوع بولش⁷ ؛ چوق اسف ایتدم⁸ . باشکز صاغ اولسون !
- (ج) تشکر ایدرم . سز صاغ اولک ! الله سیزلره اوزون عمرلر و برسون ! الله بزم برادرک عمرینی سزله باغیشلا سین⁹ !
- (س) احمد اوسته کیله کیدیورمیسین ؟
- (ج) سن بکا اولره کیتمه دییه لی اولرینه آیاق باصمادم .
- (س) سز مرذیفونه کله لی قاچ سنه اولدی ؟
- (ج) افندم بن بوشهره کله لی اون سکز سنه اولدی .
- (س) دده ک اوله لیدنبرو قاچ آی اولدی ؟
- (ج) آی دکل یکر می طقوز سنه اولشدر . بنم عقلم یتمز¹⁰ .

7. *emri haqq rouqou boulmaq* the decree of the True one happened, he died. 8. *éséf ét.* to be sorry. 9. *baghîshlamaq* to grant. 10. *aqlım yêtmêz* I cannot comprehend (my reason do not reach [so far] i. e. I was a child).

Lesson 26. درس ۲۶

The Suppositive Tense [Subjunctive].

§ 377. The Conditional Optative, which is called by many Grammarians simply the Suppositive tense, is formed by adding the Conditional terminations to the *hé* of the third person Singular of the Optative.

§ 378. 1. Suppositive Present. حال فرضیه

یا زسه م *yaz'sam,*

یا زسه ق *yaz'saq,*

یا زسه ک *yaz'sañ,*

یا زسه کنز *yaz'sañız,*

یا زسه *yaz'sa,*

یا زسه لر *yaz'salar.*

If I write, If I were to write, etc.

Negative. منفی حال فرضیه

یا زسه م or یا زسه م *yaz'masam,* یا زسه ک *yaz'masañ,* یا زسه *yaz'masa,* etc. | If I do not write.

| If I were not to write.

§ 379. 2. Suppositive Past. ماضی فرضیه

The Suppositive Past states the condition on which, if something had happened, some other action would have taken place, or would still take place. It casts doubt on the performance of some condition.

یازسیدم <i>yaz'sayîdim</i> ,	یازسیدک <i>yaz'sayîdîq</i> ,
یازسیدک <i>yaz'sayîdîn</i> ,	یازسیدیکنز <i>yaz'sayîdîñîz</i> ,
یازسیدی <i>yaz'sayîdî</i> ,	یازسیدیلر <i>yaz'sayîdîlar</i> .

If I had written, etc.

§ 380. 3. Narrative Suppositive. روایت فرضیه

یازسه ایشم <i>yaz'sa imishim</i> ,	یازسه ایشیز <i>yaz'sa imishiz</i> ,
یازسه ایشسین <i>yaz'sa imishsin</i> ,	یازسه ایشسینیز <i>yaz'sa imishsiñîz</i> ,
یازسه ایش <i>yaz'sa imish</i> ,	یازسه ایشلر <i>yaz'sa imishler</i> .

If I had written (as others say) . . .

مطالعات *Mûta-la-at*: Remarks.

§ 381. a. The Conjunction *p. اگر éyér'* 'if', is, so to speak, included in the Suppositive Tense, as the characteristic sign of this tense سه *-sé* has the meaning if, but it can be and often is used together with it, especially for the sake of emphasis; as:

اگر éyér chalishmasañ, or *chalishmasañ* If you do not try.

§ 382. b. If the Suppositive tenses are used with *کاشکی kîashki*, they are regarded as Optative. If they are used with *اگر éyér'*, they become Suppositive; as:

Kîashki on ghouroushoum' olsa! O that I had ten piastres!

Eyér' on ghouroushoum ol'sa. If I had ten piastres.

Kîashki êrkên' gêlséyidim! O that I had come earlier!

Eyér êrkên gêlséyidim. If I had come earlier.

§ 383. c. The Optative of the auxiliary verb *اولیق olmaq* 'to become, to have' is used with the third person Dubitative and Future of any verb, to express the Suppositive; as:

یازمش اولسه ، یازمش اولسهك ، یازمش اولسهم
yazmish ol'sam, — ol'sañ, — ol'sa, etc. } If I had written.

یازمش اولسیدی ، یازمش اولسیدك ، یازمش اولسیدم
yazmish olsa'yîdîm, — olsa'yîdîñ, — olsa'yîdî, etc.

یازه جق اولسهك ، یازه جق اولسهم
yazajaq ol'sam, yazajaq ol'sañ } If I am about to read.
 یازه جق اولسیدك ، یازه جق اولسیدم
yazajaq olsa'yîdîm, yazajaq olsa'yîdîñ

مثالر Misal'ler Examples.

Dûn bizé gêlmish olsayîdîñiz, amoujamî georûrûdûñûz.
 If you had come to us yesterday, you would have seen my uncle.
Ma'ashîñizî alajaq olsañiz, borjouñouzou vèrîñiz.
 If you receive your salary, pay your debts.

لغت Words.

- | | |
|---|------------------------------------|
| a. سلام <i>sêlam</i> salutation | دیویت <i>divit</i> inkstand |
| a. دقیقه <i>daqîqa</i> minute | یله <i>bilé</i> even, though |
| طار یلمق <i>darîlmaq</i> to be offended | نه دیک <i>né démék!</i> certainly! |

تعلیم Exercise 55.

۱. اویکزه کلهسم ، بنی اچهری آلیرمیسکیز ؟ نه دیرسیگر
 کلهیم می ؟ کلهیهیم می ؟ ۲. یارین صباح سزك اوه کلهجك اولورسه
 ینمله برابر حکیمه کیده بیلیرمیسکیز ؟ — کیده بیلیرم ظن ایدهرم .
 لکن بو کون اخشام اوستی ده کلهجك اولسهك کیده بیلیرم . ۳. بو
 قوناغی کچن سنه صاتون آلمش اولسیدیکز ، دها اوجوز آلیر ایدیکز .
 ۴. المدن طوتسه لر ایدی ؛ دوشمهیه جك ایدم . ۵. بر سودلی قهوه پیشیرتسه
 ایدیکز ، کوزجه ایچر ایدك . ۶. واهان افندی کلهجك اولسه ؛ بن
 یوقاریدهیم بکا خبر ویر . ۷. کاشکی وقتم اوزون اولسیدی ده ، سیز کله
 برابر اطورسه ق و قونوشسه ایدك . ۸. خاله زادهم پاره آرتیرمش
 اوله ایدی ، بزم ایله برابر استانبوله کیده بیلیر ایدی . ۹. «اوقومه یازمه

اوکرنسەك بك اولورسین افندی اولورسین . اوکرنسەك جمال اولورسین .
 ۱۰ کاشکی او اعلاجی ایچسه ایدم ، اگر ایچسه ایدم شمدی یه چوقدن
 ایله شیر ایدم .

ترجمه ۵۶ Translation 56.

1. Where will he go? — If he finds a horse he will go to the forests. 2. Had we been walking in the street, we should have been seen. 3. May I bring my ink-stand here? 4. If you write to your mother, give her (say to her) my compliments (salutations). 5. Had we stayed there for a minute, we should have seen the Governor-general and the governor. 6. Although you bring the grapes, I may not eat them. 7. Should you want money, take them to the city and sell them. 8. Were the merchant to send the goods now, I should use them to-day. 9. I believe that, if they were here now, we could sell them here. 10. If I take your pen for a moment, will you be offended? — No, Sir, you may use it as long as you wish. 11. May he bring his younger brother with him? — Certainly; if he brings him, my children will be very glad.

مکالمه Conversation.

شو اشکی صاتون آلق ایسترمیسکز؟
 سزی یارین نه وقت کوره ییلیرم؟
 عجباً چارشویه کیتسم می کیتسم می؟
 سزه بر مکتوب ویرسیدم پوسته خانه یه
 کوتورور میدیکز؟
 یککیزی یسه کز بزه کلیرمیسکز؟
 پاره اولسیدی آلیردم .
 ساعت دردی بش کچه رک اوده اولورم .
 کیتسیدیکز ایو یاپار ایدیکز .
 کیتسه ایدم ؛ کوتورور ایدم . اما
 کیده مه یه جکم .
 اگر آوه باشقه بر کیمسه کلمسه کلیرم .

تعلیم قرائت Reading Exercise.

A Sermon of Nasr-éd-din. نصر الدینک بر وعظی (مابعد¹)

عجباً خواجه افندی نه سویله یه جک ایدی دیو جماعته بویوک

Words. 1. a. ma'bad continued.

بر مراق^۲ اولور. خواجه نك آغزیندن سوزی ناصل آله بیلیرز دیو دوشونه رك
قرار ویریرلر^۳ که: اگر بردها کرسی یه چیقار و سوال ایدرسه «کیمیز
بیلیرز» کیمیز بیلیمیز» دیو جواب ویرسونلر.

خواجه حضرتلری اوچنجی دفعه اوله رق کرسی یه چیقار و «ای
فارداسلرم! بیلیمیز کز؟ بو کون بن سیزه نه سویله یه جکم؟» دیو
صورار. جماعتک همیسی بر آغیزدن «کیمیز بیلیرز» کیمیز بیلیمیز»
دیو با غریشیرلر.

خواجه افندی: «نه کوزل! مادام که بلیبور ایمشسکز؛ او یله ایسه
بیلنلریکز^۴ بیلیمیزلریکز اوکرتسونلر!» دیش و طاریله رق کرسیدن
اینش 'براقش' کیتمشدر.

2. *méraq* curiosity. 3. *qarar vérmék* to decide. 4. *bilénleriñiz*
those who know among you (§ 407).

Lesson 27. درس ۲۷

The Necessitative Tense.

§ 384. The Necessitative Tense indicates necessity, obligation and duty, that an action must or ought to take place.

The characteristic sign of this tense is **ملی** 'meli' with the soft and **مالی** 'malî' with the hard verbs. This termination is added to the root.

سومک *sévméli'* سومهلی؛ سو *√* 'He must love (if is necessary).

یازمق *yazmalî'* یازمالی؛ یاز *√* 'He must write (that is his duty).

§ 385.

1. Indicative Necessitative. وجوبی اخباریه

sévméli' yim, سومه لیم

sévméli' yiz, سومه لیز

سومه لیسین *sérméli'sin*, سومه لیسکنز *sérméli'siñiz*,
 سومه لی در *sérméli'dir*, سومه لیدرلر *sérméli'dirler*.

I must love, or, ought to love, or, am to love, etc.

Negative and Interrogative.

سومه مه لیسین ' سومه مه لیسکنز ' سومه مه لیدر } I must or ought not
sév'méméliyim, sév'mémélisin, sév'mémélidir } to love.

سومه لی میم *sérméli' miyim?* Ought I to love? Must I love?

سومه مه لی میم *sév'mémélimiym?* Ought I not to love? Must I not love?

§ 386. *Note.* In some regions of Turkey the people make a wrong use of the third person plural as *sérmélilér*, instead of the regular *sérméli dirler*.

2. Assertive Necessitative. حکایه وجوبی

§ 387. The Assertive Necessitative (which is called by some grammarians Past Necessitative) expresses that it was necessary or right that an action should have taken place, or that one was forced to perform some act; as:

دون کلمیدک *dûn' gélméliyidiñ* You ought to have come yesterday.

مکتبه گیتمیدیکز *méktébé gitmeli'yidiñiz* 1. You ought to have gone to the school. 2. You were obliged to go to the school. 3. You were to go to the school. 4. You should have gone to the school.

§ 388. It is the Past tense of must, which is wanting in English, and corresponds to the German *musste*.

یازمالیدم *yazmalí'yîdîm*, یازمالیدک *yazmalí'yîdîq*,
 یازمالیدک *yazmalí'yîdîñ*, یازمالیدیکز *yazmalí'yîdîñiz*,
 یازمالیدی *yazmalí'yîdî*, یازمالیدلر *yazmalí'yîdîlar*.

I ought to have written. It was necessary that I should write.

یازمامالیدم *yaz'mamalí'yîdîm* I ought not to have written.

§ 389.

3. Narrative Necessitative. روایت وجوبی

یازمالی ایمیشم *yazmalí' yîmişim*, یازمالی ایمیشیز *yazmalí' imishiz*,

yazmalî' imishsin, یازمالی ایمیشسن, yazmalî' imishsiniz, یازمالی ایمیشنیز,
yazmalî' imish, یازمالی ایمیش, yazmalî' imishlér. یازمالی ایمیشلر.

(They say that) I ought to have written.

§ 390.

4. Conditional Necessitative. شرطی وجوبی

yazmalî' isém, یازمالی ایسم, yazmalî' isék, یازمالی ایسهک,
yazmalî' isén, یازمالی ایسهکن, yazmalî' iséniz, یازمالی ایسهکنیز,
yazmalî' isé, یازمالی ایسه, yazmalî' isélér. یازمالی ایسهلر.

If it is necessary for me to write, etc.

مطالعات Mûta-la-at: Remarks.

§ 391. a. Instead of using this Necessitative form, some words may be used to denote obligation and necessity together with the Substantive verb, such words are:

- | | |
|----------------------------|----------------------------------|
| a. لازم lazîm' necessary. | كرك gérék' necessary, requisite. |
| a. مجبور méjbour' obliged. | a. اقتضا iqtizá' requisite. |
| a. واجب vajib' necessary. | a. مقتضى mouqtazî' necessary. |

Yazmalî'dir, is expressed by yazmasî lazîm', gérék', vajib', mouqtazî'dir; or, yazmagha méjbour'dour; yazmasî iqtizá'édér.

§ 392. b. When one verb follows another on which it depends and with which it is connected by that, expressed or understood, the use of the conjunction که *ki* between them is frequently avoided by employing the word دیو *déyi* 'saying'.

It is used also after all kinds of quotations.

کلسون دیو امر ایتدی که کلسون *émr étđi ki gélşin*,
or, *gélşin déyi émр étđi*. He ordered him to come.

او طورسون دیو یر کوستردی که او طورسون *yér geôstérđi ki otoursoun*, or, *otoursoun déyi yér geôstérđi*. He showed him a place to sit.

دیو چاغیریور باباک سنی "کل" *babañ séni gél déyi chaghîrîyor*.
Your father is calling you to come (i. e. saying Come!).

§ 393. c. The English verb 'To Have' when followed by an infinitive, expresses an obligation or necessity:

therefore the two verbs together are translated into Turkish by the Necessitative tense or by the obligatory words (§ 391).

I have to write a letter. 1. *Bén bir méktoub' yazmalîyîm.* 2. *Bir méktoub' yazmagha méjbouroum.* 3. *Bir méktoub' yazmaq-lîghîm iqtiza édér.*

I have to learn my lesson. 1. *Dersimi êdyrénmêlî'yim.* 2. *Dêrs' êdyrénmêklîyîm lazîm dir, gêrek' dir, vajib' dir, iqtiza' édér, mouqtazî' dir etc.*

§ 394. d. When the object of the finite verb in such sentences comes before the infinitive, the sentence does not denote obligation, but possession. It must therefore be rendered in Turkish either by the Future Participle (§ 408) or by the Infinitive Dative or Nominative with *اچون ichin* 'for'; as:

He has a book to read. 1. *Oqouyajaq bir kitabî' var.* 2. *Oqoumagha bir kitabî' var.* 3. *Oqoumaq ichin bir kitabî' var.*

لغت Words.

گیمک <i>géymék</i> to put on	بوش بوشینه <i>bosh boshouna</i> in vain
p. دسته <i>désté</i> quire (of paper)	بسلیمک <i>béslémék</i> to feed
قوتو <i>qoutou</i> box	a. مطلقا <i>mout'laqa</i> absolutely
یاملامق <i>yamalamaq</i> to mend	یامه <i>yama</i> patch
تذکره <i>tézkiré</i> a note	a. مانع <i>mani</i> obstacle.

تعلیم Exercise 57.

۱ پدرم بو هفته کلیم دیو یازمش ایدی ایسه ده کله مدی -
 مطلقا بر مانعی اولمالی. ۲ مارقوس ای برشا کرد در دیو ایشتمش
 ایدم؛ اما یا کلیمش اولمالی. ۳ چوققلر چالیشمالی؛ هم ده چوق چالیشمالی
 درلر. ۴ نه یاهه چتی ایسه کز بر ساعت اول یامالیسکز. ۵ آدم خسته
 اولماق ایچون نه چوق یهلی نه ده چوق ایچمهلی (ایچملی). ۶ هر نه
 امر ایتسم یامالیسین؛ یازه جقسین دیو نه سویله سم چارچاپوق یامالیسین؛
 دویدک می؟ ۷ نه یامالی ایدک؟ — قوندوراک چاپوق کیمهلی و کیمهلی

ایڊڪ . ۸ نه صاتون آلا لیدیلر؟ — ایکی دیویت ، بر دس ته کاغد و بر قوطو قورشون قلم صاتون آلا لی ایدیلر . ۹ دوستکزک ایده جک بر ایشی وار می ؟ — یازه جق بر مکتوبی وار در . ۱۰ صاته جق بر آتم وار . او قویه جق بر غزه سی وار (۳۹۴ ، ۴۰۸) .

ترجمه ۵۸ Translation 58.

1. You must have come to us as soon as you had heard this news. 2. What shall I do? — If you have not learnt your lesson, you should learn it now. 3. What had your wife to do? — She had to write a note. 4. Have they to go this way? — No, Sir, they are to go the other way. 5. Who has to work all the day? — The poor man has to work all the day. 6. Who had to give all his money. — The baker had to give all his money. 7. What have you to do to-day? — I have to write a letter. 8. What has the shoemaker to do? — The shoemaker has to mend my shoes. 9. Am I obliged to come here? — Yes, you must come, your coming is necessary. 10. The teacher called the pupils, saying, Come.

مکالمه Conversation.

(س) سویله باقالم! قوشلر بهارین نه یاپمالیدرلر؟
(ج) قوشلر بهار موسمنده یووالرینی یاپمالی ، یومورطه لرینی یومورطلامالی ، یاورولرینی چیقارمالی ، اونلری بسلمه لی و اوچورمالی درلر .
(س) عجباً همشیره کز خانم بنی کورسه طانیه جق میدر؟
(ج) طانیالیدر . کورشم دیو چوق دفعه لاقیردیکزی ایدر .
(س) اثواباریمی کیم دیکه جک؟ و چوراباریمی کیم یامالایه جقدر؟
(ج) بن یاپاجم اما یسلم که : چورابلرک پک اسکی در ؛ یامالایه جق ؟ یامالامالیه جق ؟

(س) بر تذکره یازه جق کاغذیکز وار میدر؟
(ج) بویورک افندم! بر تذکره لک دکل آ! اشته سیزه اون تذکره لک کاغذ ؛ کاغدم یوقدر دیو یازمامازلک ایتمه یکز (۲۹۷) .

تعلیم قرائت Reading Exercise.

The Marriage of the Teacher.

نصرالدین خواجه افندی‌نک باشی بوزولمش^۱؛ ایکنجی دفعه اوله‌رق
 اولنمک آرزوسینه دوشمش^۲. اسلاملر آراسینده عادتدن^۳ درکه^۴ ارککلر
 قاریلرک یوزلرینی کورمز لر. قاریلر یابانجی^۴ بر ارکک کورورلرایسه^۵
 چارچایوق یوزلرینی اورترلر^۵. خواجه‌نک دوستلری کن‌دیسینه غایت
 چیرکین برقاری بوله‌رق کوزل در دیو یوتدورم‌ش^۶. قاری آوه کلیر
 کلمز خواجه یوزینک اورتوسینی^۷ قالدیرمش باقش که^۸؛ نه دیک^۸!
 پک چیرکین برشی! عادتاً^۹ بر کومور! جانی چوق صیقیلمش^{۱۰} ایسه ده
 هیچ سس چیقارم‌ش.

ایرتیه‌سی کون بزم خواجه اودن چیقارکن^{۱۱} قاری در: «آمان خواجه
 افندی! سن کیدیورسین^{۱۲}، سویله! کیسه کورونه‌یم^{۱۱}؟ کیسه کورونه‌یم^{۱۲}»
 دیو بر ادا^{۱۳} ایله سوال ایتمش. — خواجه «بره قاری^{۱۴}! جانیکی
 سورسه‌ک^{۱۵}، بکا کورونه ده کیسه کورونورسه‌ک کورون!« دیش
 و کوجبلا یاقایی قورتارمش^{۱۶}.

Words. 1. *bashî bouzoulmaq* (to be put out of order) = to be a widower. 2. to be anxious. 3. *adédén ol.* to be usual. 4. *yabanjî* stranger. 5. to veil. 6. to cause to swallow, to deceive. 7. *êrtû* veil. 8. *né dén!* (what do you say) = what wonder! 9. *adêta* simply; really. 10. his soul was oppressed = he was angry. 11. to unveil (her face). 12. to veil. 13. *êda* arrogance. 14. *bîrê qarî* now then, woman! 15. *diniñî sévérséñ* if you love your soul = please! 16. he could scarcely get rid of her.

درس ۲۸ Lesson 28.

The Participles. فرع فعل

§ 395. There is no Relative Pronoun in Turkish corresponding to the English who, which, or that.

These are always accompanied by a verb in English. In Turkish the Subjective and Objective Participles of the verb take the place of both the Relative and the verb.

§ 396. *Note.* This peculiarity is the most characteristic, and at the same time the most beautiful feature in the Turkish language, though foreigners and even natives of Turkey, whose mother-tongue is not Turkish, are often guilty of infringing it, and are frequently in utter ignorance of its value and meaning. For instance, *béni sévén adém* 'the me-loving man'; *ot yéyén at* 'the grass-eating horse': are equivalent to 'the man who loves me' and 'the horse which eats grass'. The great number of Participles derived from the Turkish verb enables a very great degree of precision to be given to this construction.

§ 397. The only Relative Pronoun in Turkish *ki*, كى meaning 'who, which, that, what' is not Turkish in origin, it is Persian. This word, *ki*, is never used in correct Turkish, though employed in translated Persian and Arabic sentences. It is also used by foreigners.

§ 398. The Participles may be divided into two classes or moods: Subjective and Objective.

1. Subjective Mood.

§ 399. The Subjective Participles are those which are composed of the subject, (the nominative case of *who, which, that, what*) and the verb. They are derived both from active and from neuter or passive verbs. In the first case they are called Active Participle (*Ismi Fayil*) and in the second Passive Participle (*Ismi Méfoul*). The Active Participle corresponds to the Present Participle and the Passive Participle to the Past Participle of the English Grammar.

§ 400. The Subjective Active and the Subjective Passive Participles have seven tenses each:

§ 401. Subjective Active Participle. اسم فاعل

Present:	یازان <i>yazan</i>	who writes, writer, writing (adjectival).	
Aorist:	یازار <i>yazar</i>	one who writes, writing	» .
Past:	یازدی <i>yazdıq</i>	one who wrote.	

Dubitative:	یازمش <i>yazmîsh</i>	one who has written.
Pluperfect:	یازمش اولان <i>yazmîsh olan</i>	one who had written.
Future:	یازاجق <i>yazajaq</i>	one who will write.
Past Future:	یازاجق اولان <i>yazajaq olan</i>	one who is (about) to write.

§ 402. Subjective Passive Participle. اسم مفعول

Present:	یازیلان <i>yazîlan</i>	That which	} written.	is being
Aorist:	یازیلر <i>yazîlîr</i>			may be
Past:	یازلدق <i>yazîldîq</i>			is
Dubitative:	یازلمش <i>yazîlmîsh</i>			has been
Pluperfect:	یازلمش اولان <i>yazîlmîsh olan</i>			had been
Future:	یازیلهجق <i>yazîlajaq</i>			will be
Past Future:	یازیلهجق اولان <i>yazîlajaq olan</i>			is (about) to be

The Negatives are: یازمایان *yazmayan*, سومهین *sérméyen*, یازılmایان *yazılmayan*, سویلمهین *sévlméyén*, etc.

مطالعات *Mûta-la-at*: Remarks.

§ 403. I. The Present Active Participle is applicable either to the present or to the past; as:

یازان آدم *yazan adém*, means either 'the writing man, the man who writes, the man who is writing', and 'the man who wrote'.

§ 404. II. The Aorist Participle means 'whose nature or business is to write' or 'who is willing to write'; as:

اوقور یازار بر آدم *oqour yazar bir adém* 'a man who can read and write, a literary man'.

کورونور کورونمز شیلر *gêdrûnûr gêdrûnméz shéylér* 'things which can be seen and cannot be seen, i. e. visible and invisible things'.

§ 405. III. The Negative of the Past Participle is more used than the Affirmative:

سز ایو بر ادم سکز 'سزی سومه دك کیمسه یوقدر *siz éyi bir adém siñiz, sizi sévmédik kimsé yoq dour*. You are a good man, there is nobody who does not love you.

§ 406. IV. Only the Present, the Pluperfect and the Past Future tenses are used either as the subject or as the adjective qualifying the subject of a sentence. The remaining four tenses are always used as adjectives qualifying the subject (§§ 71, 417, 423).

بومکتوبی یازان ' یازه‌جق اولان ' یازمش اولان ذات کیم در؟ *bou méktoubou yazan, yazajaq olan, yazmish olan zat kim' dir?* Who is the person who wrote this letter? or ' یازمه‌جق اولان ' بومکتوبی یازان *bou méktoubou yazan, yazajaq olan, yazmish olan kim dir?* Who is the writer of this letter?

§ 407. V. Therefore, these three tenses, when used as subjects, are declined like substantives, either alone or with pronominal affixes.

N. یازان *yazan*

A. یازانی *yazanî*

G. یازانک *yazanîñ* of —

L. یازانده *yazanda* in —

D. یازانه *yazana* to —

A. یازاندن *yazandan* from —

The person writing, the writer.

Also: یازانکزی ' یازانکزی ' یازانلری } The writer among us,
yazanîmîz, yazanîñîz, yazanlarî } you, them.

§ 408. VI. In English, when the object of the verb falls between the verb 'to have' and the Infinitive, it may be rendered into Turkish by the Future Participle (§ 393).

ییه‌جک اکمک یوقدر *yéyêjk ékméyi yoq dour*. He has no bread to eat.

§ 409. VII. The Aorist, Past, Dubitative and Future Participles are the same in spelling and pronunciation with those of the Indicative Mood. It is very easy to distinguish them, and there is one absolute rule: If it is Indicative Mood, it must always stand at the end of the sentence, because verbs are always put at the end of the sentence. If it is a Participle, as a subject or a modifier of the subject, it must precede the verb in any case:

کیم او‌طوره‌جق؟ *bou évdé kim' otourajaq?* Who will dwell in this house?

بو اوده او طوره جق کیمسه کیم در؟ *bou évdé otourajaq kimsé kim dir?* Who is the man, who will dwell in this house?

تطبیقات *Tatbiqat*: Comparison.

§ 410. The order of construction in Turkish is just the opposite of English. In English the Antecedent (subject) begins the sentence, then comes the Relative Clause and thirdly the Verb (or predicate); or the Verb, Antecedent and Relative Clause. But in Turkish the order is always the same: first Relative Clause, then the Antecedent, and third the Verb.

- | | | |
|------------|-----------------|------|
| antecedent | relative clause | verb |
|------------|-----------------|------|
1. The man who came now is blind.

relative clause	antecedent	verb
-----------------	------------	------

Shimdi gélén adém kêôr' dūr.
 2. These are the boys who did not learn their lessons.

verb	antec.	relative clause
------	--------	-----------------

Dérslérini êôyrénméyén chojouqlar bounlar' dir.
 3. There is nobody (who does not love you).
(Sizi sévmédik) kimsé yoq'dour.
 4. (Those who have gone to and come) from India.
Hindistana (gitmish vé gélmish olanlar).
 5. I saw the man (whose house is big).
(Evi beôyûk olan) adémi géôrdûm.
 6. A woman (whose eyes are blind).
(Gêôzléri kêôr olan) bir qarî.
 7. A horse (that runs fast).
(Chapouq séyirdir) bir at.
 8. A man (who is not fit for anything).
(Bir ishê yaramaz) bir adém.
 9. A letter (the address of which is not written).
(ústû yazılmamîsh [or yazılmadiq]) bir méktoub.
 10. There was a man there (whose hand was withered).
Orada (êli gouroumoush olan) bir adém var idî.
 11. The merchant (who has to come [or will come] to-morrow).
(yarîn géléjék [or géléjék olan]) túj'jar.

12. [Those who know among us], will teach (those who do not know among you).
[Bilénlérimiz] (bilméyénlérinîzé) éöyrédéjéklér.
13. Who is the man (who will call the servant?)
(Khîzmétkîârî chaghîrajaq olan) adém kim dir?
14. I have (nothing to be afraid of).
(Qorqajaq bir' shéyim) yoq dour.

لغت Words.

بالطه <i>balta an axe</i>	بلا <i>béla evil</i>
کسر <i>késér adze</i>	بلی <i>bél'li known, perceptible</i>
دپه ، تپه <i>dépé hill, top</i>	کچیله جک <i>géchiléjék passable, fordable</i>
a. مکافات <i>mûkiafat prize</i>	الندن کلمک <i>élindén gélmék to be able to do</i>
اوله جق <i>olajaq hopeful</i>	اولماق <i>olmaq to become</i>
ینمک <i>yénmék to be eaten</i>	یتمک <i>yétmék to ripen</i>
قاینار <i>qaynar boiling</i>	ایش کوچ <i>ish gûj occupation.</i>

تعلیم Exercise 59.

۱ عقلی باشنده اولان آدمیری سوهرم . ایشه یارامایان آدملردن
 خوشلانام . ۲ ایشنی کوجینی براقان ، هر وقت تنبل تنبل کزن
 کیمنه لردن کیم خوشلانیر ؟ ۳ باباسینه اطاعت ایدن ، آناسنی سون
 بر چوجوق هر وقت سویلیر . ۴ سویلیر طبیعتی اولانلری هر کس سور
 ایشه ده ؛ سویلمز ، چیرکین طبیعتی اولانلردن ده هیچ بر کیمنه
 خوشلانماز . ۵ اوله جق چوجوق کوچوکلکندن بللی در . اوله جق آت
 طای ایکن بللیدر . ۶ کچن سنه زهیه کیتدیگز و کله جک سنه یازین
 زهیه کیده جکسکز ؟ — کچن سنه مرذیفونه یاقین بولنان یکیهجه
 قریه سنه کیتدم و بو سنه دخی کیده جک باشقه بر یرم یوقدر .

تعلیم Exercise 60.

۱ بو سوزی سزه سویله یین کیم ایدی ؟ — دونکی کون بورایه

کامش اولان قیصریه‌لی برتجار ایدی . ۲ باغده میوه‌لر ایله دولو اولان
 بر آغاج کوردیم؛ فقط میوه‌لری ینمز حالدده ایدی . ۳ یتیمه‌ش میوه‌لری
 ینن چوق چوقلر بیلیرم که 'خسته یاتیرلر' ایحیتمه طوتیورلر .
 ۴ المدن کله‌جک بر ایش ایسه یاپارم؛ یوخسه یاپه‌مام . ۵ بزی کورونور
 و کورونمز بلاردن صاقلایان الله تعالی حضرتلری در . ۶ بیچاغک
 کسر می؟ — کسر بر بیچاغم؛ کسمز بر بالطم و کسکین بر کسرم
 وار در . ۷ ایرماقدن کچله‌جک یری بکا کوستره‌جک اولسه‌کز چوق
 ممنون اولورم . ۸ ایچیکزده خسته اولانکز وار می؟ ۹ ییه‌جکه
 برآز قاینار صوقو . ۱۰ کچمه‌لریکزک جائینه رحمت اولسون!
 ۱۱ نوری بک نصل بر آدم در؟ — هیچ! بوش کزنلرک باش
 قالفه‌سیدر .

ترجمه ۶۱ Translation 61.

1. The man who died yesterday morning, was your neighbour. 2. What have you? — I have a book, on the cover of which there is a beautiful yellow picture. 3. What do you see? — 4. I see the baker who bakes bread. 5. If you have seen the horse one of whose eyes is blind, it is not ours. 6. The adze cuts the wood. 7. Boys! do not be afraid, there is nothing to be feared. 8. It is a statement which cannot be believed. — No, Sir, it is a credible statement. 9. Have you anything to say to me? — I have nothing to say to you. 10. Whoever knows himself, knows a great deal (many things). 11. Is this the lady whose sister is sick? — No, she is the lady whose father is sick. 12. This villager is not a man who does not know anything, he is a man who reads and writes.

مکالمه Conversation.

بو کوملکلری کیمه کوندره‌جکسکز؟ فقیر وخسته اولانلره کوندره‌جکم .
 هیچ بر شیئی اولمایانلره نه‌دیرلر؟ فقیر دیرلر .

اوی داغک دپه‌سنده اولان تجار شمډی کندی مغازه‌سنده اولالی.
نره‌ده در؟
بوسنه مکتبه برنجی مکافاتى آلان کوچوک همشیره‌م نازک خانم در.
کیم ایش؟
شوصاتیلان کلام قدیمک هدیه‌سی قاچ اوکلام قدیمک هدیه‌سی ۱۲۰ غروشددر.
غروشددر؟
بویله کیج وقت قاپی چالان کیم ییلم! عالمده برمسافر اولسه.
در عجباً؟
بو پاره‌یی نه وقت ویره‌ییلرسکز؟ پک پک اوچ کوندن ویربرم.
موسی کپا! بوسنه اکیئر نصلدر؟ اه! الله شکرل اولسون! کولدوره جک
قدر دکسه ده؛ آغلايه جق قدر ده
دکل.

Reading Exercise. تعلیم قرائت

To hang flour on a line. ایپه اون سرمک

ویره‌جکنی ویرمز، حدینی طانیماز^۱ کوتو قونشونک بری؛ بر دفعه
خواجه حضرتلرینه مراجعتله^۲: «جانم خواجه افندی! بزم چوجوقلر^۳
بو کون چاماشیر^۴ ییقایورلر. چاماشیر سرمک^۵ ایچون شو سزک چاماشیر
ایپینی^۶ ویره‌سکز نه اولور^۷!» دیو یالوارمش^۸. — «پک اعلا اوغلم
اما؛ کل کله‌م^۹ که بزمکیلر^۳ ده بو کون ایپه اون سرمشار؛ یوقسه
قضایک آلسون^{۱۰}، نه وارکه^{۱۱}» دیو جواب ویرمش. اوته‌کی^{۱۲} حالا^{۱۳}
مسئله‌یی^{۱۴} اکلامایه‌رق — «نه دیوک^{۱۵} خواجه، هیچ ایپه اون سرلیرمی؟»

Words. 1. Who does not pay his debt. Who does not know his limits i. e. conceited. 2. *mürāja-at ét.* to appeal. 3. our children, the woman of the household (these names are applied to the women in the Harém). 4. *chamashîr* household linen. 5. *sérmék* to hang up in full length and breadth on a line. 6. clothes-line. 7. *né olour?* a common term for 'If you please'. 8. to implore. 9. let us come that = unfortunately. 10. *qadañi-alsin* may your misfortune befall on it! = nothing at all! 11. *né olour ki!* not worth mentioning. 12. the other one. 13. yet. 14. the case. 15. *né déyoñ?* for *déyorsoun*. What are you saying?

دیو اصرار¹⁶ ایتدیکنده؛ خواجه افندی «به حریف! آکلاسهك نه¹⁷ ویرهك كوكلم اولاسه؛ اییه اون دكل یا، صوبیاه سرورم» دیهرک باش آغریسنی دفع¹⁸ ایتمشدر.

16. *israr ét.* "to insist. 17. *añlasañ né?* why do you not understand? 18. *déf ét.* "to repel, expel.

درس ۲۹ Lesson 29.

The Participles. (Continued.)

2. Objective Mood. صیغۀ صله *Sîyghéyi Silé.*

§ 411. The Objective Participles are those which combine the meanings of the oblique cases of the Relative Pronouns (i. e. 'whom, which, that, what', governed by the words **of, to, on, in, out of, from, by, with**) and **where** with that of the verb. They are derived from every kind of verbs, whether Active, Neuter or Passive.

§ 412. The Objective Participles are formed by the addition of possessive suffixes to the Past, Pluperfect, Future and Past Future tenses of the Subjective Participle (§§ 401—402). These are used as objects or as adjectives qualifying the objects.

Subjective Participle.

Past:	یازدق <i>yazdıq</i>
Pluperfect:	یازمش اولان <i>yazmish olan</i>
Future:	یازه جق <i>yazajaq</i>
Past Future:	یازه جق اولان <i>yazajaq olan</i>

The person who wrote; who had written ...

Objective Participle.

Past:	یازدیغم <i>yazdighim</i>
Pluperfect:	یازمش اولدیغم <i>yazmish oldoughoum</i>
Future:	یازه جیغم <i>yazajaghim</i>

Past Future: یازه جق اولدیم *yazajaq oldoughoum*
 The **thing** which I wrote, which I shall write ...

§ 413. Objective Past Tense. ماضی صله

Per. 1.	یازدیم <i>yazdighim'</i> ,	یازدقلم <i>yazdiqlarim'</i> ,
2.	یازدیغ <i>yazdighin'</i> ,	یازدقلمک <i>yazdiqlarin'</i> ,
3.	یازدیغی <i>yazdighi'</i> ,	یازدقلمی <i>yazdiqlari'</i> ,
1.	یازدیغیمیز <i>yazdighimimiz'</i> ,	یازدقلمیز <i>yazdiqlarimiz'</i> ,
2.	یازدیغینیز <i>yazdighininiz'</i> ,	یازدقلمیکیز <i>yazdiqlarininiz'</i> ,
3.	یازدقلمی <i>yazdiqlari'</i> ,	یازدقلمی <i>yazdiqlari'</i> .

That which I, he, we, you, they wrote. Those which I, you ... wrote.

§ 414. Pluperfect. حکایه ماضی صله

یازمش اولدیم *yazmish' oldoughoum*. } That which I, you,
 یازمش اولدقلمی *yazmish' oldouqlari*. } they ... have written.

§ 415. Future. مستقبل صله

Per. 1.	یازه جقم <i>yazajaghim'</i> ,	یازه جقلم <i>yazajaqlarim'</i> ,
2.	یازه جقغ <i>yazajaghin'</i> ,	یازه جقلمک <i>yazajaqlarin'</i> ,
3.	یازه جقی <i>yazajaghi'</i> ,	یازه جقلمی <i>yazajaqlari'</i> ,
1.	یازه جقمیز <i>yazajaghimiz'</i> ,	یازه جقلمیز <i>yazajaqlarimiz'</i> ,
2.	یازه جقغیز <i>yazajaghiniz'</i> ,	یازه جقلمیکیز <i>yazajaqlarininiz'</i> ,
3.	یازه جقلمی <i>yazajaqlari'</i> ,	یازه جقلمی <i>yazajaqlari'</i> .

That which I shall write ... Those which I shall write...

§ 416. Past Future. حکایه مستقبل صله

یازه جق اولدیم *yazajaq' oldoughoum*. } That which I, we shall
 یازه جق اولدیمیز *yazajaq' oldoughoumouz*. } have written ...

مطالعات Mûta-la-at Remarks.

§ 417. I. The plural forms (*yazdiqlarim'*, *yazajaqlarim'*) are never used as adjectives in the plural to

qualify plural nouns, since adjectives when they qualify nouns do not take the plural termination (§§ 71, 423).

§ 418. II. The Objective Future Participle first person and the Indicative Future first person are the same in spelling, but in pronunciation and use are different. If the word is a participle, it is never found at the end of the sentence, and it is accented on the last syllable, but if it be the Indicative, it must be put at the end of the sentence and is accented on the penultimate.

Bir mektoub yazajá ghîm. I shall write a letter.

Yazajaghîm' méktoub. The letter which I shall write.

Comparison. تطيقات

1. This is (the book which I read).
(*Oqoudoughoum kitab*) *bou dour.*
Note. The verb is first person, the Past Part. is first person.
2. The cook will bake (the food which you like).
Ashji (sévdiiñ yéméyi) pishiréjék.
3. Where is (the letter which I have written) yesterday.
Dunki (yazmîsh oldoughoum méktoub) néréde dir?
4. This is (the word which they spoke).
(*Sêôylédikléri sêôz*) *bou dour.*
5. (The money which he gained) is ten piastres.
(*Qazandîghî para*) *on ghouroush dour.*
6. The medicine [acc.] (which the sick person drank).
Ol hastanîñ (ichdiyi ilajî [acc.]).
7. The house (in which you are dwelling) now (loc.).
Shimdi (otourdoughouñouz) év.
8. The man (whose house [acc.] we rented), is dead
(*E'vini kiraladîghîmîz*) *adém êôlmûsh dûr.*
9. The lesson (which I shall [or have to] learn).
(*êôyrénéjéyim' [or êôyrénéjék' oldoughoum]*) *dérs.*
10. Do you know (the road [acc.] which we shall go) to-morrow?
Yarîn (gidéjéyimiz [or gidéjék oldoughoumouz]) yolou bilir' mîsiñîz?
11. (The water with which [Inst.]) the master washed himself.
Efféndiniñ (yîyqandîghî) sou.

12. The Teacher cut (the branch on which [loc.] he was sitting).

Hoja (otourdoughou dalî) kèsdi.

The Declinable Objective Participles.

§ 419. If the Substantive which is the object in the sentence is omitted and the participle is used alone as an object, then the four tenses of the Objective Participle are declined according to the case and person of the object and the person of the verb in the Relative clause (§ 410).

§ 420. For instance *بەنم یازدینەم مەکتوبی کۆندر* *bénim yazdîghîm' méktoubou géôndér*, 'send the letter which I wrote', here the object (*méktoubou*) is in the Accusative, the subject first person (*bénim*) and the tense past (*yazdîghîm*). But if I say *بەنم یازدینەم کۆندر* *bénim yazdîghîm' géôndér*, 'send what I wrote', the meaning is the same, but the Participle takes the accusative termination, because the noun is omitted.

§ 421. The case is just the same with the adjectives also; I can say *ای ئادەملەری سوەرەم* *éyi adémléri' sévêrim*, I like the good people: It is possible again to say *اییلەری سوەرەم* *Eyiléri' sévêrim* I like the good (ones), omitting the Substantive.

§ 422. The addition of the possessive endings implies a possessor. The possessor is put in the Genitive case and forms the Subject in the English sentence. It is not always inserted, the terminations of the Objective participle being substitutes for it. *بەنم یازدینەم* *bénim yazdîghîm'* is equal to *یازدینەم* *yazdîghîm'*; the ending showing the person and the number (§ 102).

§ 423. The singular nominative is used both as an object and as an adjective qualifying the object, but the other cases, as well as the plural nominative of Past and Future Objectives, are never to be used as adjectives, but as Substantive object: it is not permitted to say

بنم یازدقلم *bénim yazdıghîmî méktoubou* or بنم یازدینمی مکتوبی
 بنم یازدینم *bénim yazdıqlarîm méktoublarî*; but بنم یازدینم
 بنم یازدینمی *bénim yazdıghîmî* or مکتوبی مکتوبی
 بنم یازدینم *bénim yazdıqlarîmî* (§§ 406, 417).

Past Tense. ماضی صله *Maziyi Silé.*

First Person Singular. متکلم *Mûtékél'lim.*

N.	یازدینم <i>yazdıghîm'</i>	}	That which I wrote, what I wrote, my writing.
G.	یازدینمک <i>yazdıghîmîñ'</i> of —		
D.	یازدینمه <i>yazdıghîma'</i> to —		
A.	یازدینمی <i>yazdıghîmî'</i>		
L.	یازدینمده <i>yazdıghîmda'</i> in —		
A.	یازدینمدن <i>yazdıghîmdan'</i> from —		

First Person Plural.

N.	یازدینمز <i>yazdıghîmîz'</i>	}	That which we wrote, what we wrote, our writing . . .
G.	یازدینمزک <i>yazdıghîmîzîñ'</i> of —		
D.	یازدینمزه <i>yazdıghîmîza'</i> to —		
A.	یازدینمزی <i>yazdıghîmîzî'</i>		
L.	یازدینمزده <i>yazdıghîmîzda'</i> in —		
A.	یازدینمزدن <i>yazdıghîmîzdan'</i> from —		

Second Person. مخاطب *Moukhatab.*

N.	سودیگک <i>sévdıyîñ</i>	سودیگکیز <i>sévdıyîñiz</i>	
G.	سودیگکک <i>sévdıyîyîñ</i> of —	سودیگکیزک <i>sévdıyîñiziñ</i> of —	
D.	سودیگکه <i>sévdıyîñé</i> to —	سودیگکیزه <i>sévdıyîñizé</i> to —	
That which thou lovedst, you loved; their, your loving . . .			

Third Person. غائب *Ghayib.*

N.	او قودینی <i>oqoudoughou'</i>	او قودقاری <i>oqoudouqlarî'</i>
----	-------------------------------	---------------------------------

- G. اوڤودقلىرىنىڭ *oqoudouqlariniñ* of — اوڤودقلىرىنىڭ *oqoudoughounouñ* of —
 D. اوڤودقلىرىنى *oqoudouqlarina* to — اوڤودقلىرىنى *oqoudoughouna* to —, etc.
 That which he read. What they read, their reading ...

Future Tense. مستقبل صله *Mustaqbéli Silé.*

First Person. متكلم

- N. يازە جەمىز *yazajaghimiz* يازە جەمىز *yazajaghimiz*
 G. يازە جەمىزنىڭ *yazajaghimizniñ* of — يازە جەمىزنىڭ *yazajaghimizniñ* of —
 D. يازە جەمىزگە *yazajaghimiza* to — يازە جەمىزگە *yazajaghimiza* to —
 A. يازە جەمىزى *yazajaghimizi* يازە جەمىزى *yazajaghimizi*
 L. يازە جەمىزىدە *yazajaghimizda* in — يازە جەمىزىدە *yazajaghimizda* in —
 A. يازە جەمىزدىن *yazajaghimizdan* from — يازە جەمىزدىن *yazajaghimizdan* from —
 That which I shall write, what I shall write; My writing ...

Second Person. مخاطب

- N. بىلە جەڭگىز *biléjéyiñiz* بىلە جەڭگىز *biléjéyiñiz*
 G. بىلە جەڭگىزنىڭ *biléjéyiñizniñ* of — بىلە جەڭگىزنىڭ *biléjéyiñizniñ* of —
 D. بىلە جەڭگىزگە *biléjéyiñizé* to — بىلە جەڭگىزگە *biléjéyiñizé* to —
 A. بىلە جەڭگىزى *biléjéyiñizi* بىلە جەڭگىزى *biléjéyiñizi*
 L. بىلە جەڭگىزىدە *biléjéyiñizdé* in — بىلە جەڭگىزىدە *biléjéyiñizdé* in —
 A. بىلە جەڭگىزدىن *biléjéyiñizdén* from — بىلە جەڭگىزدىن *biléjéyiñizdén* from —
 What thou, you will know. Thy, your knowledge ...

Third Person. غائب

- N. يازە جەقلىرى *yazajaqlari* يازە جەقلىرى *yazajaqlari*
 G. يازە جەقلىرىنىڭ *yazajaqlariniñ* of — يازە جەقلىرىنىڭ *yazajaqlariniñ* of —
 D. يازە جەقلىرىگە *yazajaqlarina* to — يازە جەقلىرىگە *yazajaqlarina* to —
 A. يازە جەقلىرىنى *yazajaqlarini* يازە جەقلىرىنى *yazajaqlarini*
 L. يازە جەقلىرىدە *yazajaqlarinda* in — يازە جەقلىرىدە *yazajaqlarinda* in —
 A. يازە جەقلىرىدىن *yazajaqlarindan* from — يازە جەقلىرىدىن *yazajaqlarindan* from —
 What he, they will write. His, their writing ...

§ 424. Four important gerunds are obtained from the Declinable Objective Participles.

§ 425. **The Tenth Gerund.** The Dative case of the Objective Future Participle is used as a gerund: it then corresponds to the phrases 'instead of, rather than'; as:

بن آتہ بینہ جکمہ اشکہ بینہرم *bén ata binéjéyimé éshéyé binérim*.
I would rather ride a donkey than a horse.

§ 426. **The Fourth Gerund.** The Locative case of the Objective Past Participles, when used as a gerund, indicates the time of an action, when an action is performed.

مسافرلر گلدی یندہ یمکیمزی یەدک *mûsafırlér gêldiyindé yéméyımizi yédik*. When the guests arrived we dined; or, the guests having arrived we dined; or, the guests arriving we dined; or, on the arrival of the guests we dined.

§ 427. **The Twelfth Gerund.** The Ablative case of Past and Future Participles is used as a gerund, and indicates the reason why some other action is performed? The doer of the first is indicated by the possessive affixes; as:

پدرم مکتوب یازە جفندن کامەدی *pédérım méktoub yazajaghândan gêlmédi*. My father did not come, because he was about to write a letter.

او ایشتمەدی یندن جواب ویرمەدی *o ishitmédiyindén jéwab vérmédi*.
Owing to his not having heard he did not answer.

§ 428. **The Third Gerund.** If کبی *gibi* is added to the nominative of the Objective Participle, another gerund is obtained, which means 'as soon as'.

قارداشک گلدیکی کبی بنی چاغیر *qardashîñ gêl'diyi gibi bēni chaghîr*.
Call me as soon as your brother comes (§§ 334, 431).

§ 429. As we have already seen, the Dative, Ablative and Locative cases of the Objective Participles have two meanings: one as a participle, the other as a gerund. This identity must not escape the student. But it is very easy to distinguish them, as the subject of the gerund is always in the *nominative*, while that

of the participle is in the *genitive*. Therefore confusion is scarcely possible when the words are used in a sentence. (See the examples 5—8.)

تطبیقات. Comparison.

1. Give me the account (of whatever you have bought).
(*Sizîñ satîn aldîghîñîzîñ*) *hisabîñi baña vériñiz*.
2. The guest does not eat (what he expects), but eats (what he finds).
Mûsafîr (oumdoughounou) yéméz, (bouldoughounou) yér.
3. Put in the bag (whatever you [will] find).
(*Boulajaghîñîzi*) *torbaya qoyouñ.*
4. Have you anything to say ([of] what the boy wrote)?
Chojoughouñ (yazdîghîna) bir déyêjéyîñiz' var mî?
- 5a. I have no doubt (that you will do) this nicely.
Sénîñ bounou gûzêljé (yapajaghîña) shûb'hém yoq.
- 5b. (Instead of doing) the wrong, do the best.
Sén kêôtûyû (yapajaghîña), éyiñi yap.
- 6a. There is no deficiency (in what I sold).
Bénîm (satdîghîmda) bir' gousour yoq dour.
- 6b. (Whenever I sell) your property, I will give you your money.
Bén maliñî (satdîghîmda) parañî véririm.
- 7a. I had no news (of his being ill [that he was ill]).
Onouñ hasta (oldoughoundan) habérîm yoghoundou.
- 7b. My mother could not come here (because she was ill).
Validém hasta (oldoughoundan) bouraya gélémédi.
- 8a. My father did not know (that you were about to come) here.
Sizîñ bouraya (géléjéyîñîzdén) babamîñ habéri yoghoundou.
- 8b. We could not go there (because we had to come here).
Biz bouraya (géléjéyîmîzdén) oraya gidémédik.

لغتل Words.

اوکوتک *ûyûtmék* to grind a. روح *rouh* Spirit

a. تعجب ایتک *téaj'jûb ét'* to marvel a. علامت *alamét* sign

a. معلومات *malûmat* knowledge ¹ چورباجی *chorbajî* Mr.

a. خاطر *khatîr* memory t.p. بکزاده *béyzadé* nobleman.

¹ A conventional title applied to Christian notables, bankers, merchants, etc.

تعلیم Exercise 62.

۱ ویرمش اولدیغکز ساعت . بنم اوکوتش اولدیغم بوغدای .
 اوکره نه جک اولدیغم درس . آغالرک ایچه جک اولدقاری قهوه . ۲ چورباجیلرک
 صاته جق اولدقاری خانه . بکزاده لرک صاتون آتش اولدقاری آت .
 ۳ کتیرمش اولدیغی قهوه فینجانی صفرا اوزرنده ایدی ؛ آله کز اولدی
 می ؟ ۴ حسین قالغه نك بکا سویله یه جک اولدیغی سوزک نه اولدیغی
 بیلیرمیسین ؟ — خیر افندم ! نه دییه جکندن معلوما تم یوقدر . ۵ شا کردم
 اولدیغکز ایچون . شا کردم اولدیغکز دن . شا کردم اولدیغکز
 سبیلله . ۶ ویره مدکلری ایچون . ویره مدکلرندن . ویره مدکلرندن
 طولای . ویره مه دکلری سبیدن حبس اولوندیلر . ۷ شا کردلر درسارینی
 سویله یه مه دکلرندن . سویلمکه قادر اوله مادقاری سبیدن تکدیر
 اولوندیلر . ۸ « یتشه مه دیکک کویٹ بری یاننده یاتی ویر » (§ ۲۸۶) .

تعلیم Exercise 63.

۱ کلدیکنی کوزه مه دم . کزدکلری باغچه قاین آنامکدر .
 ۲ یاتاجقاری یاتاق اوتدن ایمش . ۳ سن بنم دیدیکمی خاطر دن چیتارمه .
 ۴ ات کسدیکم بیچاق نروده در ؟ — اتک اولدیغی دولابده در .
 ۵ کله جک هفته بزه کله جک اولان مسافر لری طایر میسکز ؟ ۶ یارین

بن کلدیکمه هر ایشی بیتمش کورمک ایسته رم . ۷ بویله کوتو
 آرقة داشلر ایله کزه جککه ، ایی آرقة داشلر ایله کز قونوش .
 ۸ مکتبه چان چالیندیغنده هر کس یرینه یاتار ایدی . ۹ یانار طاغله
 یاقین یاپیلان شهرلر ذلذله دن پک قورقارلر . ۱۰ کوردیک کز
 و کوره جک کز شیلری کیسه یه سویله مه یه سکز . ۱۱ داییکده
 اولان آلاجمی آلدیغم کبی سکا اولان ویره جکمی ویره جکم .

ترجمه ۶۴ Translation 64.

1. I received the letter which you sent me, dated 7th July 1902. 2. The house to which I am now going is my father-in-law's. 3. I wrote all the words you spoke to me. 4. The greatest of the cities which Alexander the Great built [made], was Alexandria. 5. The physician of whom you speak is in Europe. 6. Mr. Jacob is the man of whom we have read in the newspapers. 7. Do you know what I want? — I don't know what you want, if you do not tell me. 8. Let no one change that which I have written. 9. Do you know that I lost my purse full of money? 10. When I was in Constantinople I saw the goods in the shops changed every day. 11. Learn this from what you see. 12. I did not know that he went to Trebizond.

ترجمه ۶۵ Translation 65.

1. He that hath an ear, let him hear what the Spirit saith unto the churches. 2. For he knew what was in man. 3. They marvelled that he talked with the woman. 4. What shall be the sign of thy coming? 5. Let not thy left hand know what thy right hand doeth. 6. Have you not read what David did, when he was hungered, and they that were with him? 7. We heard of their having become soldiers. 8. I do not object to your going there. 9. The baker is not an honest (*doghrou*) man: he writes what is due to him [his credits] and does not write his debits (what he owes).

تعليم قرائت Reading Exercise.

Translate and tell the following story in Turkish fully.

1. This is the house that Jack built.
2. This is the malt, That lay in the house that Jack built.
3. This is the rat, That ate the malt, That lay in the house that Jack built.
4. This is the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
5. This is the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
6. This is the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
7. This is the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
8. This is the man all tatter'd and torn, That kissed the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
9. This is the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milk'd the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.
10. This is the cock that crowed in the morn, That waked the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milked the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.

11. This is the farmer sowing his corn, That kept the cock that crowed in the morn, That waked the priest all shaven and shorn, That married the man all tatter'd and torn, That kissed the maiden all forlorn, That milk'd the cow with the crumpled horn, That tossed the dog, That worried the cat, That killed the rat, That ate the malt, That lay in the house that Jack built.

Translation.

11. *Jackiñ yapdighî évdé saqlanan, Arpayî yéyén, Faréyi êoldûrén, Kédiyi ûrkûdén, Kêôpéyi bouynouzlayan, Eyri bouynouzlou inéyi saghan, Bicharé qîzî êôpén, Esgi búskû roubalî adémi nikiâhlayan, Daz qafalî (shaven), tûysûz (shorn) papazî ouyandîran, Sabah'layîn êôtén horozou saqlayan, Boughdayî êkén chift'ji [ishté] bou dour.*

مکالمه Conversation.

(س) یعقوب کهیانتک یاپدیردیغی اوده صاقلامش اولدیغی آرپه‌یی یه‌ین کی‌مدر؟
(ج) اکری بونوزلی اینه‌کک قاقدیغی کوپکک قورقوتدیغی کدینک یدیک
فاره در.

(س) اول اکری بونوزلی اینه‌کی صاغان قیز ایله نکاحلانی کی‌مدر؟
(ج) اول اوکسوز قیزی اوپن اسکی پوسکو روبالی بر چوبان ایدی.
(س) اول اوکسوز بیچاره قیزی شول پریشان چوبان ایله‌کم نکاحلادی؟
(ج) صباحلاین اوتن خروسک اویاندرمش اولدیغی داز قافالی تویسنز پاپاس
نکاحلادی.

(س) داز قافالی پاپاسی اویاندرمش اولان خروسی صاقلایان هر یف کی‌مدر؟
(ج) شویشیل‌کلرله اورتولاش اولان طاغری دره‌لری اکن رنجبر هارو اغا در.

درس ۳۰ Lesson 30.

رابطه صیغہ‌لر Gerunds.

§ 430a. The number of purely Turkish Conjunctions is very limited, only six in number: and these too are

derived from Verbs or Adverbs (§ 475). The place of Conjunctions is supplied by Gerunds, which are called Conjunctive Moods or Words, *Rabîta Sîyghêlér*. They are mere combinations of Conjunctions with the verbs, appended at the end of sentences (§ 230). The Gerunds, like the Conjunctions, serve the purpose of connecting sentences and parts of sentences. They have the same power of government as their verbs, but they are never used alone as governing words.

§ 430b. There are thirteen gerunds in Turkish, some of which we have already met with in the course of the previous lessons. Here we shall give them in order. (See the Table.)

§ 431. **The Third Gerund.** This is formed by adding the termination *ینجه* ' *-injë*, *-inja* to the root, (and *-yinjë*, *-yinja*, *-younja* if the root ends in a vowel). It means 'as soon as' or 'on'; ex.:

yazinja gitdi یا زینجه کیتدی as soon as he wrote, he went out.

oqouyounja otour او قوینجه اوطور on your reading sit down.

The meaning is also expressed in two other ways (§§ 334, 428).

§ 432. But the Negative form has a wholly different meaning.

yaz'mayinja git'mé یا زما ینجه کیتمه Don't go unless you write.

§ 433. **The Eleventh Gerund.** The third form of the Gerund when annexed to *یه دکن* ' *-yé dék*, *-yé déyin*, *-yé qadar*, means until.

bén gêlinjéyédek otour بن کانه یه دک اوطور Sit until I come.

§ 434. **The Fourteenth Gerund.** By adding *ایکن* or *یکن* *-ikén*, *-kén* to the Aorist, Present, Dubitative, Future and Necessitative third persons, another gerund-like expression is obtained, which is rendered by while.

Gitmish ikén. Now that the act of going has occurred.

Yazayaq ikén. While just about to write.

No.	Gerunds	Meaning	Derived from	Section §
1	یازار جاسنه	As if —, intending to —	Aorist	331
2a	یازمندن	} Anteriorly to — Before —	Infinitive	299
b	یازمندن اول		»	»
c	یازمازدن	} As soon as he —	Aorist	333
d	یازمازدن اول		»	»
3a	یازینجه	} When the — occurred, whenever, on the —, when the —	Root	431
b	یازار یازماز		Aorist	334
c	یازینی گبی	} The more — the more —	Obj. Participle	428
4a	یازدقد		Past	345
b	یازدغنده		Obj. Participle	426
5	یازدقجه		Root	346

6a	يازلی	<i>yazalî</i>	{ Since the act of — occurred, since he —, ever since he — }	Optative	369
b	يازلیدنبرو	<i>yazalîdan'berou</i>		»	»
c	يازلی یازلی	<i>yazalî' yazalî</i>		Opt., Past	»
7	یازه یازہ	<i>yaza' yaza</i>	— on steadily, keeping on —	Optative	370
8	یازہرق	<i>yaza'raq</i>	continuing to —	»	371
9	یازہسی	<i>yazasî</i>	{ May he — ! }	»	372
	یازہسیچه	— 'ja		»	»
10	یازہجنگه	<i>yazajaghî'na</i>	Instead of —, Rather than —	Obj. Participle	425
11	یازنجه	<i>yazîn'ja</i>	{ Until he — }	Root	433
	یازنجه به قدر	— <i>ya qadar</i>		»	»
12	یازدینندن	<i>yazdîghîn'dan</i>	{ Because he — by the act of — }	»	427
	یازہجندن	<i>yazajaghîn'dan</i>		Obj. Participle	»
13	یازوب	<i>yazîp'</i>	Having —	Root	435
14	یازارایکن	<i>yazar'kên</i>	While, during	{ Present, Aorist, Dubit., Future, Necessitative. }	434

§ 435. **The Thirteenth Gerund** is a conjunctive inflexion of the verb equivalent to a verb (generally of the same tense and frequently with the same object) found at the end of the phrase, followed by the conjunction 'and'. The sense may be such as to require the words 'also' and afterwards to be supplied, according as the succession of the two actions is intended. It is characterized by the termination **وب** -*oup, ip*, (or **یوب** -*youp* if the root ends in a vowel [53]). § 17; as:

يازوب *yazîp* having written. او قویوب *oqouyoup* having read.

اوتوروب او قودیل *otouroup oqoudoular*. They sat and (afterwards) read, or having sat down they read: equivalent to *otourdoular vé oqoudoular*.

کیدوب کوره حکم *gédip géôréréyim*, equivalent to *gédéjéyim vé géôréréyim*. I shall go and see [him also] (having gone I shall see).

لغت Words.

f. آبانیز <i>abanîz</i> Ebony	a. محجوب <i>mahjoub</i> humble
داملاق <i>damlamaq</i> to drop	a. مغرور <i>maghroor</i> proud
صورمق <i>sormaq</i> to ask	a. راضی او <i>razi ol'</i> to be content
قورباغه <i>qourbagha</i> frog	کنیش <i>génish</i> wide
کچینمک <i>géchinmek</i> to subsist	a. جاهل <i>jahil</i> young people
پیره <i>piré</i> flea	تاگری <i>tañrî</i> God
بیت <i>bit</i> louse	اورومک <i>ûrûmek</i> to bark
دوه قوشی <i>dévê qoushou</i> ostrich	پا تلامق <i>patlamaq</i> to burst.

تعلیم Exercise 66.

ضروب امثال *Douroubou émsal*. Proverbs.

- ۱ آغاج صوده طوره طوره اولور آبانیز؛ اوشاق اوده طوره طوره اولور باباکز . ۲ طاملایه طاملایه کول اولور . ۳ صوره صوره بولنور بغداد . ۴ قالین اینجه اینجه یه دك اینجه نك جانی حیقار . ۵ کوله صو کلنجه یه قدر قورباغه نك کوزی پا تالار . ۶ زنکینک کوکلی اولنجه یه دك ققرانک

ایشی بیترو . ۷ قارینجه قدرنجه . ۸ اولومی کورونجه خسته لغه راضی
اولدی . ۹ کنیش وقتکده دار کچین که دارلق کلدیکنده کنیش
کچینه بیله سین . ۱۰ پیره ایتده بولنور؛ پاره یکیتده . ۱۱ جاهلک
تکریسی اولماز . ۱۲ آتالر سوزی سسز توفنگه بکزر اوردیغی کبی
یاتیریر . ۱۳ تابل دوه قوشینه بکزر: یوکه کلدیکنده «قوشم» دیر
یه کلدیکنده «دوهیم» . ۱۴ ایت اورور کروان گوچر . ۱۵ اوله جغه چاره
یوق؛ ایش اوله جغه واریر . ۱۶ دیوارک قولاغی وار . ۱۷ قورقولی
دوش کورمه دن او یانیق یاتمه سی ایی در .

ترجمه ۶۷ Translation 67.

1. When the teacher began speaking, every one stopped his talk. 2. Until the teacher entered the school-room, all the pupils were talking together. 3. Since I came to Merzifoun I have three times visited Mounjousoun. 4. As soon as Eli goes, I will call you. 5. I read and write. He came and went afterwards. 6. He mounted his horse and went into the country. 7. The teacher Nasréd-din, taking an axe, mounted the tree and began to cut the branch on which he sat. 8. A man saw him and said that he would fall down from the tree. As soon as the man spoke the teacher fell down. 9. He ran after the man and caught him by his collar and said: As you knew that I would fall down from the tree, of course you must also know the time when I will die. 10. The man said: When your ass brays three times, you will die. 11. Do not go until I come.

مکالمه Conversation.

(س) قونشوگنر عالی بابا ناصل بر آدم در؟
(ج) فقیرایکن محجوب ایدی ایسه ده زنکینلند کچه مفرور لانیور.
(س) برادرکز شیمدی یه قدر قاچ مکتوب یازمشدر؟
(ج) برادر افندی استانبوله کیتدی کیده لی اوچ مکتوب یازمشدر.

س) خسته‌گز شیمی ناصلدر؟
ج) حکیمک ویردیکی علاجی ایچه‌لیدنبری خسته ایولشمکه یوز طوتدی.

Reading Exercise. تعلیم قرائت

انسانک حیواندن فرقی

The Distinction between Man and Beast.

انسانک حیوانلردن فرقی سوز سویله‌مک و او قویوب یازمتی ایله در.
انسان یارادیلیشه^۱ حیوانلردن چوق عالی^۲ در. حیوانلرده حس^۳ وار در.
مثلاً^۴: کوپک افندیسنی کوردیکی کبی، طانیه‌زق؛ سوینوب قویروغینی
صاللامغه^۵ باشلار. — بن سوز سویله‌یه بیلدیکم ایچون حالمی^۶ بر آدمه
آکلاده بیلیرم؛ فقط بیچاره^۷ کوپک و سائر^۸ حیوانلر نطقدن^۹ محروم^{۱۰}
اولدقاری جهته^{۱۱}، حاللرینی بنم کبی افاده^{۱۲} ایده‌مزلر.

بن بوییم طوغری اولدیغی حالده^{۱۳} یورورم. باشمی هر طرفه
چیویه بیلدیکم کبی^{۱۴} کوکه طوغری ده قالدیره بیلیرم. لکن سائر
حیوانلر او یله یاپه‌مازلر. انسانده کورمک، ایشیتمک، ال و سائر
اعضا^{۱۵} ایله طوقوغتق، طاتمتق^{۱۶}، قوقلامق حساری وار در.

Words. 1. creation. 2. high, noble. 3. hiss' instinct (of animals). 4. for instance. 5. to wag. 6. hal condition, case, situation. 7. poor. 8. a. sayir other. 9. a. noutq speech. 10. a. mahroum destitute. 11. oldouqları jihétté = oldouqlarından. 12. ifadé ét." to explain, to state. 13. being (being in the state of). 14. since I can turn. 15. aza members. 16. tatmaq, datmaq to taste.

ما بعد mab'ad Continuation.

بو حسار حیوانلرده ده واردر. حتی^۱ بعض حیوانلر انساندن ده
زیاده کورور و قوقو آلیر. بن آیاقلرم ایله یورویه بیلدیکم، قولاقلم ایله
ایشیده بیلدیکم، آغزیم ایله ییه بیلدیکم؛ بوریم ایله قوقو آله بیلدیکم
بیلیریم؛ انجا^۲ حیوان بیلمز، هر شیئی بیلمه‌یه‌رك اجرا^۳ ایدر. بن

Words. 1. hat'ta even. 2. anjaq only, but. 3. ijra ét." to do, to perform.

ادراکه^۴ مالک اولدیغم ایچون^۵ هر برشی ایچون دوشونه بیلیرم . مثلاً:
 بر خانه یه نیچون قاپو^۶ ' پنجره ' اوجاق^۷ لازم^۸ اولدیغنی ؛ پنجره لره
 جامک^۹ نیچون طاقیددیغنی^{۱۰} ؛ بر قابه^{۱۱} نیچون قولپ^{۱۲} قونولدیغنی
 آکلاریم . بر چیزمه^{۱۳} یامق ایچون دمیر یاخود پاچاوره^{۱۴} قوللانیلما یوب ده
 نیچون مشین^{۱۵} قوللا ییلدیغنی فرق ایدهرم^{۱۶} .
 کندی هوسمه^{۱۷} ' فکرمه اویمایوب آنامه ' بابامه ' خواجه لریمه
 اطاعت^{۱۸} ایتمک لکم لازم اولدیغنی بیلیرم .
 (معلم ناجی^{۱۹})

4. *idrak* intellect. 5. = *malik oldoughoumdan*: *malik ol.*" to possess. 6. *ojaq* a hearth. 7. necessary. 8. *jam* glass. 9. *daqmaq* to put, affix. 10. *qab* vessel. 11. *goulp* handle. 12. *chizmé* out of door shoes. 13. *pachavra* a clout, rag. 14. *méshin* leather. 15. *farq ét.*" to distinguish. 16. *hévés* a mania, wrong desire. 17. *ita-at ét.*" to obey. 18. *Mou-allim Naji*. Professor Naji (a distinguished Turk author 1850—94).

درس ۳۱ Lesson 31.

Nouns and Adjectives derived from Verbs.

Verbal Adjective. صفت مشبهه

§ 436. The regular form of the Verbal Adjectives (*Siféti Múshél'bihé*) ends in *-iji*, *-ijî*, *-oujou* and it is derived from every kind of verbs, except Passive and Reciprocal verbs; as (§ 53):

yazmaq to write: $\sqrt{\text{ياز}}$ *yazîji* یازییی ؛ one whose business is to write, a clerk.

satmaq to sell: $\sqrt{\text{سات}}$ *satîji* ساتییی ؛ one whose business is to sell, a seller, a dealer.

oqoumaq to read; $\sqrt{\text{اوقو}}$ *oqouyoujou* اوقویییی ؛ one who to invite: habitually reads, a reader; inviter.

silmek to wipe, to rub out: $\sqrt{\text{سیل}}$ *silîji* سیلییی ؛ a professional scrubber of floors.

§ 437. This form resembles the Subjective Present Participle in meaning (§ 401). The difference is that, while

yazan, satan, oqouyan, pishirén mean 'one who *occasionally* writes, sells, reads, or cooks', the Verbal Adjectives *yazîjî, satîjî, oqouyoujou, pishirîjî* respectively mean 'one who *habitually* does so, whose *occupation* is to write, to read, to cook', that is to say 'clerk', 'reader' and 'cook'.

§ 438. There are other forms of verbal nouns and adjectives which do not always occur, not being formed from all roots, but they can be divided into classes as: —

§ 439. I. If the verbal root ends in a vowel, a verbal noun or adjective is obtained by omitting the *mim* of the Infinitive termination.

چورومک *chûrûmék* to rot: چوروك *ckûrûk* rotten.

صوغومق *sovoumaq* to be cold: صوغوق *sovouq* cold (§ 36).

ایشله مک *ishlémék* to work: ایشلک *ishlék* that works well, smoothly.

§ 440. II. If the verbal ends in a consonant, the *mim* of the Infinitive is changed into *var*, or *yé*:

آچمق *achmaq* to open: آچیق *achîq* open.

بوزمق *bozmaq* to spoil: بوزوق *bozouq* spoilt.

§ 441. III. By removing the Infinitive ending *مق* 'مک' and adding *قون* 'قین' *-qoun, -qîn, -ghoun* or *کون* 'کین' *-gûn, -gîn* to the root, another class of verbals is formed; as:

سورمک *sûrmék* to banish: سورکون *sûrgûn* an exile.

پیشمک *pishmék* to become cooked: پیشکین *pishgîn* well baked.

جوشمق <i>joshmaq</i>	} to overflow:	جوشقون <i>joshqoun</i>	} over-flowing.
طاشمق <i>tashmaq</i>		طاشقین <i>tashqîn</i>	

یاغتی *yanmaq* to be burnt: یانغین *yanghîn* fire, conflagration.

§ 442. IV. Sometimes *لی* *-li*, *لو* *-lou* or *ی* *-i*, *-î*, *-ou*, *-û* is added to the root:

قاپامق *qapamaq* to shut: قاپالی *qapalî* shut.

کیزلمک *gizlémék* to hide: کیزلی *gizlî* hidden.

So also: صاقلی *saqlı'* hidden; آصیلی *asılı'* hung.
طولی *dolou* full; اولو *êlû* dead.

§ 443. V. The second and third forms of Derivative Infinitives are regarded as regular verbal nouns, as we have seen (§ 301):

دوكمه *dêkmé* cast. باصمه *basma* printed.
الویریشلی *êlvérishli* sufficient. آصمه *asma* suspended.

§ 444. VI. Some of the verbal nouns are formed by the addition of *-im*, *-îm*, *-oum* to the root:

يَمَكْ *yémék* to eat: يَم *yém* food.
اولمك *êlmék* to die: اولوم *êlûm* death.
ايچمك *ichmék* to drink: ايچيم *ichim* a draught.

§ 445. VII. Others are made by the addition of *-i*, *-î*, *-ou*, *-gi* to the stem:

يازماق *yazmaq* to write: يازى *yazî* writing.
قورقمق *qorq'maq* to fear: قورقو *qorqou* fear.
ايچمك *ichmék* to drink: ايچكى *ichgi* intoxicating liquid.

§ 446. VIII. Another class of verbals is obtained from the passive verbs, by adding ج *j* to the stem (§ 265):

سوينمك *sévinmék* to be joyful: سوينج *sevinj* joy.
اودنمك *êodénmék* to be paid: اودونج *êodûnj* vulgar *êôn' dúj* a loan.

Similarly: كولونج *gûlûnj* laughable; اوسانج *osanj'* tiresome.
قازانج *qazanj* profit; قيصقانج *qisqanj'* jealous.

§ 447. IX. By adding دى 'تى' *-indi*, *-ti*, *-di*, another class of verbals is obtained:

يورلماق *bouyroulmaq* to be ordered: يورلتى *bouyroultou* an order.
آقمق *aqmaq* to flow: آقندى *aqîntî* a current.
ييقماق *yîqmaq* to pull down: ييقينتى *yîqîntî* débris.
سوپورمك *sûpûrmék* to sweep: سوپرونقى *sûprûntû* sweepings.

patîrtî, jayîrtî, chatîrtî, inîltî, gûrûltû all mean a continuous or repeated clattering, noise, roar, hissing, creaking, crackling, rending and tearing of the sea, wind, lion etc.

§ 448. X. **The Noun of Excess** is formed by the addition of 'غان' *-qan, -ghan, -ghîj* to the stem:

چالیشماق *chalîshmaq* to work: چالیشقان *chalîshqan* assiduous.

ایشیتمک *ishitmék* to hear: ایشیتگن *ishitgén* quick to hear.

Similarly: اونوتقان *ounoutqan'*, اونوتغان *ounoutghan'* forgetful.

یاپیشقان *yapîshqan* sticky. سوزگج *sûzgéj* a strainer.

یوزگج *yûzgéj* a skilful swimmer. طالغج *dalghîj* diver.

صولوغان *soloughan* shortness of breath, roaring.

§ 449. XI. **The Noun of Location** derived from the verb is obtained by adding 'ق' *-q* to the root, if it ends in *élif*, and 'اق' *-aq* if it does not end in that letter:

یاتماق *yatmaq*: یاتاق *yataq* bed.

اوتلامق *otlamaq*: اوتلاق *otlaq* a pasture.

یایلمق *yayîlmaq* to pasture: یایلاق *yay'laq, yayla* a summer-residence, or pasturage.

قیشلا *qîshla* winter quarters, military headquarters, barrack.

§ 450. XII. **Instrumental Nouns** obtained from the verb, are formed irregularly:

الهمک *élémék* to sift: الک *élék* a sieve.

داراماق *daramaq* to comb: طاراق *daraq* a comb.

سورگ *sûrgû* sliding bar of a door. اوراق *orag* a sickle.

So also:

بیچاق *bîchaq* a knife.

بیچقی *bîchqî* gardener's knife.

یاستیق *yastîq* a pillow.

صارغی *sarghî* bandage.

باسقی *basqî* press.

چالغی *chalghî* musical instrument.

سوپورکه *sûpûrgé* broom.

آصقی *asqî* braces.

یلمک *ilémék* to sharpen. بیلگی *bilégî* a whetstone, from

تعلیم ۶۸ Exercise 68.

Change the following verbs into verbal nouns or adjectives:

I. ایسلاماق *islamaq* to wet; ایسته مک *istémek* to desire, to wish; دیله مک *dilémek* to ask, to make a request; بودامق *boudamaq* to lop; اورکمک *úrkmék* to startle.

II. آرتمق *artmaq* to remain over; اویانمق *oyanmaq* to awaken; ایلکم *ilmék* to tie with in a loop; باریشمق *barîshmaq* to make peace; صارمق *sarmaq* to wrap round; یانمق *yanmaq* to be burnt; سیلمک *silmék* to wipe; ایلمق *ilmaq* to grow luke-warm; قورقمق *qorqmaq* to fear; قاچمق *qachmaq* to flee; اورتکم *êortmék* to shut; کسمک *késmék* to cut; قیرمق *qîrmaq* to break.

III. یورمق *yormaq* to weary; دولق *dolmaq* to be filled; دالمق *dalmaq* to become plunged in thought; اولق *olmaq* to be ripe; شاشمق *shashmaq* to be stupid; کسمک *késmék* to cut; ییلمق *yîlmaq* to be frightened.

VI. آلق *almaq* to take, buy; ساتمق *satmaq* to sell; آتمق *atmaq* to throw; یودمق *youdmaq* to swallow; بیچمک *bichmék* to cut, to shape; دیلمک *dîlmék* to cut into slices; سومک *sévmék* to love; اوچورمق *ouchourmaq* to cause to flee, to let fall from a height; ییلدیرمق *yıldırmaq* to flash.

VII. یاپمق *yapmaq* to build; اولمک *êolmék* to die; اولچمک *êolchmék* to measure; بیلمک *bilmék* to know; ویرمک *vérmék* to give, to pay tribute; اورتکم *êortmék* to cover; قاپامق

qapamaq to shut; چیزمک *chizmék* to scratch, to draw a line; باتمق *doghmaq* to rise (the sun); باتمق *batmaq* to set (the sun).

XI. يالامق *yalamuq* to lick; يونمق *younmaq* to wash one'sself; باتمق *batmaq* to sink down; اوطورمق *otourmaq*, qonmaq to halt, to rest.

Exercise 69. تعليم ۶۹

۱ کونشك طوغديغي طرفه كون طوغى و باتديغي طرفه كون باتى
 ديرلر . ۲ بيچاغكزى بيله ديكز مى ؟ — اگر بزرده بر بيله كى طاشى
 اولسيدي ، بيله رايدم . ۳ اولومدن قورقوكز وارمى ؟ بو عمردن اوصانج
 كلديسه ده ؛ ينه اولك ايسته هم . ۴ چارشیده ايشار ناصلدر ؟ —
 هيچ ايو دكلدر . آليم صاتيم يوق ، قازانج يوق . كيমে كيমে سن
 اون پاره اودونج آلامايور . ۵ بوكون چوق سونجلى كورونويورسكز ؛
 سزده نه وار ؟ — سوكيلو بر دوستمدن بر مكسوب آلدن . اونك
 ايچون چوق سوينجده يم . ۶ روباكزى بكنمه دم . بيچ بيچمى يوق
 بيچيمسز برشى ، كيم بيچمش كيم ديكمش . ۷ دون برشى يه يه مه دم ؛
 بر ديلم اكك يه ديم واىكى يودوم صو ايچدم . ۸ ايچديكك توتونك
 ايچمى ايبى ايسه براچيم توتون وير . ۹ ايچكى ايچمه يك ! بر سرخوش
 بيليرم كه بر اوچورومدن كنديسنى دكيزه آتدى ، آقننى كنديسنى
 آلدى كوتوردى . صوكه اولوسنى چيقارديار . ۱۰ بر آتم باروتكز
 وارمى ؟ — چوق اونوتقان سكز ؛ براز اول يوق ديدم ايدى .

Translation 70. ترجمه ۷۰

1. My beloved son, I have read your letter with great joy. Now I shall give you some (an) advice. Don't bor-

row money from others: if your profit (income) is less, your expenses must be less. 2. Death is such a black camel, that it kneels before every door. 3. The divers plunge in the depth of the sea: they are also good swimmers. 4. That old man is not deaf, he is quick to hear. 5. Your uncle's horse is short in breath (broken-winded). 6. You are very forgetful; you forget everything. 7. He was sunk in the marsh, and was obliged to make a halt there. 8. The children are very fond of kites. 9. I ordered from the market three sieves, two combs, four suspenders, five musical instruments, ten iron bolts and one filter. 10. The soldiers were in the winter-quarters. 11. We shall go this summer to the pasturage of Telli-Oghlou.

مکالمه Conversation.

- | | |
|--|----------------------------------|
| ایو دکلدرد. صاتیجی چوق، آلیجی یوقدر. | آلیش ویریشلار ناصلدر؟ |
| پک ایشلک بر یولدر. کیدیجی کلیجی پک چوقدر. | صامسون یولی ناصل بر یولدر؟ |
| پیشکین بر اکمک و اولغون بر الما اولسه، یرم. | بوکون یه مک یمکه ایستککوز وارمی؟ |
| قاپو آچیق دکل، اورتوک در. | قاپوی اورتوکوز؛ رجا ایده رم. |
| خیر! دایما پاکت ایچهرم. | قاجاق توتون ایچرمیسکوز؟ |
| یتمش باریشیق اولمش. | محاربه دن نه خبر واردرد؟ |
| اصلا ا سلیک بشلکلر و قیریق کسک اولنقلر ایله قاریشیقدرد. | ویردیکم پاره یی قبول ایتدیکزمی؟ |
| خیر افندم؛ ایرماق شیمدی پک جوشقون و طاشقین در. شیمدی کچمک شاشقینلقدرد. | قیزیل ایرماقدن کچه بیله جکمیز. |
| آیاقلرینده زنجیر اوله رق درت سورکون وار ایش. | یانغین چیقان اوده کیم وار ایش؟ |
| باشینده صاریق اولان شو افندیده وار در. | کیمده برکسکین قلم تراش واردرد؟ |

دالغین دورمایک ! پالتوریکزی پک ای ! ایلیکلی ایلیکله دیک .
ایلیکله دیک ! صوغوق آلیرسیکیز .
صاقلی کیزی بر شیئیکز وارمیدر ؟ خیر افندم ! هر شیئیمز آچیقندن
آچیفه در .
خسته کز بو کون ناصل ایدی ؟ عقلی باشنده دکل ایدی ! اخشامه دک
بایغین ایدی .
یاری کیجده ده بوبکچیلر نه چاغیر ییورلر ؟ « یانغین وار ! » دیو باغیر ییورلر . آمان !
بنم کوزم یانغیندن پک ییغین در .

Reading Exercise. تعلیم قرائت

Lateefé An Anecdote. لطیفه

بر کون قونشو ولقدن بر آدم خواجه افندی یه کلوب : « کرم ایت
خواجه ! اشکی ویرده یوره کیل^۱ قریه سنه کیده جکم ، کیدوب کله میم »
دیش . — خواجه افندی « برشی دکل^۲ ، اوغل ، اما اشک اوده دکلدر ،
داغه اودون کتیرمه که کیتدی » دیر . حریف قاپودن دیشاری چیقہ جق
ایکن ؛ اشک در آخوردن آکیرماسون می ؟ — « یا اشک آخورده
اکیریور^۳ خواجه ! » دیر قونشو . خواجه کنديسنی هیچ بوزمه یه رق^۴
بر حدتله^۵ — « سن نه تحاف^۶ آدم ایمشین ؟ آخورده کی اشک
آکیرمه سنه اینانیورسین ده ، آق صقالم ایله بنم سوزیه ایناغما یورمیسین ؟ »
دیش .

Words. 1. *Uréyil qaryési* the village Urégil (at Caesarea).
2. nothing at all, you are welcome. 3. *añirmaq* to bray. 4. *kén-
disini hich' bozmayaraq* indifferently. 5. *hid-dét* anger. 6. *touhaf*
queer, funny, strange.

درس ۳۲ Lesson 32.

Prepositions. (Continued.)¹

4. The Declinable Postpositions.

§ 451. Postpositions of this class are generally used as nouns in connection with other nouns and pronouns to supply the place of prepositions. Their use will be best understood from examples. These prepositions take possessive affixes and are used with the genitive case. Thus آرا *ara* means 'the midst'. آرامیزده *aramîzda* 'in our midst' i. e. 'between us'.

§ 452. The words thus employed and the English prepositions the place of which they supply are as follows (§ 236):

آرد <i>ard</i>	}	The back, the space behind.	Behind.
آرقه <i>arqa</i>			
آلت <i>alt</i>		The space under.	Under.
دیب <i>dib</i>		The bottom of anything.	Under.
آرا <i>a-ra</i>		The midst.	Between, among.
اوڭ <i>êñ</i>		The front.	Before, in front of.
اوست <i>ûst</i>	}	The space over, the upper part.	Over, upon, on.
اوزره <i>ûzré</i>			
دیشاری <i>dîsharî</i>		The outer part of anything.	Out of, outside.
ایچیری <i>ichêri</i>	}	The inside, interior, the inner part.	In, inside.
ایچ <i>ich</i>			
ایله‌ری <i>ilêri</i>		The front part.	Forward.
یوقاری <i>yogari</i>		The top or upper part of anything.	Above.
آشاغی <i>ashaghî</i>		The lower part.	Below, under.
یان <i>yan</i>		The side.	By, near, by the side of
یر <i>yêr</i>		Place.	Instead of . . .

¹ See Lesson 14, page 106, §§ 230—237.

گری <i>géri</i>	The hinderpart.	Back (backwards).
a. اطراف <i>étraf</i>	Surroundings.	Round, around.
اوتہ <i>êôté</i>	The farther side.	Beyond.
p. برابر <i>bérabér</i>	Even with, breast to breast with.	Together with.
یاقین <i>yaqîn</i>	The space near.	Near, by.
a. حق <i>haqq</i>	A respect, regard, relation.	About, concerning.
اوزاق <i>ouzaq</i>	The space far away.	Far.
قارشی <i>qarshî</i>	The space opposite.	Against.
a. واسطہ <i>vasîta</i>	A means, a go-between.	By means of.

مثالر Misal'ler Examples.

آرقہ سیندن کیت <i>arqasından gét</i>	Go after him.
آردیدن کل <i>ardîmdan gél</i>	Come after me.
قہوہ آلتی <i>qahvé altî, qahyaltî</i>	After the coffee i.e. breakfast
آلت قات <i>alt qat</i>	Lower story (of the house)
اوستینہ چیقماق <i>ûstûné chiqmaq</i>	To go to the top.
صندیقک دیبینده <i>sandighîñ dibindé</i>	At the bottom of the box
حقمده، حقکده، حقینده <i>haq'qîmda, haq'qîñda, haq'qînda</i>	About me, thee, him.
یاقینمیزده، یاقینلارینده <i>yaqînîmîzda, yaqînlarînda</i>	Near us, them.
یاقینمیزده در، یاقینمیزه کل <i>yanîmîzda dîr, yanîmîza gél</i>	It is near us, come near us
اونک واسطہ سبله <i>onoun vasîtasîyîla</i>	By means of him.
اوزہ ریمہ، اوزہ رکہ <i>ûzérîmé, ûzérîñé</i>	On me, on thee.

5. Turkish equivalents for some English Prepositions.

§ 453. All the English Prepositions, which indicate a state of location or rest must be translated by the **locative**: all others which indicate a direction or motion from one place to another are to be rendered by the **dative** case (§ 237).

We entered the city before five o'clock and remained there five days. *Sa'at béshdén év'vél shéhré girib orada bésh gûn dourdouq.*

§ 454. Study and compare the following sentences:
The fight lasted **above** five hours. *Ghargha (or qav'ga) bésh sa'-atdan ziyadé sûrdû.*

Above the knee
Those who were **about** him
I have no change **about** me
I am **about** to go
About noon
She laughed **at** him
I wonder **at** what you have said
We were **at** your aunt's

Dizlérindén yogarî.
Etrafında olanlar.
ûzerimdé oufaqlıq yoq dour.
Gitmék ûzré yim.
Eoyléné doghrou.
ûzeriné gûldû.
Dêdiyîñizé té-aj'-jûb édiyoroum.
Halañ gildé idik.

Mrs. Mania is loved **by** every body. *Manya Hanîm hér késdén sévilir* or *Hér kés Manya Hanîmî sévér.*

Cæsarea was taken **by** the Persians. *Farisilér Kaysériyeyi zabt étдилér* or *Kaysériyê Farisilêrdén alındi.*

Translated **by** a priest

Bir papas marifétiy'le térjémé olounmouh.

He sent it **by** him

Onouñ vasîtasîyla gêndêrdi.

He came **by** sea

Qaradan gêldi.

Sit **by** me

Yanîmda otour.

After the Turkish fashion

Türk ousoulou ûzré, alatourqa.

لغت Words.

a. طاوس *tavous* peacock طولانق *dolanmaq* to go round about

بوزمك *yuzmék* to swim

مردیون *mêrdivén* stairs

a. زينب *Zéynéb* Zenobia

a. تعطيل *ta'til* vacation

قوشاتق *qoushatmaq* to encircle

a. حصار *hisar* wall.

تعليم Exercise 71.

- ۱ بعض قوشلار قيشدن اول بزی براقوب ايلك پهارده ينه بزه
- کابلرلر . ۲ بوتون قوشلار آراسينده طاوس قوشيندن کوزلی يوقدر .
- ۳ عثمانلير اسکی استانبول شهرينک اوکنده الی آلتی کون قالديلر .
- ۴ کيجه ظرفنده دشمن قاچدی . ۵ ايچلرينده برچوق ياره ليلر وار ایدی
- ۶ بنی غایت يوکسک بر طاع دپه سينه چيقاروب بر طاش اوزرينه
- اوطورتدی . ۷ خيسيز اولک اطرافنی طولاندى و بزی کوردیکی کبی
- ديوارک آرقه سينده کيزلندی . ۸ سکر کوندن بری سزی آرايورم .
- ۹ انکلير اوردوسی دشمنه طوغری آغير آغير يورومکده ایدی .

۱۰ فقیرلر حقیقته مریمتلی اولوکز، اونلر هر وقت یانیکزده درلر.
 ۱۱ خدمتچی آرمودیرینه الما کتیرمش. ۱۲ سویلیدیکی یالاندن طولایی
 (دولایی) خواجه افندی زینبه چوق داریلدی. ۱۳ عسکرلر اونی طوتوب
 اوکندن، یانیدن و آرقه سیندن قوشاتدیلر. ۱۴ محاربه یه دایر هیچ
 برشی ایشیده مه یورز. ۱۵ مزارک اوته سینده پادشاه ایله دیلنجی
 آراسینده هیچ فرق یوقدر. ۱۶ مانیه خانمک سویله دیکینک کرچک
 اولوب اولمادیغینه دایر بر دییه جک کز واری؟

ترجمه ۷۲ Translation 72.

1. That package is for me: how much did you pay for it? 2. I have a great deal (*choq shéylér*) to tell you concerning this boy. 3. I have fallen (*youvarlandım*) down the stairs. 4. I shall read that book during the vacation. 5. The child threw the ring into the well: all the servants gathered around the well to take up the ring from the well. 6. Within a year. All the houses within the wall were burnt. Within some days. 7. Can you swim round the ship? 8. He must wait till five o'clock. 9. He spoke about his mother. 10. One sat above, the other below me. 11. The inn is without the town, but the hospital is within the walls of the town. 12. Nobody came yesterday to our house except Haji Hassan Effendi. 13. Your house is among the trees, my house is in front of the church.

ترجمه ۷۳ Translation 73.

1. My father was not above twenty years old when he was married. 2. My uncle's house is very handsome, but it cost him (*mal oldou*) above 500 pounds. 3. It is above a year since my friend started for America. 4. Yozgad was built by Chapan Oghlou. 5. The poor man was driven out of his house by his creditors. 6. I shall get up to-morrow at six o'clock. 7. Were you at Dr. Tracy's last night? 8. He had no money about

him (*yanında*). 9. At noon. In the summer: at night.
10. The dog sprung out from under the table. 11. Now
we turn towards the East.

مکالمه Conversation.

نرہ یہ کیدیورسکز اسماعیل افندی ! قہوہ نک اوکوندہ اوطورمغہ کیدیورم .
اورادہ نہ یاہہ جقسیکز ؟ ہیج ! ہا ہر نارکیلہ ایچہ جکم .
بنی دہ برابر کوتورورمیسکز ؟ پک ای افندم بویورک کیدہلم .
قہوہ پارہسنی کیم ویرہ جک ، یانکدہ جانم نہ اولہ جق ! اللہ کریم ، برشی
پارہک وارمی ؟ یاپارنر ہایدی .
چالغی چالمق ییلرمیسین ؟ اوت ! کورزل ساز چالارم .
بو آغاجی بودادک می ؟ بیچقیم کسمہ یور ، بودایہ مادم .
یالاقدن صو ایچن کیمک ایتی در ؟ بنم ایتہ در .
خیرسینلر نہ چشید آدملر درلر ؟ آتیجی ، اوروجی ، قابیچی آدملر درلر .
باغچہ دہ کی اونلری ناصل ییچہ جکسکز ؟ اوراق ایلہ ییچہ جکم .

تعلیم قرائت Reading Exercise.

Kēoy Odasî The Village Room. کوی اوطہسی

قیش کلنجه ، ممالک محروسہ شاہانہ نک ہر طرفندہ اولدینی
کبی^۱ ، قیصریہ یاقین بولنان مونجسون^۲ قریہ سندہ دخی ، ہراخشام :
قرانلق^۳ باصار باصماز^۴ ، کویلولر اوجاغک دوماننی^۵ کوردکلری
کبی^۶ ، کہیانک^۷ اوطہسنہ طوپلانیرلر ، وچرق دفہ یاری کیجہ یہ دک
اوطورورلر . قہوہ ، توتون ، نارکیلہ^۸ وچربوق^۹ ایچرلر . حکایہلر
سویلرلر ، اکلہ نیرلر^{۱۰} : توتونک ، نارکیلہ نک وچربوغک دوماننی اورتہ لغی^{۱۱}

Words. 1. as it is [custom] (429). 2. *Mounjousoun* a village near Caesarea, the ancient Pontusa. 3. *qaranliq* darkness. 4. *basmaq* to set in, to prevail (darkness) [334]. 5. *duman* smoke. 6. as soon as they see [428]. 7. *kēh'ya* the bailiff of a village [p. 126]. 8. *nargilē* a hookah. 9. *choubouq* tobacco-pipe. 10. *ēylēnmēk* to amuse one's self. 11. *ortalıq* the space, the whole room.

§ 456. Almost all Turkish adjectives may also be used as qualifying adverbs, with all the changes which the adjectives undergo. Ex.:

Choq sêdy'lemék. To talk too much or intrusively.

بنم مکتوبم سنککندن ایویازیمشدر *Bénim méktouboum sênîñkindén éyi yazılmîsh dîr.* My letter is better written than yours.

1. Adverbs of Manner. حال

§ 457. The Adverbs of Manner answer to the question 'نجه' *nîjé? na'sûl?* How? The adverb of manner is generally obtained by the addition of some particle or word to the adjective, and is expressed in English by the corresponding adjectives with the addition of the termination *-ly*.

§ 458. The adverb of manner is obtained in three ways: by repeating the adjective, by the addition of *-jé*, or of *صورتده* *sourétdé*, to the adjective:

آغیر آغیر *aghîr aghîr*, آغیرجه *aghîrja*, آغیر صورتده *aghîr sourétdé*. Heavily. طاتلی طاتلی 'طاتلیجه' *aghîrja*, آغیر صورتده *aghîr sourétdé*. Sweetly.

§ 459. This *جه* or *جه‌سینه* is also added to nouns and pronouns, and thus we obtain an adverbial expression (§§ 155, 331):

بِنجه *bénjé, kéndisinjé* according to me, to him.

آدمجه *adamja, adamjasîna* in a manly way;

also: آدمجیلاین *adamjilayîn, adam aqillî.*

§ 460. The 4th and 8th Gerunds are also used as adverbs of manner (pp. 206, 207):

هَدیه اوله رق *hédiyé olaraq* as a gift.

ایستمه یه رک گیتدی *istéméyérék gitdi* he went unwillingly.

سویله دیکنده *sêylédiyindé* when he spoke.

§ 461. 1. Adverbs of Manner.

یَئِنِدِن *yénidén* newly, anew. بَرِیُول *biryol, biyol* once.

ینه <i>yiné, yéné</i>	{ again, never- theless.	یکین <i>yégin', yéyin'</i> strongly.
کینه <i>giné, géné</i>		بویلهجه <i>bēdyléjé</i> thus, in this way.
a. تکرار <i>tékrar</i>		بوشینه <i>boshouna</i> in vain, idly.

§ 462.

2. Adverbs of Time.

بؤ گون <i>bou gûn</i> to-day.	{ suddenly.	بردن بره <i>birdén'biré</i>
یارین <i>yarîn</i> to-morrow.		آپ آنسز <i>ap'ansiz</i>
دون <i>dûn</i> yesterday.		بر آزدن <i>bir azdan'</i> soon, after a while.
ایرتهسی گون <i>értési gûn</i> the fol- lowing day.		ار، ارکن <i>ér, ér'kén</i> early.
اوتہ گون <i>êôté gûn</i> { day be- fore	{ late.	کیج <i>géj</i>
اولکی گون <i>év'vélki gûn</i> { yester- day.		آرا صیره <i>ara' sîra</i> { now and then.
شیمدی <i>shim'di</i> now.		ایکیده برده <i>ikidé birdé</i> { then.
نه زمان <i>né zéman</i> {	{ last year.	کچن سنه <i>géchén séné</i>
نه وقت <i>né vaqît</i> { when (§§ 345, 426).		یلدیر <i>bıldır'</i>
قاچان <i>ha'chan</i> {	{ a few minutes ago.	a. اول <i>év'vel</i> before.
دمین <i>démin'</i> {		صوکره <i>soñ'ra</i> afterwards.
بایاقدن <i>bayaqdan'</i> {	{ a. دائما <i>da'yima</i> always.	a. نهایت <i>niha'yét</i> at last.
چاپوجق <i>cha'poujaq</i> {		کچنده <i>géchéndé</i> { lately.
او ساءت <i>o' sa-at</i> { quickly.		کچن <i>géchén</i>

§ 463.

3. Adverbs of Affirmation, Doubt and Negation.

اوت <i>év'vét, é-vét</i> {	{ yes!	ندعیك <i>né'démék!</i> { of course, no doubt!
هه <i>hé, hî-i!</i> {		شبههسز <i>shûb'hésiz</i> { certainly!
p. بلی <i>bé'li</i> {	{ no!	یوق <i>yoq'</i>
p. هیچ <i>hich'</i> {		خیر <i>kha'yir'</i>
a. اصلا <i>as'la</i> { never.		یله <i>bilé'</i> even.
a. واقعا <i>vaga'a</i> truly, in fact.		a. عجا <i>ajé'ba</i> { I wonder!
کرچکدن <i>gérchékden</i> truly, really.		اولا، اوله <i>ola'</i> { Is it so?

§ 464. 4. Adverbs of Interrogation.

نیچون <i>nī'chīn?</i>	} why? where- fore?	ناصل <i>na'sil?</i>	} how? by what manner?
نه دیو <i>nē'dēyi?</i>		نیجه <i>nī'jé?</i>	
نه یه <i>nē'yé?</i>		نه قدر <i>nē'qadar?</i>	how much?
نه سبدن <i>nē'sébedén?</i>		نه <i>né?</i>	what?

§ 465.

5. Adverbs of Quantity and Comparison.

نیتکم <i>nitékim</i>	as, in the manner as.	بوسوتون <i>bús'bátún</i>	} entirely.
تک توک <i>ték' tūk</i>	here and there.	ا. کاملاً <i>kiâ'milén</i>	
هیچ اولم از سه <i>héch' olmazsa</i>	} at least.	ا. جداً <i>jid'dén</i>	seriously.
باری <i>ba'ri</i>		ا. قصداً <i>qas'dén</i>	intentionally.
اولسه اولسه <i>ol'sa ol'sa</i>	at the most.	پ. بادهوا <i>ba'dihava</i>	} gratis, freely.
اولدقجه <i>oldouq'ja</i>	} pretty well.	ا. مجاناً <i>měj'janén</i>	
اپ ای <i>ép'-éyi</i>		طولاییدن <i>do'layídan</i>	indirectly.
کریک کریک <i>géréy'gibi</i>	properly, duly.	صایکه <i>say'ki, san'ki</i>	almost, nearly (§ 478).
آنجا <i>an'jaq</i>	only.	صالت <i>salt'</i>	only.

Note. There are also a great many more adverbs which can easily be learnt by practice and reading (§ 212).

§ 466. 6. Adverbial Expressions of Time.

In adverbial expressions denoting time of day the word in is expressed by the addition of لاین 'لاین' *-léyin*, *-layîn*, and for the seasons by adding ين *-în, -ûn* (p. 55):

بهارین <i>baha'rîn</i>	in spring.	کیجه لاین <i>géjé'léyin</i>	at night.
کوزین <i>gû'zûn</i>	in autumn.	اکشاملاین <i>akhsham'layîn</i>	in the evening.
قوشلاقین <i>qoushlouq'layîn</i>	at 9 o' clock A. M.	ایکیندیلهین <i>ikindi'léyin</i>	in the afternoon.

لغت Words.

a. مأذون *mé'zoun* graduate.

آواره *avara* useless.

a. وعد *vad* promise.p. بیهوده *bihoudé* in vaina. شقا *shaqa* jokingیاتسو *yatsi* bed-time, curfew.

تعلیم ۷۴ Exercise 74.

- ۱ بیلدیر آناطولیه قوجدن چیقان مآذونلرک عددی قاچ ایدی ؟ —
 ۲ پنجشنبه کونی آماسیه یه یتیشوب ایرتهسی کون توقاده یولجی اوله جغم .
 ۳ بر آرالق ایشیمز چوق ایی کیتدی ایسه ده چاپوجق بوزولدی .
 ۴ ایکیده برده بنی چاغیریورسکز ، نه دییه جکسکز ؟ ۵ حسن
 افندینک آدم عقلی برایشی یوقدر ، هر ایشی ده آواره در .
 ۶ آخشامه دک بوش بوشینه او طورویورسکز ؛ وقتلری بیپوده یه
 کچیریورسکز . ۷ دمن بورایه کلن افندی زهلی ایدی . ۸ هر کون
 شفقلاين اویانیر و یاتسولاین یاتارم . ۹ صباح ایله اوکلن اورته سینه
 دوشن وقته قوشلق ، اوکلن ایله اخشام آراسینه دوشن وقته ایکیندی
 و کونشک باتمه سیندن ایکی ساعت صوکره کی وقته یاتسو دیرلر .
 ۱۰ شقا سویله مه یورم جدی اوله رق سویله یورم ایشیدیدیورمیسکز ؟
 ۱۱ یاغورلر گره کی کبی یاغورلر . ۱۲ «جائاً آدیکز جائاً ویریکز» .
 ۱۳ بورجکزی نهایت ویره جکمیسکز ؟ سویله ییک ! — نه دیمک !
 البته ویره جکم .

ترجمه ۷۵ Translation 75.

1. When will you set out, to-morrow or the day after to-morrow? 2. He has been here at least three times. 3. That is beautiful indeed! 4. How much do you charge for it? — It will cost you 20 méjidiyés at most (*én choghou*). 5. At present (*shimdilik*) I want nothing else. 6. If we have given a promise, let us keep it; else we shall certainly lose our good name. 7. I could find him nowhere. 8. The preacher's house is

very far off. 9. The one came hither, the other went thither. 10. I could open the door neither from within nor from without. 11. Act as if you were (*olmoush-jasina*) at your home. 12. Did you know him formerly? 13. Yes, I have long known him. 14. She is better to-day than yesterday. 15. The next time I shall be here betimes.

مکالمه Conversation.

بزم اوه کان مسافری طانیدیکز می؟ طانیه جفم ظن ایتدم اما؛ طانیه مادم.
 اوطوردیفکز یردن بردن بره نیچون اوبرکون عموچه که ایتدیکم بروعدی
 قالدیکز؟ اجرا ایتمک ایچون عجله ایله
 کیتدم.
 یوزغادده نه قدر قالدیکز؟ بر سنه قالدیم؛ ایرتهسی سنه چورومه
 کیتدم.
 بردن بیره مکتوبی کسدیکز؛ صیق پک ای! هر هفته بر مکتوب یازمغه
 صیق یازیک رجا ایده رم! سوز ویر برم.
 اوحانس افندی نه یاپییور؟ نه ایش هیچ بوش طوردیفن یوق؛ ویره
 کوروپور؟ یازار.

تعلیم قرائت Reading Exercise.

The Village Room. (Continued.) کوی اوطهسی (مابعد)

اول اخشام شهره کیده نی اوجاغک باشینده اوطوردیرلر.
 نارکیله نك اڪ اعلاسنی و قهوه نك کپوکلیسنی^۱ اوکا اکرام^۲ ایدرلر.
 اوده آرتیق^۳ اوزه نه^۴ اوزه نه نقل ایتمکه^۵ باشلار؛ هر کس صوص
 اولوب آغزیدن آصیلرلر قالیرلر.
 کونارده برکون^۶ کویلوردن ایکیسی بردن کویدن چیقارلر.
 بریسی قیصریه یه کیدر و دیکری ده قیصریه دن بر ساعت بریده^۷

Words. 1. *keôpûklû* foamy, creamy. 2. *ikram ét'*. to serve. 3. therefore. 4. *êôzénmék* to do carefully (§ 370). 5. *naql ét'*. to relate. 6. one day. 7. on this side.

بولنان تلاس^۸ قریه سینه کیدر . بونلردن اولکیسی کویدن درت ساعت
و صوکه کیسی ده درت بوچوق ساعت اوزاقلقدده درلر . ایرتهسی کون
اخشام؛ هر کس دیبه کک^۹ سسنی آلیر آماز، قوشدیلر و غیجی^{۱۰}
کمیانک اوطه سنی طولدردیالر . اوطه خینجا خینج^{۱۱} طولی ویردی .

8. *Talas*, the classical *Mutalassi*. 9. *dibék* a wooden mortar, in which coffee is pounded. 10. *Ghiji* a very common proper name, Sticky. 11. *khinja khinj dolou vérmék* to become brim-full quickly (§ 286).

Lesson 34. درس ۳۴

Conjunctions. حرف عطف

§ 467. Conjunctions are particles which serve to connect words and sentences, bringing them into a certain relation with one another.

§ 468. There are very few conjunctions of Turkish origin, the nature of the language being such that it scarcely requires them (§ 430). Many Persian and Arabic conjunctions, however, are used in the language.

§ 469. 1. Copulative Conjunctions.

a. p. و *vé* } and.
له *ilé, lé* }

a. حتی *hat'ta* } even.
یله *bilé* }

p. هم - هم *hém—hém*—both, also.

p. هم *hém* and, also.

ده *dé, dakhi* also, and
(§§ 116, 117).

p. t. همده *hém dé* and moreover.

§ 470. و *vé* is Arabic or Persian originally. The common people never use it in speech; its use is proper to books and educated people.

a) له *ilé, lé* takes the place of و *vé* for nouns and pronouns, as پدر ایله اوغلی *bén ilé sén*, *pédér ilé oghlou*, i. e. *bén vé sén, pédér vé oghlou*; also: *Anam babam = anam ilé babam = anam vé babam* (§ 232).

b) But in place of 'and' between verbs the gerunds are used, as: *آلب ویردی alîp vérđi* = *آلدی و ویردی* (§§ 371, 435).

§ 471. *hat'ta* حتی introduces a phrase which corroborates what precedes it, it is generally accompanied by *ده dé* or *بيله bilé*:

hat'ta biradériñ bilé or *dé gélémédi*.
Even your brother could not come.

§ 472. 2. Disjunctive Conjunctions.

p. یا 'یا' <i>ya, vé ya</i>	} or	کړک - کړک <i>gérék - gérék</i>	} whether or
p. یاخود <i>yakhod</i>		ایستر - ایستر <i>istér - istér</i>	
a. لا <i>il'la</i> very rather		ها - ها <i>ha - ha</i>	

p. یا - یا *ya - ya* - either - or - p. نه - نه *né - né* - neither - nor -
yokhsa, yoghousa, yogisé or, otherwise. (§ 243.)

§ 473. *Gérék, istér, ha* are put before two opposite words or phrases to state an alternative:

Istér gélsin istér gélmesin. Whether he choose to come or not; let him come or not. (I do not care!)

Gérék bédyûk gérék kûchûk. Whether great or small.

Ha almish ha almamish. Whether he has taken it or not.

§ 474. *Il'la* contradicts some words of the previous clause; it can be used only, if the antecedent clause contains a negation: it means *but on the contrary, nay rather*.

Bén déyil, il'la pédérin' hasta dir. I am not ill but my father.

Qizini déyil, il'la yégénini' sévérin. I do not love his daughter, but his niece.

§ 475. 3. Contracting Conjunctions.

a. اما 'اما' a. لکن 'لکن' a. ولکن 'ولکن' a. فقط 'فقط' a. ایسه 'ایسه'	} but, yet.
i-sé; isédé; faqat: vélakin; lakin; am'ma, ém'ma	

p. هر نه قدر 'هر نه قدر' p. اگرچه 'اگرچه' p. کرچه	} although.
gérchi; ég-, éyérchi; hér né qadar	

§ 476. *Amma, lakin, vélakin, faqat* are put at the beginning of the sentences, while *isé, isé dé* comes at the end (§§ 130, 239—240, 241, 245, 325, 339).

§ 477. *Gérchi, éyérchi, hér né qadar* are followed by *isédé* 'yet'.

گەرچه فقیر ايسه ده *gérchi faqir isé dé*. Although he is poor,
yet ...

4. Miscellaneous Conjunctions.

§ 478. The remaining conjunctions are as under:

p. اگر *éyér, égér* if (§§ 238, 381—382).

صایکه <i>san'ki, say'ki</i>	} as if, as though (as was promised).
سوزده <i>sêôzde</i>	
p. گویا <i>gûya</i>	

a. یعنی *yani* that is to say, i. e.

p. زیرا <i>zira</i>	} because.
p. چونکه <i>chûnki</i>	

a. p. مادامکه *madam ki* since.

a. ایدهرم *zann' édérin, al'lahalém* vulg. *al'léhém* I think.

a. فرضا <i>faraza</i>	} supposing that.
طوتالم که <i>toutalim ki</i>	

ایمدی <i>imdi</i>	} therefore.
اونث ایچون <i>onouñ ichin</i>	

اول سبیدن <i>ol sébébdén</i> therefore.	p. مکر <i>méyér</i>	} unless, and still, but.
a. بعده <i>badéhou</i> then, after- wards.	p. t. مکر سه <i>méyérsé</i>	

آنجاق <i>anjaq</i> however, only.	دیو <i>déyi</i> in order that (§ 392).
-----------------------------------	--

p. که <i>ki</i> that, for.	p. شاید <i>sha'yéd</i>	} perhaps.
p. تا <i>ta</i> until; so that.	p. بلکه <i>bél'ki</i>	

قالدی *qaldî ki* there remains (to us) that.

p. تا که *ta ki* in order to; (before negatives) lest.

5. Turkish equivalents for some English Conjunctions.

§ 479. Some English idiomatic conjunctive phrases are given below, with their Turkish equivalents.

As — so. As is the mother, so is the daughter اناسی ناصل ايسه *Anasî nasîl isa, qizî da eöylé dir*.

As — so. As the stars in multitude, so shall thy seed be نسلک ییلدیزلر قدر چوغاله جقدر *Nésliñ yildızlar qadar choghajaq dir.*

As — as. I am as tall as you بن سنک قدر اوزونم *Bén séniñ qadar ouzounoum* (§ 229).

Both — and. Both good and bad were left to his choice. *Eyi vé kēôtû ikisé dé onouñ kēndi keyfiné (ikhtiyarına) brağıldi.*

Either — or. Either he or I will do it یا او یا بن بونی یا په جغز *Ya o' ya bén' bounou yapajaghız.*

Neither — nor. Neither you nor I can go. *Né sén', né bén' gidé-biliriz or Sén'dé bén'dé gidémeyiz.*

Whether — or. I care not whether you go or stay. *Gitséñ dé git-méséñ dé oumouroumda déyil dir.*

If — then. If you will take this, then I will take that. *Sén bounou alirsañ bén dé ol birini alırım.*

So — that. It was so late that I could not come. *Ol qadar géj idi ki gélémédim.*

Not only — but also. She was not only poor, but also very sick. *Hém faqir vé hém or hém dé hasta idi* (§ 474).

Though — yet. Though he live many years, yet his life is a failure. *Choq' sénélér yashadı isé dé, eömrü boshound' gitdi.*

Therefore — because. Therefore doth my father love me, because I lay down my life. *Bén eömrümü fēda étidiyim ichin or étidiyimden péderim dé benî sévér.*

لغت Words.

چالماق <i>chalmaq</i> to play	a. عفو <i>afv'</i> pardon
a. صنعت <i>san'at</i> profession	کل <i>kél</i> bald-head
دیکلمک <i>dikilmék</i> to stand up directly	قامیش <i>qamîsh</i> reed
a. نقد <i>naqîd</i> money	ایکلمک <i>éyilmék</i> to bend, to curve.
a. مرکب <i>mérkéb</i> donkey; <i>mûrékkéb</i> made, composed of; ink.	

تعلیم Exercise 76.

۱ کاغذ و قلم. آت ایله مرکب. اشک و قاطر. ۲ نه اوقویه بیلیر
ایشسکز نه یازه بیلیر ایشسکز؟ اوילה می! — خیر افندم! سکا
یا کلیش آکلاشیر! هم اوقورم هم یازارم. ۳ قاپونک اوکنده دیکلیوب

طوره : یا اچهری کل یا دیشاری حیق . ۴ چوق فقیر در ؛ حتی جینده
بر اولنغی بيله یوقدر . ۵ یارین ساعت قاچده سزه کلهیم ؟ — ایستر
آخشام کل ایستر صباح ؛ آخشامه دک اودهیم . ۶ کرک سن کرک
قارداشک دون مکتبه کلمه مش سکر ؛ زده ایدیکر ؟ ۷ هر نه قدر
کلمک ایچون حاضر لاندق ؛ حتی یوله بيله چیققدق ایسه ده ؛ آپ آنسر
بابام خسته لاندی . ۸ اگرچه سزه اون لیرا قدر بورجم وار ایسه ده ؛ پارهم
یوق که ویرهیم . ۹ مادامکه پارده یوقدر ؛ بر سند ویر .

Exercise 77. تعلیم ۷۷

۱ برادر افندی ! اگر ارکن کلسیدم ' سوزده بکا هدیه اوله رق
بر کتاب ویره جک ایدیکر ؛ اما ویره دیکر . ۲ پدرکر دون بزه
کلدی ' برآز اوطوردی ؛ بَعْدَه آنهم ايله کلیسه یه کیتدی . ۳ چاغیردم
چاغیردم کلمه دی ؛ مکرایسه (مکرسه) خسته ایمش . ۴ بن ایسته دیکم
قدر ایو دکلم ؛ سن ده بشقه لرینک دیدیکی قدر کوتو دکلسین . ۵ بن
جاهل ایسمده جاهلکم ییلیم . وَ لکن سن جاهل اولدیغکی بيله
ییلماک (bilmén) . ۶ بن قهوه می ایچرکن سن ده درسکی حاضرلا .
۷ چای انکلتزده قوللانیدیغی قدر آلمانیه ده قوللانیلماز . ۸ سن
دها دقتلی اولنغی وعد ایتدیکرک ایچون سکما عفوایده جکم . ۹ نه سن
بزه کل ' نه بن سزه کلهیم . ۱۰ «ها کل حَسَن ؛ ها حَسَن کل ؛ ایکیسی
ده بر در» . ۱۱ کرک زنکین کرک فقیر ' کرک عالم کرک جاهل ؛ جمله سی
ده بر کون اوله جکدر . ۱۲ بونی کیمسه ییلمز ' انجق بن ییلیم .

Translation 78. ترجمه ۷۸

1. Your sister and my niece. 2. We have written a long exercise, but we have not learnt it. 3. You must go home directly, or you will get wet; for it

will soon rain. 4. «The reed bends, but does not break.» 5. You ought to speak to your children, for they are very naughty. 6. Do not waste your time, for life is made up of it. 7. «Time is money.» 8. The horse may be very strong, nevertheless (*yiné*) it does not please me. 9. He was very tired, nevertheless he continued working. 10. I feared lest (*déyi*) he should die. 11. As [since] he does not work, I shall give him nothing. 12. I wish you to wait till I have done my exercise. 13. After I had breakfasted, I took a walk, although it was raining a little.

ترجمه ۷۹ Translation 79.

1. Give me your letter that I may send it to the post-office. 2. He says he will not marry until he has a profession. 3. Read it twice, lest (*yokhsa*) you forget it (Aor.). 4. The lady must be careful, lest she fall (Fut.). 5. The more frequently you practice (what you learn in) your music lesson, the better you will play it. 6. Unless the Lord build the house, their labour is in vain, who build it. 7. Ask him when he will come. 8. Why did you sleep so long? — I slept so long, because I was very tired. 9. The more I study Turkish, the more I like the language. 10. I do not know whether he is rich or poor.

مکالمه Conversation.

استانبوله کیتدیگکزدده بنی ده	پک ایڤ؛ کیدرسم کوتورورم.
کوتورورمیسکز؟	
آته نیچون بینمه یورسکز؟	دوشهرم دیو قورقویورم.
شاید بزى صوران اولورسه؛ سلام	مادام که امر ایدیورسکز، باش
سویله!	اوستنه!
بو باغی نیچون صاتون آلمادیکز؟	چونکه پاره‌م یوغیدی.
یوخسه بکنم‌دیگکزدن می آلمادیکز؟	خیر بکنم؛ آنجق پاره‌م یوق.
پاره‌کز اولسیدی آلیرمی ایدیکز؟	باغی دکل حتی باغچه‌ی ده برابر آنیردم.
طوالم که یارین پاره‌کز اولسه	شبه‌سز آلیرم، هیچ دیکله‌مم.
گینه آلیرمیسکز؟	

تعلیم قرائت Reading Exercise.

The Village Room. (Continued.) کوی اوطه‌سی (مابعد)

قیصریه کیدن کونس^۱ چاوش^۲ اوجاغث صاغ طرفنده و تلاسه
کیدن قوبور^۳ اوسته^۴ ایسه^۵ اوجاغث صول طرفنده اوطورویور؛ بری چوبوق
ایچیور دیکری ناریله چکیور ایدی . هر کس قهوه‌سی سیغاره‌سی
ایچدکدن 'کیفرلینی'^۶ چاتقدنصوکه 'اوطه صاحبی غیجی کهیا'
فوق العاده بر حمتله : — «ای جانم کونس چاوش! خوش کلدک!'
صفا کلدک! سویله باقالم؛ شهرده نه وار نه یوق . یدیکک ایچدیکک
هپ سنک اولسون؛ نه کوردگسه اونی سویله!» دیه‌رک چاوش
آغایه خطاب^۷ ایتدی .

— «جانم غیجی کهیا! دون شهرده نه کورسم؛ هیچ^۸ عقلدن
فکردن کچه‌دک^۹ برشی کوردم» دیدی کونس چاوش .
— «خیر اوله^{۱۰}! عجباً نه ایمش؛ اوشاق^{۱۱}! سسکزی کسیک؛
دیکیلک^{۱۲} دیه کهیا امر ایتدی؛ هرکس کوز قولاق اوله‌رق^{۱۳}، یوزینه
باقدیله .

(مابعدی وار)

Words. 1. *Kêñés* prop. name, Star (Slavonic). 2. *chavoush* a sergeant in the army. 3. *Qoubour* prop. name, a holster. 4. *ousta* a captain (of Janissaries). 5. *isé* while. 6. *kéyf chatmaq* to be in complete merriment. 7. *khitab ét'* to address. 8. never, absolutely. 9. See § 405. 10. *khayr ola* what is the matter! Good news, let us hope. 11. *oushaq!* children! boys! 12. *déyi* § 392. 13. *gêoz qoulaq ol'* to be all eyes and ears, to pay full attention.

درس ۳۵ Lesson 35.

حرف‌ندا The Interjections.

§ 480. Interjections are words which are used to express a sudden or violent emotion of the mind.

Sometimes they are used alone, and sometimes accompanied by the word to which they refer, which in Turkish is generally put in the dative:

آفرین *aférin*, *aférin*! Bravo! Well done! سکا! *aférin* *saña*! Good for you! وای سزه! *vay sizé*! Woe unto you!

ای! <i>éy! héy!</i>	} O! eh! halloo!	واخ! <i>vakh!</i>	} Alas!
شیش! <i>shish!</i>		ایواه! <i>éyvah!</i>	
اوغلان! <i>oulán!</i>		جانم! <i>janím!</i> My dear!	
یاهو! <i>ya'hóu!</i>		یازیق! <i>yazîq!</i> What a pity!	
بره! <i>biré, bré; bé!</i>	} Fellow!	آفرین! <i>aférin</i> ! Bravo! Capital!	}
به هریف! <i>bé hérif!</i>		آمان! <i>aman!</i> O dear! Oh! Pity!	

باقسانا! *baqsá'na*! Look! I say! عجائب! *ajayib!* Wonderful!

هایده! <i>haydé!</i> Come! Hie thee!	ییقیل! <i>yîqîl!</i>	} Begone!
وای! <i>vay!</i> Woe!	دفع اول! <i>déf'ol!</i>	

صوص! *sous!* Hush! ای والله! *éy'vallah!* Thank you!

a. والسلام! *vés'sélam!* All right! All correct, O. K.

a. ماشاءالله! *ma'shallah!* Beautiful! How strange!

a. انشاءالله! *in'shallah!* If God will! Please God! I hope so!

a. معاذالله! *ma'zallah!* God forbid! Shocking!

a. الله کریم! *Al'lah kérin!* God is gracious! Let us hope!

a. الحمد لله! *élhamdû-lî'l'lahi* com. *élhamdûl'lah!* Thank God!

تعلیم ۸۰ Exercise 80.

۱ اگر ترجمه کزی حاضر لادیکنزایسه ' بیک آفرین سزه!
حاضر لاما دیکنزایسه وای سزه! ۲ شیش! چوجوق! یولدن اوته کیت!
آتارسنی دپه لرلر. ۳ دستور! یولدن گچه یم. ۴ واردا! آتارک اوکندن
کیدک. ۵ اولان حسن! بورایه کل. ۶ سویله باقالم شوقاری کیمدر?
— شو کویلونک عورتی در. ۶ بره هریف! بو قدر ارکندن چارشوده
ایشک ندر? چین صباح کوزیکه چوپ می دوشدی. ۷ باقسانا علی!

کیت امام افندی یی چاگیر . ۸ دون مکتبه کیتمشدم ، ماشالله !
 سزک چوجوقلر چوق ایله ری کیدیورلر . ۹ عجائب ! ناصل اولدی ده
 کیتدیکز ؟ ممنون اولدم . انشالله دعا کز برکتیه ده ایله ری کیدرلر .
 ۱۰ انشالله ! بعض چوجوقارده کوردم که ، معاذالله ! هیچ آدم اوله جقلری
 یوقدر . ۱۱ آمان حکیم باشی ! چاپوق کل ، والدهم پک راحتسزدر .
 ۱۲ یازیق ! خسته لغی نه در ؟ ۱۳ بیلمه یورم ؛ آمان آمان دیه رک یاتدی .
 ۱۴ الله کیدر ! چوق تلاش ایتمه . ۱۵ جانم افندم ! شیمدی یه دک
 زه لرده ایدیکز ؟ ۱۶ به چوجوق ! بر دها سنی بورلرده کورمه یه یم ،
 ییقیل کیت شوندن !

Reading Exercise. تعلیم قرائت

The Village Room. (Continued.) کوی اوطه سی (مابعد)

کونس چاوش اوچ دفعه اوکسوردی^۱ ، درت دفعه آقصدیدی^۲
 و سوزه باشلادی : — «دون قوشلق وقتلرینه طوغری شهره یتیشدم .
 بر تاوه^۳ ایله بر تنجره^۴ آلق ایچون قازانجیلر چارشوسینه^۵ کیتدم . باقدم
 که اوراده هیچ سس شماطه^۶ یوق . شاشدم^۷ قالدیم . اوته بری
 دوشدم ، بونلر زه یه کیتمشلر دیو صوروشدردم . دیدیلر که : 'شهرک
 دیشاریسنده کی تارلارده ایشله یورلر' .

«قویدم^۸ کیتدم که ، نه کوره یم ! بن دیه یم ایکیمیك ؛ سن دی
 اوچبیك قازانجیلر ، قالایمیلر^۹ اللرنده برر چکیج^{۱۰} ، کوروک^{۱۱} اوله رق ؛
 قوجه ! قوجه^{۱۲} ! بر قازانک ایچینه کیرمشلر ، تاقور توقور تاقور توقور^{۱۳}

Words. 1. *êksûrmék* to cough. 2. *aqsırmaq* to sneeze.
 3. *tava pan*. 4. *ténjéré* cauldron, saucepan. 5. *Qazanjılar Char-shîsî* (The market of) Boiler-Makers. 6. *shamata* an uproar.
 7. to be astonished. 8. *gopmaq* to run. 9. *galayji* an artisan who
 tins copper vessels. 10. *chêkij* hammer. 11. *kêorûk* a pair of
 bellows. 12. *goja! goja!* tremendous. 13. *taqour touqour* a repeated
 tapping and knocking noise.

سس شماطه اورته لغی¹⁴ 'آلش' هر کس قولاقارینه پاموق طيقامش¹⁵

قازانك بر طرفیندن آغزینه¹⁶ قدر بر مردیون قورمشلر. (مابعدی وار)

14. *ortalıq* the whole (field). 15. *tıqamaq* to plug. 16. *aghzına* to the brim. (They have placed a big ladder on the outside of the cauldron from the bottom to the brim.)

مابعد Continued.

«مردیوندن چیقدم 'قازانك ایچینه باقدم که' نه دیک¹! بر کومه²

آدم قازانك بر کوشه سینده 'قوجه بر کومه بر باشقه طرفینده' بیوک

بر غلبه لك³ ده دیگر بر طرفده 'کیمی چکیجار⁴ 'کیمی کینتلر⁵

کیمی لهیملر⁶ 'کیمی قالایلار⁷. اورته لق آنا بابا کونی⁸ 'قیامت قوپویور⁹.

'بو نه اوله جق' دیو یانغه کیلردن برینك قولاغینه باغیردم. چوق زورلقله

کوجبلا کوج ایشیتدیره بیلدم. نهایت هر یف قولاغیندن پاموغی چیقاردی

و ینه باغیره رق دیدی که: 'سلطان مراد¹⁰ افندیوز ایکی یوز الی بیک

عسکرله بغداد سفرینه¹¹ کیدیور ده' اوردونك پیلاوی چورباسی

بو قازانده پیشه جکدر.

«بونی ایشیتدیکمه تعجب ایتدم¹²: 'قازانی' تاوایی اونوتدم

بر اقدم کلدم. عمرمه بویله بر شی نه ایشیتمش ایدم نه ده کورمش.

حالا قازانك تا قیرتییسی¹³ قولاغلك دیبندن کیمه یور» — (مابعدی وار)

Words. 1. *né děñ!* what do you say! what a wonder! 2. *kêomé* group. 3. *ghalabalıq* crowd. 4. *chêkiylêmêk* to hammer (§ 276). 5. *kinêtlêmêk* to clamp together. 6. *lêhimlêmêk* to solder. 7. *qalay-lamaq* to tin. 8. a day when father and mother both are at home; hence, a state of noise and confusion. 9. *qıyamêt qopuyor* a commotion is occurring: *lit.* the Day of Judgement is breaking. 10. *Soultan Mourad* Amurath IV. 11. *Baghdad séféri* the Baghdad campaign (A. D. 1638). 12. *té-aj-jûb ét'*. to be astonished. 13. See § 447.

مابعد Continued.

کونس چاوشك نقلیتی¹ پك زیاده مراق² جلب ایتدی. اوطه

Words. 1. *naqlıyét* story. 2. *méraq jêlb ét'*. to arouse the interest.

خلقندن بعضیسی ایناندی، بعضیسی اینانادی. فقط غیجی کهیا دیدی که — «اوشاق! اینانلمایه جق بر شی یوقدر. بزم مرحوم^۳ پدر شاهنامه ده^۴ بوندن غریب^۵ شیر او قوم شد در. چوجوقلغمزده بزه نقل ایدر دورور ایدی».

حاضر اولانلردن قواص^۶ اغا — «سوزکی بال ایله کسدم^۷، کهیا! امر ایت^۸ ده بزه قوبور اوسته ده نقل ایتسون؛ باقالم اونلر کورم شد در؟» دیدی.

— «بویور باقالم قوبور اوسته! سویله، سن نلر کوردک؟» دیدی اوطه صاحی.

— «جانم! دیدی قوبور اوسته بیغینی بوره رق^۹؛ اولسکی کون تلاس اووه سنیدن^{۱۰} کچیور ایدم؛ تا اوزاقدن قوجه جویر آغاجی کبی برشی کوردم. اما کورسه کز^{۱۱}! غایت هیئتلی برشی ایدی. یاقلاشه یاقلاشه کوردم که عقلدن فکردن کچمز^{۱۲} درجه ده ایزی^{۱۳} بر لخنه^{۱۴} (لاحانه) ایمش.

(مابعدی وار)

3. *mérhoum* deceased, blessed. 4. *Shah'namé* 'The Book of Kings', the celebrated work of the Persian author Firdousi. 5. *gharib* wonderful. 6. *Qavas* prop. name. 7. 'I cut your speech with honey' (a polite expression used when one is obliged to interrupt the talk of another). 8. *émr ét.* allow, permit (him). 9. *biyighînî bourmaq* to twist his mustache. 10. *ova* field. 11. *gêr-séniz* if you had seen. 12. See § 404. 13. *i-ri* large. 14. *lahana* cabbage.

Continued. مابعد و ختام

«لخنه نك بریاپراغینك آلتنده خنكار^۱ اوردو قورمش^۲، بیکلرجه چادیرلر^۳ وار. او بریاپراغینك آلتنده اون بیکلرجه آتلی عسکرلر جرید اوینایورلر^۴. اولبر یاپراغینك آلتنده ایسه، صاییلماز^۵ عسکرلر تعلیم

Words. 1. *p. hûn-kîar* the Fortunate One, a title of the Ottoman sovereigns (§§ 535, 556). 2. to form a camp, to encamp. 3. tent. 4. *jirid* is a certain game played on horseback, in which a stick is used as a dart. 5. innumerable (§ 404).

ایدیورلر . 'بونلر نه در' دیو صوردم ایسه 'سلطان مراد افندیوزک
اوردوسی در' عجم سفرینه⁶ کیدیورلر دیدیلر .»

بو قدر مبالغه‌لی⁷ بر نقلیته هر کس کولمکه باشلادی . لکن
اک چوق کولن کونس چاوش ایدی — «جانم! دیدی؛ اویله بر یالان
سویله که 'یالانه اویسون'⁸ . او قوجه خنه بیتمز⁹ 'قوماز'¹⁰ . هم او قوس
قوجامان¹¹ خنه‌یی نه یاپه‌جقار ایش .»

— «قوزوم کونس چاوش! بر آز اول قیصری اووه‌سینده سنک
کوردیکک قازانک ایچینده پیشیروب 'عسکره ویره‌جکلر' دیدی
قوبور اوسته .

بو سوزک اوزرینه او طه خلقی¹² هپ بر آغیزدن اول قدر شدتلی
کولدیله که 'بعضیلری بایله‌دیله¹³ قالدیلر .
کونس چاوش ایسه بو پاتیرتینک¹⁴ آراسینده جوبوغینی آلدیغی
کبی سیویشی وردی¹⁵ .
(و. ا. آ.)

6. *Ajém séféri* the Persian expedition. Baghdad was then in the hands of the Persians. 7. *mûba-laghalî* exaggerated. 8. *ouymaq* to fit, to match. 9. *bitmek* to grow (plant). 10. *qopmaq* to pluck out. 11. *qos qojaman* very big, gigantic. 12. *khalq* people. 13. *bayılmaq* to faint. 14. See § 447. 15. *sivishi vèrmék* to slip away quietly (§ 286).

ختم *Khitam* End.

درس ۳۶ Lesson 36.

علاوه Appendix.

§ 481. The method in which to address and salute people always requires considerable attention. The Ottomans themselves are very careful about such matters, especially in writing. Every class of people has its especial title by which its members must be addressed.

I. Salutation. سلاملاق *Sélamlamaq.*

§ 482. The Moslems salute one another with the address *Sélamûn aléykûm* 'peace be unto you', the answer is *Vé aléykûm sélam* 'unto you be peace'. And when necessary to return the salutation, the one saluted says *Mérhaba* 'you are welcome!', to which is answered *Ey'vallah* 'Thank you'.

§ 483. Christians salute Christians and non-Christians, and Moslems Christians in the morning by saying *Sabah'lar khayr olsoun!* 'May the mornings be good' = 'Good morning!' At noon-time or in the middle of the day, *Vaqîtlar khayr olsoun!* 'Good day'. In the evening they say: *Akhshamlar khayr olsoun!* 'Good evening!' When it is necessary to return the salute, the person saluted says: *Khosh gêldîñiz* 'you are welcome'; or, *Sabah'lar khayr olsoun, Vaqîtlar khayr olsoun, Akhshamlar khayr olsoun*, according to the time of day.

§ 484. At parting, Moslems and Christians say *Qal sagh-liqla, Khoshja' qal; Qa'lîñ saghliqla, Khoshja' qalîñ*, all meaning 'Good-bye': the reply to which is *Khosh' gêldîñiz, séfa' gêldîñiz* 'you are welcome'.

§ 485. But at night when taking leave they say *Géjêlér khayr' olsoun* 'Good night': to which the answer is *Khayra qarshî* 'Toward the good one (morning)' which extends the idea of the salutation to the morning light.

II. Congratulations. تبریکات *Tébrikiât.*

§ 486. Returning after an absence, one is greeted with *Khosh' gêldîñiz* 'Welcome!': to which he replies *Khosh' géôrdûk!* which may be rendered 'I am happy to see you'.

§ 487. If the new comer has entered the room in the absence of the person whom he comes to visit, the latter, on coming in, makes use of the same salutation, only substituting the Dubitative for the Past tense *Khosh' gêlmishsîñiz*.

§ 488. In the East it is considered polite, in meeting a person, to ask after the health of absent parents or

friends. In answering such questions, it is necessary to consider the age of the person who asks:

a) If he is junior, the answer given is *Choq sêlam-lar éder* 'He offers you many salutations'. Then the younger man replies *El'lerini êpêrim, makhsous sêlam sêôylé* 'I kiss his hands, give (him) my compliments'. If the person regarding whom he has asked is of high rank, much superior to his own, he says, *Etéklérini êpêrim, makhsous sêlam sêôylé* 'I kiss his skirts, many compliments'.

b) If the person who enquires about the health of the absent person is aged and of good position, it is customary to answer *Ellérinîzi êpêr* 'He kisses your hands', or with more formality *Etéklérinîzi êpêrlér* 'They (he) kiss your skirts'.

§ 489. The person who is to convey these greetings assumes the responsibility by saying *Bash' ûstûné* 'on my head' = 'with pleasure!' and acquits himself of it when he meets the person to whom the greetings are sent by saying *Filan éffendi choq' choq' sêlam-lar sêôylédi, éllérinîzi êpêr* 'Mr. S. offers you many salutations and kisses your hands'. To which the other replies a) *Téshék-kûr' éderim* 'Thanks!'; b) *Sagh' olsoun* 'May he be well!'; c) *Gétirén géôndérén' sagh olsoun* 'May he who brings and he who sends the sêlam be well!'; d) *El êpên' sagh olsoun* 'May he who kisses hands be well!' As we say, 'I am much obliged both to you and to him' (§§ 365, 375).

§ 490. When somebody drinks something, or washes his hands or comes from the bath or shaves himself or is shaved by a barber, it is usual to say *Afiyét' olsoun!* 'Health be to you!': to which the other replies *Eomrûn choq' olsoun!* 'May your life be long!'. Which may be rendered 'Thank you!' (§ 365.)

§ 491. At the beginning of the new year they say *Yéni sênéniz mubaré'k' olsoun! Salî jédidîñiz mûbarék' olsoun!* 'A happy new year to you!': the answer to which is *Choq' sênéléré* 'For many years!' (§ 365.)

§ 492. Among the Moslems on both their festivals (Ramazan and Qourban) the form of congratulation

is *Bayramîñiz mûbarék' olsoun*, or *eedîñiz sayid' olsoun* 'May your festival be blessed'.

§ 493. Besides the above, which are for set times, there is a great variety of occasional salutations and congratulations, such as (§ 365):

1. *Gêdîñîz aydîn' olsoun!* or more learnedly, *Chêsh-mîñiz roushên' olsoun!* 'May your eye be bright', addressed to one whose daughter or son have just married, to parents on the birth of a child, or to those who have just welcomed a new relative or dear friend from abroad, or even received a letter from a distant friend. The reply to this is: *Aydînlîq' ichindé ol!* 'May you enjoy the light' or *Darosou éviñizé' olsoun!* 'The same (millet) to your house!' or if addressed to a bachelor. *Darosou bashîñîza' olsoun!* 'May your turn come next!'

2. To one who enters a new dwelling the salutation is *Saghlijaq' ilé otourasîn!* 'May you dwell in it in good health!'

3. To one who puts on a new garment *Saghlijaq' ilé géyînésîñ!* 'May you wear it with health!'

4. To one who is commencing an enterprise *Allah ish' achîqlîghî vérsîn!* 'May God give you success!'

5. To one who is convalescent after an illness *Géchmish' ola!* 'May it be past and forgotten!' (§ 365).

6. To one who has lost a friend, or to imply the death of a friend enquired after *Bashîñîz sagh' olsoun!* 'Life to you!': the answer is *Allah sizé ouzoun êdmûrlér' vérsîñ!* 'God grant many years of life to you!'

7. When somebody receives any sum of money, he usually says, *Bérékét vérsîñ!* 'May God give you a blessing (blessed increase)' = 'Thank you!': the reply to which is *Bérékétîni' gêôrésîn!* 'May you experience its increase!'

8. *Têshékkûr' édérîm*, *Mémnoun'oum*, are expressions in imitation of the European phrase, 'Thank you!' and their usage is confined to educated circles. The common people express the same meaning by such terms as: *Sagh' ol! Eliñé saghlîq'.* When addressed to a child or an inferior 'Thank you!' is expressed by *Choq' yasha*, *A'fêrim oghloun!* ('Very good!, Well done my boy!')

9. When speaking of a disease from which the speaker has suffered in the past, he must add the expression *Shéytan' goulaghîna qourshoun!* 'Lead into Satan's ear' = 'May Satan's ears be stopped that he shall not hear what is now spoken!'

10. One who is obliged to use an impolite expression, or to name an unclean animal (as for instance the dog, donkey or pig which are considered unclean among the Moslems), he must add *Sêdzûm oña'! Sêdzûm yabana'! Ha'sha houזורdan!* 'My word to him! My word to the desert! Be it warded off from your honour' = 'Pardon the expression' or 'Excuse me for saying so!'

11. *Inayét' o-la! Allah vérsin!* 'May God's favour be upon you!' 'Let God give you': to the beggars, by way of refusing them alms (§ 365).

12. When somebody is going on a journey, in bidding farewell he says *Khoshja qalîñ!, Allaha sîmar-ladîq!, Bizi doudada ounoutmayîñ!* 'Good bye! Remember us in your prayers!': to which the answer is *Allaha émanét oloun!, Rab'bim bilénizjé olsoun!* 'We command you to God!', 'The Lord be with you'; or *Oughourlar olsoun!* 'God speed!', 'Good bye!', 'Good luck attend you!'

13. *Ziyadé olsoun!* 'May it be too much' = 'No, thank you!' Formula used in declining an invitation to partake of food.

14. 'Pardon the omission', 'Don't pay attention to my shortcomings!' and 'I beg your pardon!' are rendered in Turkish by *Qousoura qalmayîñ!, Afv édérîñiz!*

III. Modes of Address.

§ 494. The word *سَن* *sén* 'thou' is not used except with reference to a child, an intimate friend, a servant or a pupil: at other times *سِز* *siz* 'you' is used to one's equals, unless for politeness' sake one of the words now to be explained takes its place (§ 93).

§ 495. In addressing superiors, the words *افندم* 'ذاتكز' *Éfféndim, zatîñiz*, or *za'tî alîñiz* are used meaning 'Sir', 'Your Honour', or 'Your Lordship'.

Other such terms are خاکپاییزی 'خاکپاییزی' *kha'kipayîzîz*, *kha'kipayîlêrî* 'the dust of your feet': that is, the speaker addresses the dust of the foot of the other, out of humility (§ 69).

§ 496. *Note.* The word *Efféndimiz* has two different meanings: If it is used alone, among the Christians, it means 'Our Lord' (the Saviour). If it is connected with the word *shévkétmé-ab'* 'Imperial', as *Shévkétméab Efféndimiz*, it means 'H. I. M. our Sultan'.

Among the innumerable titles of H. I. M. the Sultan, the following: *zatî shahané*, *zatî hazréti padishahi* 'His majesty the Emperor' are very common.

§ 497. The words *hazrétlêrî*, *jénablêrî* 'his (lit. their) majesty, excellency, highness' are titles equivalent to 'his majesty, his lordship, his excellency', but they are placed after titles and names and not before them, as in most European languages:

<i>Imperator hazrétlêrî</i>	H. I. Majesty.
<i>Ingiltér'ra qralichasî hazrétlêrî</i>	H. M. the Queen of England.
<i>Vali pasha hazrétlêrî</i>	H. E. the Governor.
<i>Qaymaqam béy hazrétlêrî</i>	H. Honour the Qaymaqam.
<i>Hoja éfféndî jénablêrî</i>	The respected teacher.

§ 498. It is considered more polite to address superiors in the third person plural: *Za'tî alilériné khay'tî zahmét vérdim* 'I have given your Excellency much trouble'.

§ 499. In high and polite circles the speaker cannot speak of himself as 'I', or others as 'he, we, they'. He must say:

Béndéñîz, *goulouñouz*, *ajizlêrî* I (your servant).

Béndélêrî, *goul'larî* I or we (your servant or servants).

Dayilêrî I, he, we (who pray for you) used by and of clergymen.

Jariyéñîz, *jariyélerî* I, we (your maid servant) used by and of ladies.

§ 500. Generally the word *hazrét* before a single name indicates one of the prophets, saints or patriarchs of old; as: *Hazré'ti Ibrahim* 'the patriarch Abraham'. *Hazré'ti Davoud* 'the prophet David'. *Hazré'ti Souléy'man*

'the prophet (King) Solomon'. *Hazré'ti Isa (ee-sa) Efféndimiz* 'Our Lord Jesus'. *Hazré'ti Méryém, Méryém Ana* 'Saint Mary' (the virgin Mother). *Hazré'ti Méseeh* 'the Holy Anointed One' (Christ).

IV. Honorific Titles. القاب رسميه *Elqabî Résmiyé*.

§ 501. Titles of Honour also are of great importance, as every person of position must be addressed by his own proper title.

شهامتلو *shéha'métlou* 'valorous and successful', is used for the Shah of Persia.

حشمتلو *hash'métlou* 'royal, imperial' for Christian sovereigns.

إصالتلو *ésa'létlou* 'noble' for the ambassadors and consuls.

رئبتلو *rút'bétlou* 'honorable, venerable' (His Grace) for clergymen of high rank, patriarchs, archbishops, bishops and missionaries.

فضيلتلو *fazi'létlou* 'reverend' for judges, priests, pastors and preachers.

فخامتلو دولتو *fékha'métlou dév'létlou* 'illustrious and magnificent' for the Khîdive of Egypt and Presidents of Republics.

دولتو عطاو *dévlétlou atoufétlou* 'illustrious and munificent' for Grand Viziers.

دولتو *dévlétlou* for *Valis* (Governors-General).

سعادتو *sa-a'-detlou* 'prosperous' for the Mûtésar'rîfs.

عزتو *iz'zétlou* 'honorable' for the Qaymaqams.

رفعتو *rif'atlou* 'eminent' for other officials.

مروتو *mûrûv'vétlou, hûr'métlou* 'generous, respected' to merchants, teachers, etc.

عصمتلو *is'métlou* 'virtuous' for married ladies.

عفتلو *if'fétlou* 'chaste' for unmarried ladies.

مثالر *Misal'ler* Examples.

Dún dévlétkhanéyê¹ gèldim, ém'ma zatî alînzî gèdrémédîm. I came to your house yesterday, but you were not at home.

Faqirkhanéyê² né vaqît téshrif édéjéksiñîz? When you will honour (visit) my house?

Hémshiré hanîm nasîl dîr? — *Hémshirém jariyélêri choq hasta dîr.* How is your sister? — My sister is very sick.

Béndêlêri pêk faqîrîm, zatî alînzî isé pêk zéngîn siñîz. I am very poor, but you are very rich.

Amériqa jûmhûriyêti réyisî fêkhamétlou dévlétlou Mc Kinley hazrétlêri. His Honour Mr. Mc Kinley, the President of the Republic of America.

Dayîlêri Anatolia Collegi mûdiri yîm. I am the President of Anatolia College.

Jariyélêri Protéstan méktêbi mou-al'limésî yîm. I am the teacher of the Protestant School.

Words. 1. *Dévlétkhané* the abode of prosperity, i. e. your house, used as a term of politeness. 2. *Faqirkhané* the house of your poor servant, i. e. my house.

تعلیم ۸۱ Exercise 81.

۱ بو کون ذاتِ عالیگزی زیارتہ^۱ کلہ بیلیریم ؟ — اکو فقیرخانہ یہ تنزل^۲ ایدرسکمز 'خوش کلدیگمز صفا کلدیگمز! بویورک افندم . ۲ سلام علیکم احمد افندی ! — وعلیکم سلام مراد^۳ بک 'بویورک اوطورک'. مرحبا ! انشا الله ایوسکمز . ۳ محدوم^۴ بکدن مکتوب آلیورمیسکمز ؟ — چوقدن برو مکتوبک آرقه سنی کسمش ایدی 'لکن الحمد لله بو هفته بر مکتوب آله بیلدک — کوزگمز آیدین او یله ایسه . نه وار نه یوق ؟ نه یازیور ؟ ۴ آیدینلق ایچنده اول ! داروسی سزه . چوق ایو ایملر . سزه چوق چوق سلاملر ایتمش 'الریگزی اوپر . ۵ ال اوپن صاغ اولسون ! مکتوب یازارسه گمز بنده گزدن مخصوص^۵ سلاملر یازیگمز !

Words. 1. a. *ziyarét* to go on a visit. 2. a. *ténéz'zûl* to condescend. 3. a. *Mourad* prop. name. 4. a. *makhdûm* bēy your son Master . . . 5. a. *makhsous* especial.

— باش اوسته افندم! سز نصلسکزر؟ حالکزر دیولککزر^۶ ایو میدر؟
 ۶ اوزریکزره شفالر اولسون^۷! دون برآز خسته جه ایدم. فنا بر صوغوق
 آلمشم. لکن شیطان قولاغنه قورشون! الحمدلله بوکون ایی ایم.
 هیچ آراماز، عجا شو دوستمز نصلدر نصل دکلدر دیو صورمازسکزر.
 بزه تزل^۸ ایتمزسکزر که! ۷ استغوالله افندم^۸! حقیقه هیچ خبرم
 یوغیدی. عفو ایدرسکزر. پدر افندی صامسوندن عودت ایتدیلر می؟
 — اوت افندم؛ دون برادر بنده لری ایله برابر تشریف ایتدیلر.
 ۸ لطفاً^۹ احترامات فائقه می^{۱۰} تقدیم^{۱۱} ایدیگزر؛ اتکلرینی اوپهریم.
 ۹ باش اوسته افندم! خوشجه قالک! — سعادت ایله^{۱۲} افندم؛ خوش
 کلدیگزر صفا کلدیگزر؛ تکرار بویوریکزر!

6. *halîñiz dirliyiñiz* the circumstances of your life. 7. *uzeriñizé shifalar olsoun!* may it be health to you! 8. *a. éstagh'firoul'lah* lit. 'I ask pardon of God' = Not in the least, I have no such pretensions. 9. *loutfén* be kind enough! 10. *ih'tiramatî fayîqa* (my) highest respects. 11. *taqdîm ét.* to present. 12. *a. sé-a-dét ilé!* Go in happiness (said to a departing friend).

تعلیم Exercise 82. ۸۲

۱ شوکت مآب افندمز شهرمزك فقراسنه^۱ اون بیک غروش احسان^۲
 بویورم شلر. ۲ شهامتلو ایران شاهی حضرتاری درسعادت^۳ تشریف
 ایتم شلر. ۳ آروپا حکمدارلرینک ائق قدملیسی^۴ انکلتزه قوالیچه سی
 حشمتلو ویقتوریا حضرتاریدر. ۴ فرانسه جمهوریتی رئیس فخامتلو
 دولتو موسیو لوبه حضرتاری، سلطنت سنیه نک^۵ پارس سفیری دولتو
 عطوفتو منیر^۶ پاشا حضرتارینی حضورلرینه^۷ قبول بویورم شلر^۸. ۵ سیواس

Words. 1. *a. fouqara* poor people. 2. *a. ih'san bouyourmaq* to grant, to bestow. 3. *Dér'sa-a-dét* Constantinople (§ 519). 4. *qîdémli* senior. 5. *Saltana'tî sênîyé* The Ottoman Government. 6. *Mûneer* prop. name, Lucian. 7. *houzour* presence. 8. *a. qaboul bouyourmaq* to accept.

والیسی دولتو عطفاتو حاجی حسن پاشا حضرتلری ' توقاد متصرفی
 سعادتو بکر پاشا حضرتلری و مرذیفون قائمقامی عزتو محمود بک
 حضرتلری آماسیه تشریف ایتمشار . ۶ ذاتکز بوایشه نه دیورسکز ؟
 — بنده کز بیلیم ' ذات عالیاری دها ایی بیلیرسکز . ۷ همشیرم
 جاریه لری غیرتله مکتبه دوام^۹ ایدیور . ۸ جاریه کز آرتین افندینک
 والدسیم . ۹ ذات عالیاری شیمدی زهده اقامت^{۱۰} ایدیورسکز ؟ —
 بنده کز شیمدی صوفیلر محله سنده^{۱۱} اقامت ایدیورم . ۱۰ بو کون
 خاکیا کزه یوز سورمک ایچون دولتخانه یه واردق ایسه ده تشریف^{۱۲}
 ایده مه دک .

9. a. *dévam* to continue. 10. a. *iqamét ét.* "to dwell. 11. *Sofoular mahal'lesi* the street called Sofoular (in Merzifoun). 12. a. *téshér'rûf* to be honored (we could not see you).

ترجمه ۸۳ Translation 83.

1. H. I. M. the German Emperor, William II. 2. His Grace the Armenian Patriarch. 3. His Excellency the Governor of Angora. 4. His Eminence, the Mûtésarri of Samsoun, Qadri Pasha. 5. H. E. the English Ambassador Sir Nicholas O'Connor. 6. H. E. the American Ambassador at Constantinople, Dr. Angel. 7. Rev. Charles Tracy, President of Anatolia College. 8. Rev. Carabet Kapriélian; Rev. Kéropé Yakoubian. 9. I request your Excellency to give me permission to go to England. 10. Under the shadow of His Majesty (*sayé'yi padi-shahidé*) we are all safe. 11. H. H. Artin Pasha, the Ambassador of the Ottoman Government in London. 12. I have received your letter. 13. I was for two hours waiting for you at my house, but you did not come: afterwards I went to your house, but you were not at home. 14. Please give me to-day's newspapers. 15. How is your father's health? 16. Thank you, Doctor, he is very well, through your kind assistance (*sayé'yi alîñizdé*). 17. My sister is the wife of Kémal Bév. 18. When did you come here? — I came three days ago with your son.

V. Onomatopoeia.

§ 502. Is the term applied to words or phrases, the sound of which conveys some idea of or resemblance to the thing signified.

It is customary in common language to use some onomatopœic expressions. For instance, they say in Turkish:

Sou kharîl kharîl aqîyor. The water flows violently.

Taq taq qapouya vourdou. Tap tap he knocked at the door.

Jombadaq (or *jomb déyi*) *souya atıldı.* He threw himself suddenly (with noise into) the water.

These words *kharîl kharîl*, *jomb* are intended to represent the sound of the water when flowing or splashing, just as *taq taq* does that of knocking at the door.

Sa-at tîq tîq tîq édiyordou. The watch was ticking, = 'going tick, tick'.

Kilisénîñ chañî dañ douñ êôtûyordou. The church bell was ringing, ding-dong.

Ellérini shapour shoupour birbiriné vourdoular. They loudly clapped their hands.

Qoushlar jivil jivil êôtûyorlar. The birds are singing tweet tweet.

VI. اذان *Ezan.*

§ 503. Is the notification, announcement, call to divine worship, proclaimed from a minaret or any other place, five times a day, by the *mû-éz'-zin* (chanter). The following is the formula:

1. First of all *الله أكبر* *Al'lahou ékbér.* 'God is Most Great' four times repeated, turning the face towards the four directions of the world.

2. *الله لا اله الا الله* *Esh'-hédû én'né la ilahé illal'lah.* I bear witness that (there is) not a god, save God [twice repeated].

3. *الله رسول الله* *Esh-hé-dû énné Mouhammédén ré-soul oullah.* I bear witness that Mouhammed is the apostle of God [twice].

4. *حي على الصلوة* *Hay'yé alés'sélat.* Hasten to divine worship [twice].

5. *حي على الفلاح* *Hay'yé alél félah.* Hasten to permanent blessedness [twice].

6. الله أكبر *Allahû êkbér*. God is great [twice again repeated].

7. لا اله الا الله *La ilahé illal'lah*. [Once more repeated.]

The call chanted at daybreak has this addition after the fourth clause:

الصلوة خير من النوم *Es'sélatû khay'rûn min én' névm*. Prayer is better than sleep.

In great and imperial mosques, the *mû-éz'-zins* sometimes make optional additions to the fifth clause; as:

الصلوة والسلام عليك يا حبيب الله! يا نور عرش الله! يا سيد الاولين والآخرين!

Es'sélatû vés'sélamû aléyk, yâ Habee ballah! or Ya nooré arshillah! or Ya séy'yidûl év'véleen vél a-khîreen! or Ya résoul oul'lah! May blessing and peace be upon thee, O Beloved one of God! or O Light of the throne of God! or O Prince of the former and later (prophets)! or O Prophet of God!

Inside the place of worship also, this call is uttered when worship begins; but then with this addition after the fifth clause:

قد قامت الصلاة *Qad gamétis'salat*. Divine worship has already been entered on (begun) [twice].

VII. The Christian Services. عِبَادَتِ مَسِيحِيَّةِ

§ 504. The Benediction:

Rabbîmiz Hisous Kristosouñ [or *Isa-él-Mésihiñ*] *inayéti, Pédér Allahîmîzîn mouhab'béti vé Rouhoul Qoudsouñ mûsharékéti jumléñiz ilé bérabér olsoun; Amin.*

The Lesson:

Oqouyajaghîm mahal Tékvée'nûl Makhlouqat Kitabiniñ birinji babiniñ birinji ayétindén 16^{inji} ayétiné qadar dîr.

Mat-téosouñ tahreer éylédiyi Injiliñ altînjî babiniñ iptidasîndan soñounadék oqouyajaghîm.

Pavlos Résoulouñ Romalîlara yazdighî résaléniñ on ikinji babîndan oqouyajaghîm.

Onounjou Mézmourou oqouyajaghîm.

The Text:

Louqasîñ tahreer éylédiyi Injiliñ sékizinji babiniñ yirmi birinji ayéti haq'qînda mûta-la-a' édédéyim.

Youhan'na Injiliniñ birinji bab yirmi doqouzounjou ayétiniñ ikinji qîsmî ûzeriné vaz édédéyim.

Esa'sî Kélamîmîz Amalî Rousoul Kitabînîñ deôrdûnjû bab on ikinji ayétindé boulounour or mérjoud dour.

The Hymn:

Maqam Kitabînîñ altînji sahifésindé boulounan onikinji ilahiyyi térén'-nûm édélîm.

Yûz otouz yédînji ilahiyyi térén'-nûm édélîm.

Téshék'kûr ilahisîni térennûm édélîm.

The Baptismal formula:

Laura Eupheme, sêni Péderîñ, Oghoulouñ vé Rouhoul Qoudsouñ namîna [or bismil Eb vél Ibn vél Rouhoul Qouds] vaftiz édérîm.

The Ending of Prayers:

Rabb vé Khélaskîârîmîz Hisous Krisdosouñ ismî shérîfindé dilérîz, ih'san éylé, Améen!

انتہای قسم اول

قسم ثانی

لسان رسمی و ادبی

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Second Part.

The Elements of Arabic and Persian Grammar

as

they are used in Ottoman-Turkish.

Introductory Remarks.

§ 505. The Arabic and Persian languages and literature have for many centuries exercised a very extensive influence upon the Ottoman. Therefore there are very many Arabic and Persian words and phrases used in Ottoman. In order to be able to understand and use them correctly, it is necessary to have an elementary knowledge of Arabic and Persian Grammar.

§ 506. The following points should be noted:

a. All such Arabic and Persian words taken singly are declined according to the grammatical system of the Turkish language.

b. All such Arabic words taken singly may be used in accordance with the rules of Persian Grammar. But genuine Turkish words cannot be treated in this way.

c. Only genuine Arabic words are used according to the Arabic grammatical system, Turkish and Persian words cannot be so dealt with.

§ 507. There are, however, some very much used Turkish and Persian words which are treated according to the rules of Arabic Grammar, because they are supposed to be Arabic. Such words are called غلطات مشهوره *ghalata'tî mēsh'houré* 'barbarisms' or 'manifest errors' (§ 583).

Note. There are some orthographic signs which are peculiar to Arabic; but as mention has been made of these in the Introduction, they do not require to be dealt with again here (§§ 35—48).

درس ۳۷ Lesson 37.

جمع فارسی The Persian Plural.

§ 508. In the Persian language there are only two numbers: the Singular and the Plural.

§ 509. Persian plurals are formed in two ways:

a. If the noun be the name of an animate being, it may form its plural by taking the termination *ان -an*; as:

مرد <i>mérd</i> a man	مردان <i>mérdan</i> men.
برادر <i>biradér</i> a brother	برادران <i>biradéran</i> brothers.
شیر <i>sheer</i> a lion	شیران <i>sheeran</i> lions.

b. If the Persian noun be the name of an inanimate object, it becomes plural by the addition of *ها -ha*; as:

سال <i>sal</i> a year	سالها <i>sal'ha</i> years.
دریا <i>dérya</i> a sea	دریاهها <i>déryaha</i> seas.

§ 510. If the animate nouns end in a vowel *hé* (*-a*, *-é*), their plural is made by changing that letter into *گ* *giāf* (*-g-*) and adding *ان -an*; as:

بند <i>béndé</i> a servant	بندگان <i>béndégīān</i> servants.
خواجه <i>khajé, khoja</i> a teacher	خواجگان <i>khajégīān</i> teachers.
a. طلبه <i>talébé</i> student	طلبگان <i>talébégīān</i> students.

§ 511. The following nouns, though denoting inanimate objects, may form their plurals in *ان -an*; as:

اختر <i>akh'tér</i> a star	اختران <i>akhtéran</i> stars.
هزار <i>hézar</i> a thousand	هزاران <i>hézaran</i> thousands.

So also: روزان *rouzan* days, شبان *shéban* nights, چشمان *chésh-man* eyes, دراختان *dirakhtan* trees.

تعلیم ۸۴ Exercise 84.

Change the following nouns into the Persian plural.

- ۱ زنده 'مادر' ۲ مرده 'فرشته' ۳ پهلوان 'قهرمان' ۴ باغ 'پادشاه' ۵ شاه 'خان' ۶ خانه 'دیو' ۷ یاور 'ضابط' ۸ خواهر 'فریق' ۹ معتبر 'دختر' ۱۰ اصلزاده 'شاکرد' ۱۱ مسلم 'طلبه' ۱۲ تجار 'بیچاره' ۱۳ کس 'خسته'

Words. 1. vineyard. 2. *qah'riman* hero. 3. *péh'livan* wrestler. 4. *firishté* angel. 5. *mûrdé* a corpse. 6. *madér* mother. 7. *zindé* alive. 8. *zabit* officer. 9. *yavér* attendant. 10. *deev, dév* a demon; a giant. 11. house. 12. inn, tavern. 13. *shah'* king. 14. *padishah* a great king. 15. *shagird* pupil. 16. *asîlzadé* nobleman. 17. *dûkhtér* daughter. 18. *mûtébér* a notable (man). 19. *fériq* a general of Division (in the Army). 20. *khahér* a sister. 21. sick. 22. *kés* person. 23. poor. 24. *tûj'jar* merchant [*tûj'jaran, tûj'jarlar*].

§ 512. Note. 1. a. مسلم *muslim* 'one who submissively obeys God = Moslem'. Persian pl. مسلمان *mûsliman* 'moslems; an orthodox believer', which is used as singular in Ottoman and Persian; and مسلمانان *mûslimanan, mûslimanlar* is considered as the double pl. of it.

2. So also a. طلبة *talébé, tûj'jar* 'students, merchants', which are the Arabic plurals of طالب *talib, tajir* 'student, merchant', but are used in double pl. form in Ottoman and Persian: طلبكان *talébégîân, talébéler*. (See the Double Plurals of Arabic, Lesson 51.)

3. There is another word in use *mûsûlman, mûsélman, mûsûrman* meaning 'a moslem', which is of Syriac origin, but never admitted into the correct language, it is used in the Southern regions of Turkey among the common and uneducated people.

تعلیم قرائت Reading Exercise.

کیبریتی قیز The Match Girl.

«افندیار، کیبریت کیبریت! اوچ قوطوسی اون یاره!
«مرحمتلی بک افندیار! آتہم خسته اکسز...»

Words. 1. a. *Kibrit! kibrit!* Matches! matches! 2. a. t. *mér-hamétli* gracious.

«آلیک بونی، قوزوم! بکشا اون پاره جق ویریٹ سز.»
 یاوروجغٹ^۳ او صاریجه، کور^۴ صاحاری طاغینق^۵!
 کوزلرینک آلتی ماوی^۶؛ یوزی کیرلی و یانق^۷؛
 اوستی^۸ اسکی، آیاغینده قوجه^۹ بر چفت قوندوره.
 شوزوالی قیزجیغاز ده بر لقمه^{۱۰} اکک ایچون
 سوقاق سوقاق^{۱۱} «کیریت!» دیو طولاشیور^{۱۲} بوتون کون.
 نیچه چیرکین^{۱۳}، یاره پاره^{۱۴} یوزلره:
 «بنم کوزل بکم!» دییور، بلکه کونده یوز کره.
 — «قیزم! سنک باباک کیم در؟ سنک اوک زده ده؟
 «باق، قیرق پاره ویره جکم، صوردیغمی سویله ده:
 «باباک یوق می؟ بیلمز میسین اونی سن؟» —
 — «بنم بابام یوقدر! اوت، بیلمه یورم اونی بن!...»
 زوالی قیز هر یرده غریب^{۱۵} در؛
 هر کس اونی «پیج!^{۱۶}» دییه رک اینجیدیر^{۱۷}
 اونک ضعیف وجودینک^{۱۸} اوسته
 برکیمسه جک قاناد^{۱۹} کروب^{۲۰} طورمایور؛
 اونک ایچون هیچ بر یورک اورمایور.
 بو کونه دک بیلمه مش که: بابا نه؟
 چالیشیور، چالیشماسین نه یاسین؟
 چالیشمه دن باشقه یول یوق که صاپسین^{۲۱}.

3. *yavroujouq* that little creature. 4. *gêr!* see! 5. *daghâniq* untidy. 6. *mavi* blue. 7. *yanîq* burnt. 8. *ûst* clothes. 9. *qoja* big. 10. a. *loqma* slice. 11. from street to street. 12. *dolashmaq* to wander. 13. *niché!* how many! *chirkin* dirty, ugly. 14. *yara para* wounded. 15. *gharib* stranger. 16. *pîj* bastard. 17. *injitmek* to hurt. 18. a. *vûjoud* body. 19. *qanad* wing. 20. *gêrmek* to spread the wings. 21. *sapmaq* to swerve.

کندیسیچون چابالایان²² کیمی وار؟
 کیمی وار که؟ براکه کی «آل! یه!» دیر؛
 برشی ویرن، اوندن ده برشی ایستر،
 آه یوقسوللق²³! آه باباسز چوجوقلر! (م. امین²⁴)

22. *chabalamaq* to struggle. 23. *yogsoullouq* poverty. 24. *Mé-hémmed Emin* a living Turk poet (1860).

Conversation. مکالمه

(س) فارسیده براسمی مُفَرَّدَ حالیندن جمع حالینه گتیرمک ایچون قاچ قاعده وار در؟

(ج) ایکی قاعده وار در: بو ایکی قاعده دن اولکیسی مُسَمَّاسِ¹ ذیروح² یعنی جانلی اولان اسملرک جمعیدر در که، مفردلرینک صوگینه (ان) علاوه قیلینه رق حاصل³ اولور؛ مثلاً: پَدَر، پدران؛ زَن، زنان.

(س) فارسی اسملری جمع حالینه گتیرمک ایچون مَوْضوع⁴ اولان ایکنجی قاعده نهدر؟

(ج) بو قاعده لرک ایکنجیسی مُسَمَّاسِ جانسز اولان اسملرک جمعیدر: بوده مفرد بر اسمک صوگینه (ها) علاوه ایتمکدن عبارت⁵ در؛ مثلاً: باغ، باغها.

(س) مُسَمَّاسِ ذیروح اولمایان کَلِمَاتِ⁶ فارسیه عبارت تُرکیه آراسینده (ها) اداتی⁷ ایله جمعه نیر می؟

(ج) اَلِیَوْمَ⁸ ابرانده⁹ جانلی وَ جانسز اولان اسملری علی العموم¹⁰ (ها) ایله جمعلندیرمک عادت اولش ایسه ده، عبارت تُرکیه آراسینده مُسْتَعْمَل¹¹ اولان جانسز اسملر (لر) اداتی⁷ ایله جمعه نیر.

(س) بونی لطفاً¹² برقاچ مثاللر ایله ایضاح ایدرمیسکیز¹³؟

(ج) اوت افندم! مثلاً: «باغهام وَ خانه هام وار در؛ یولجیلر کوی خانهایسینده راحت ایده مزلر» تعبیرلری¹⁴ یرینه «باغلریم وَ خانه لریم وار در؛ یولجیلر کوی خانلرینده راحت ایده مزلر» یازیلیر.

(س) ترکی وَ عربی اسم‌فارسی قاعده‌لر ایله جمعه‌نه ییلیر می؟

(ج) افندم، ترکی وَ عربی اسم‌فارسی قاعده‌لر ایله اصلاً جمع‌نمز. فقط مسملری^۱ ذیروح^۲ اولان عربی کلمه‌لردن بعضیلری لسان عثمانیده (ان) ایله جمعه‌نیر: 'ضابطان'، 'فریقان'، 'معتبران'، 'تجاران'، 'صرافان'، 'منشیان'، 'راویان'، 'شهیدان'، 'مدیران'، 'پاپاسان'، 'مختاران'^{۱۵} کبی.

(س) 'خسرو'^{۱۶} افندی! دون مکتبگزی زیارته کلن ذوات کرام^{۱۷} کیملر ایدی؟

(ج) 'مشیران'، 'عظامدن'^{۱۸} دولتلو یوسف پاشا وَ فریقان کرامدن سعادتلو عالی پاشا حَضْراتی^{۱۹} ایدی.

(س) 'مردگان وَ زندگان' نه معناده در؟

(ج) 'مردگان اولولر وَ زندگان دیرلر دیمکدر: 'مرده لَرک مکانی مزارستان'، 'زندکانک مکانی ایسه باغ عالمدر'^{۲۰}.

(س) 'اقامت ایتدیکنگز'^{۲۱} رَمزی افندی خانینک مُستأجری^{۲۲} ملهان می خرسیان می؟

(ج) 'اصلزادگاندن وَ صرافان معتبراندن عزتلو الحاج عثمان افندی'^{۲۳} در. مرحوم^{۲۴} پدرلری خواجکاندن ایدی.

(س) 'طلبگانک وظیفه‌سی نه در؟

(ج) 'پدر وَ مادرانه اطاعت'، 'خواهرانی سیانت'^{۲۵} وَ 'خواجکانه حرمت ایتمکدر. (س) 'شهیدان'^{۲۶} نه صورتله اِرْتِحالِ دارِ بقا^{۲۷} ایله دیلر؟

(ج) 'شاه شهیدان' حضرت حسین رضه^{۲۸} (رَضِيَ اللَّهُ عَنْهُ) باشی کسیره لَرک شهید اولوب کربلاده شهید مخصوصنده^{۲۹} دَفَن اولوغشدر. نیته کیم مُنشیاندن مشهور ضیا پاشانک تَرْجیع بَندنده ده مُحرَر^{۳۰} در:

بیت: *مُسْمُوماً ایتدی ذاتِ حَسَن عَدَنه اِنْتَقَالَ*

مُظْلُوماً اولدی شاه شهیدان بریده سر

(س) 'فرهاد کیم در؟

(ج) 'پهلوانان قدیاندن'^{۳۱} بر قهرمان ایدی؛ دیوان کبی قوتلی اولدیفنی راویان اخبار وَ ثنا ایدرلر. شیرین ایله اولان مُعَاشَقَه‌سی^{۳۲} مشهور در.

(س) بوگونکی جریده لرده شایانِ دِقَّتْ³³ بر شی کورولدی می؟

(ج) اوت افندم! یاورانِ حضرتِ پادشاهیدن سعادتلوسلیمان پاشا حضرتلری بیچار کان وَ خست کانه اعانه اولمق اوزره ۲۰۰ عدد لیرای عثمانی اعطا بویورمشلر³⁴. کذا خیرخواهانِ سلطنتِ سنیّه عثمانیاندن³⁵ آلمانیه لی موسیو هوفانه برنجی رتبه دن مچیدی نشانِ دیشانی³⁶ احسان بویورلمشدر. بونی در سعادته نَسْرِ اولونان «آخْتَر» نام غزته ده اوقودم.

(س) القابِ رسمیه دن 'سعادتلو' عنوانی کیملره اعطا اولونور³⁴؟

(ج) 'سعادتلو' عنوانی فریقانِ کرامدن¹⁷ اولان ذاتلره ویریلیر.

(س) 'سعادتلو' دولتلو، 'فضیلتلو' وَ 'سعادتلی'؛ دولتی، 'فتیلتی'، 'کاضمه رینگ'⁶ بر برلرندن قَرقلری³⁶ نه در؟

(ج) ایکی نوعی ده ترکی اِسْمِ مَنْسوبدر: (لو) ایله اولانلر القابِ رسمیه ده مستعملدرلر³⁷ (باق صحیفه ۲۷۷). 'سعادتلی'، 'فضیلتلی'، 'دولتلی' ایسه القابِ مقامنده مُسْتَعْمَلْ اولمایوب³⁸ صفت مقامنده³⁹ مُسْتَعْمَلدرلر: «فضیلتلی زنان سعادتلی عائله لر تشکیل ایدرلر؛ یعقوب افندی دولتلی بر ذات در» کبی. (۱۷۹۸).

(س) عاکِفْ افندی ناصل بر آدمدر؟

(ج) اوزی⁴⁰ سوزی دوغری، 'مسلمان' (Mussulman) بر آدمدر.

(س) هندستاده کی مسلمانلرکْ مقداری نه قدر در؟

(ج) هندستانده بولونان مسلمانانکْ مقداری آلتمشیر ملیوندر.

(س) ناحیه لرکْ⁴¹ اداره سیندن کیملر مسؤلدرلر؟ (صحیفه ۱۲۶).

(ج) ناحیه لرکْ اداره سیندن مدیران، مختاران، امامان وَ پاپاسان مسؤلدرلر.

Note. 1. For the words included in the Conversation see the Key.

2. For the sentences indicated by a, b, c, see more in the next Lesson; the letters show the order in the composition.

درس ۳۸ Lesson 38.

اضافت The Persian Izafét.

§ 513. In books and in conversation also, when elegance is studied, instead of the Turkish way of connecting noun with noun and noun with adjective, the Persian method is used, especially when the words employed are either Arabic or Persian.

I. The Construction, when two nouns are connected with one another as possessor and possession.

§ 514. The Turkish way is, as we have seen (§ 109), to put the possessor first and the thing possessed afterwards, just like the English possessive followed by the noun which governs it; as: پدرک کتابی *pédérin' kitabê* the father's book.

§ 515. The Persian method consists simply in putting the thing possessed first and the name of the possessor after it, with an *ésré* between the two, if the first noun ends in a consonant. This corresponds to the ordinary English use of 'of' between two nouns:

کتاب پدر *kita'bî pédér*. The book of the father.

اعمال رسول *amal'î rousoul*. The Acts of the Apostles.

II. The Construction, when a noun is qualified by an adjective.

§ 516. The Turkish method is simply to put the adjective before the noun (§§ 107, 669); as:

کتاب مقدس *mouqad'dés' kitab* 'The Holy Book = The Bible'.

§ 517. The Persian method, when both words are either Arabic or Persian, is to put first the noun and afterwards the adjective, with an *ésré* between them:

کتاب مقدس *kita'bî mouqad'dés* the Book the Holy = the Bible.

سال جدید *sal'î jédid* 'the new year'.

§ 518. *Remarks:* 1. If the first member of the construction, *i. e.* the noun, end in *élif* or *vav* used as a vowel (*-a*, *-ou*), instead of the ordinary *ésré*, a *yé* (*-y-*) is inserted for the sake of euphony (§ 53).

Instead of پاشا بغداد *pasha-i-Baghdad*, we must write پاشای بغداد *pasha'yi Baghdad* 'the Pasha of Baghdad'.

بالای خانه *bala'yi khané*. The upper (part) of the house.

چارسوی کبیر *charsou'yi kébir*. The Grand Bazar.

Note. The original Persian word چارسو *charsou* (a square) is commonly spelt in Ottoman as چارشو، چارشى *charshí, charshou*.

§ 519. 2. If the first member of the construction, *i. e.* the noun, end in the vowels *yé* and *hé* (*-i*, *-é*), a *hémzé* (*-y-*) is placed over the final letter for the sake of euphony (§ 53):

خانه پدر *khané-i pédér*, it must be خانه پدر *khané'yi pédér* 'the house of the father'.

قاضی آماسیه *qadí'yi Amassia* the judge of Amassia.

باغچه کبیر *bagh-ché'yi kébir* the great garden.

مثالر *Misal'ler* Examples.

حرکت ارض *harékét'i arz* the movement of the earth, earthquake.

در سعادت *Dér'i Sa-a-dét* the door of Prosperity } Constantinople.
در علیه *Dér'i Aleeyé, Déraliyé* the lofty door }

باب عالی *Bab'i Alee* the Sublime Porte.

کره ارض *kúré'yi arz* the sphere of the earth, the Earth.

پادشاه عالم *padisha'hî além* the king of the world.

§ 520. In Turkish the pronominal suffixes corresponding to my, thy, his, etc., that of mine, yours, etc. are always put after the noun to which they refer. In Arabic and Persians constructions, if the noun be followed by an adjective, simple or compound, or by another noun with which it is conjoined, their suffixes

are put at the end of the last word. This is the case with declensional endings also:

کتاب مقدس *kitab'î mouqad'désin* of the Holy Book.

آرزوی شدیدمزه *arzou'yi shédidimizé* to our strong desire.

خاک پایلرند *khakipaylérindé* at the dust of your feet, with you.

آواز بلند ایل *avaz'î búlénd ilé* with a loud voice.

تعلیم ۸۵ Exercise 85.

1. زمین *zémeen* earth + رو *rou* face. 2. a. احمر *ahmér* red + a. بحر *bahr* sea. 3. سفید *séfid* white + بحر *bahr*. 4. a. بحر *bahr* + سیاه *siyah'*. 5. بحر *bahr* + a. محیط *mouheet* [Ocean]. 6. بحر *bahr* + کبیر *kabir* + محیط *mouheet*. 7. (a. عهد *ahd* testament + a. جدید *jédeed* new.) 8. (a. عهد *ahd* + a. عتیق *ateeq* old.) 9. (پا *pa* foot + تخت *takht* throne) [= the capital]. 10. (خاک *khak* dust + پا *pa*). 11. (a. انجیل *injeel* Gospel + a. شریف *shérif* holy.) 12. (بلند *búlénd* loud + آواز *avaz* voice.) 13. (a. شدید *shédeed* strong + آرزو *arzou* desire.) 14. (a. سلطنت *saltanat* government + a. سنیہ *sénée-yé* sublime.) 15. (a. ذات *zat* person + a. عالی *a-lee* high.) 16. (ايران *ee-ran* Persia. + شاه *shah*). 17. (a. حرارت *hararét* + a. شمس *shéms* sun.) 18. (a. صرف *sarf* grammar + عثمانی *Osmanee* Ottoman.) 19. (a. لسان *lisan* language + عثمانی *Osmanee*). 20. (a. کثیرہ *késeere* many, great + a. فوائد *févayid* benefits.) 21. (a. ضابط *zahab* + خانه *khane*). 22. (a. کتاب *kitab* + a. شریف *shérif*). 23. (a. ارض *arḍ* [= Palestine]. + مقدس *muqaddas*). 24. (چارسو *chārso* + a. مذکور *mézkûr* mentioned.) 25. (یوحنا *Youhan'na* John).

+ a. وحی *vahee* revelation.) 26. (a. امثال *émsal* proverbs + سليمان *Souléyman*.) 27. (داود *Davoud* David + a. مزامير *mé-zameer* Psalms.) 28. (a. اسما *ésma* names + a. اعداد *adad* numbers.)

Key. یوزی زمینٹ روی (یاخود) *zémeenîñ rouyi* (yakhod) *yûzû*; روی زمین *rou'yi zémeen* the face of the earth; *yûz* is Turkish and رو *rou* Persian, both meaning 'face'.

The Persian Numerals. اسمای اعداد

§ 521. The Persian numeral adjectives are also sometimes used in written Turkish, and in gambling. They are the following:

یک <i>yék</i> 1	چار، چار <i>chîhar, char</i> 4	هفت <i>héft</i> 7
دو <i>dû</i> 2	پنج <i>pénj</i> 5	هشت <i>hésht</i> 8
سه <i>sé</i> 3	شش <i>shésh</i> 6	نه <i>nûh'</i> 9

صد *sad* 100; هزار *hézar* 1000; نیم *neem* half; یگانه *yégiané* single; یکان یکان *yégîân yégîân* one by one.

§ 522. The terms used in backgammon, dominos and other games are as follows; (*ou* means 'and'):

dû-shésh 6 × 6, *dû-bésh* 5 × 5, *déort-chîhar* 4 × 4, *dû-sé* 3 × 3, *dû-baré* 2 × 2, *hép-yék* 1 × 1; *shésh-bésh* 5 × 6, *shésh-chîhar* 4 × 6, *shésh ou-sé* 3 × 6, *shésh ou-dû* 2 × 6, *shésh ou-yék* 1 × 6; *bésh-déort* 5 × 4, *pénj ou-sé* 5 × 3, *pénj ou-dû* 5 × 2, *pénj ou-yék* 5 × 1; *chîhar ou-sé* 4 × 3, *chîhar ou-dû* 4 × 2, *chîhar ou-yék* 4 × 1; *sé-ba-dû* 3 × 2, *sé-yék* 3 × 1, *iki-bir* 2 × 1.

§ 523. مثالر *Misal'ler* Examples.

yékvijoud of one body.

yékparé of a single piece.

yék takhtadan at once.

yékdîl of one heart.

yékcheshm one-eyed.

charpa a quadruped.

ششخانه *shésh-khané* a (six-celled) rifle, an arquebuss.

یکدیگر *yékdigér* one another, each other.

نیم جزیرہ *neem jézeeré* (half island) peninsula.

نیم رسمی *neem résmee* semi-official (paper, etc.)

سه پا *sépa, sípa* a tripod, a three-legged stool.

تعلیم ۸۶ Exercise 86.

۱ بحر احمر عربستان ایله مصر^۱ آراسنده در ۲ در سعادتده
نشر اولتان^۲ 'صبح' غزته سی سلطنت سنیه نك نیم رسمی غزته سی در
۳ در علیه ده اسیر بازارنده^۳ رمزی افندی خاننده^۴ طلبه علومدن^۵
رفتلو واهان افندی یه ۴ انكلتره دولتلك پایتختی لوندره شهری در
۵ روی زمینده بنی آدمك^۶ مقداری ۱۶۱۰ ملیوندن زیاده در ۶ كره
ارضده بر چوق دولتار وملتار وار در ۷ چارشوی کبیردن بر عدد ششخانه
توفنك آدم ۸ حاکم افندی آواز بلند ایله ذات حضرت پادشاهی
نامینه بر دعای بلیغ^۷ قرائت^۸ ایتدی ۹ معلم^۹ افندی درسی
طابكانه یکان یکان تعریف ایله دی^{۱۰} ۱۰ یکچشم اینجه کیپانك
پارمغنده یکپاره الماس طاشلی بر یوزوکی وار در ۱۱ افندیز حضرت
مسیح 'یکدیگریگری سویگیز' دیو امر بویوردیلر ۱۱ بوآیت^{۱۱} اینجیل
یوحنا ده محرر^{۱۲} در ۱۲ طالعك^{۱۳} یاور 'زارك'^{۱۴} هر وقت دوشش
کلیور ۱۳ زوالی هر یف شاشیردی ششی بش کوروور

Words. 1. *Misir* Egypt. 2. *néshr ét.* "to publish. 3. *Esir-pazarî* the street called Esir Pazarî (the Market of Slaves). 4. *Rémzi Effendi khani* the inn named Rémzi Effendi. 5. *talébeyi ouloun* students (the seekers after science). 6. *béni Adém* the children of Adam, mankind (575). 7. *béleegh* eloquent. 8. *qra'at ét.* "to read. 9. *mou-al'lim* teacher. 10. *tareef ét.* "to explain. 11. *ayét* verse. 12. *mouhar'rér* written. 13. *tali'yin* your star, fortune. 14. *zar* a die used in playing.

Reading Exercise. تعلیم قرائت

اسامی^۱ فضائل^۲ وتنهیات^۳

A list of Moral Maxims (= Franklin's Principles).

حکیم^۴ مشهور^۵ فرانکلین^۶ تنظیم^۷ حرکات^۸ و اصلاح^۹
نفس^{۱۰} ضمنده^{۱۱} اتخاذ ایلدیکي^{۱۲} اون ايکي قاعده لر^{۱۳}:

رياضت^{۱۴}: — آغیرلانه جق^{۱۵} صورتده يمه ! سرسام (سرسم)^{۱۶}
اوله جق قدرده ايچمه !

سکوت^{۱۷}: — کنديکه و باشقه سنه بر فائده يي مفيد^{۱۸} اولمايه جق
سوزي سويله مه !

انتظام^{۱۹}: — خانه گده هر شيئک يريني و هر بر ايشک وقتني
تعين^{۲۰} ايله !

تخصيص^{۲۱} مقصد^{۲۲}: — يايغه مجبور اولديغ^{۲۳} شيئي قرارلاشدير^{۲۴}
و بلا^{۲۵} قصور^{۲۶} اجرا ايله !

امر تصرف^{۲۷}: — کنديکه و يا آخه^{۲۸} لزوم^{۲۹} حقيقيسي^{۳۰} اولان
شيئن ماعداسنه^{۳۱} بر اجه صرف ائتمه^{۳۲} !

Words. 1. *é-sa'mee* names, lists. 2. *fèzayil* virtues. 3. *tén-beehat* (commands), maxims. 4. *hakeem* a philosopher. 5. *mèsh'hour* celebrated. 6. Benjamin Franklin. 7. *tanzeem* to put in order. 8. *harékât* acts, conducts. 9. *islâh' ét.* reforming. 10. *nèfs* life; self, personality. 11. *zîmnînda* for, regarding. 12. *it'tikhaz ét.* to adopt. 13. *qayidè* a rule. 14. *riyazèt* ascetic discipline. 15. to be heavy. 16. *sèrsém* stupified. 17. *sûkût* silence. 18. *mûfeed* profitable. 19. *intizam* order, regularity. 20. *tayeen ét.* to fix, appoint. 21. *takhsees* to assign or specially appropriate. 22. *maqsd* an aim, endeavor. 23. *méjbour ol.* to be obliged. 24. to decide, to settle. 25. *bila* without. 26. *qousour* defect (= perfect, complete). 27. *emri tesar'rouf* frugality, economy (*émr* work). 28. *akhér* other (people). 29. *louzoum* necessity. 30. *haqiqi* real. 31. *ma-a-da* except. 32. *sarf ét.* to spend.

سعی و عمل³³ : — وقتشکی ضایع ایتمه³⁴ و دائما فائده لی بر شیله
مشغول اول³⁵ !
(معلم ناجی)

33. *say ou amél labour and work.* 34. *zay' ét.* to waste.
35. *méshghoul ol.* to be busy.

مکالمه Conversation.

Dérs haqqında sıvallar. درس حقنده سؤالار

س) بنیامین فرانقلین کیم در؟ — آمریقالی مشهور بر فیلسوفدر.
س) فرانقلین هانکی عسرك فیلسوفلرندن در؟ — اون سکزنجی عسرك.
س) فیلسوف نه دیک و حکیم نه دیک؟ بونلرک آراسنده نه فرق وار؟
— فرق یوقدر. ایکیسیده بر معناده. فقط 'حکیم' اگرچه *hékim* اوقونورسه ؛
طیب دیمکدر.

درس ۳۹ Lesson 39.

Persian Compound Adjectives. ترکیب توصیفی

§ 524. The simple adjectives of the Persian language are much used in Turkish; as: سیاه *siyah'* black, آل *al* red, بد *béd* bad, سفید *séfíd* white.

§ 525. The compound adjectives of the Persian language are formed in two ways: either by the addition of particles, or by joining two words together.

A. The Derivative Adjective, formed by the addition of particles to nouns.

§ 526. The most common derivative adjectives used in Turkish are made by the addition of the following particles to Arabic or Persian nouns (§§ 149, 579):

§ 527. I. The letter ی *yé* (-*i*), signifies relation. If the word ends in the vowels ا 'ی' (-*a*; -*i*; -*é*, -*a*), they are changed into و (-*v*), and afterwards the *yé* is added:

انگلیز *ingliz* Englishman

انگلیزی *inglizi* English.

افرنج <i>éfrénj</i> a European	افرنجی <i>éfrénji</i> European.
a. عقل <i>aql</i> mind	عقلی <i>aqli</i> mental.
چین <i>chin</i> China	چینی <i>chini</i> chinaware.
a. دنیا <i>dunya</i> world	دنیوی <i>dunyavi</i> worldly.

§ 528. II. **-ané** signifies relation and resemblance. If the word ends in the vowel *he* (*-é*), this is changed into **ك** (*-g-*): and if it ends in **و** vowel (*-ou*) a **ی** (*-y-*) is inserted between the word and particle; as:

شاه <i>shah</i> king	شاهانه <i>shahané</i> royal.
بنده <i>béndé</i> servant	بندگانه <i>béndégiāné</i> as a servant.
a. عدو <i>adou</i> enemy	عدویانه <i>adouyané</i> as an enemy.

§ 529. III. The terminations **بان** 'وان' *-ban, -van, -kiār, -giār* form nouns denoting 'doer, keeper', etc. *bagh-ban* keeper of vineyard. *khidmétkiār* a servant.

khûdavéndigiār the sovereign, the Sultan.

pervérdigiār the Nourisher (God), Providence.

yadgiār, yadigiār a remembrance, memento.

§ 530. IV. The prefixes **نا** *na-*, **بی** *bi-* mean 'without', and denote the absence of something; *na-* is used with adjectives, *bi-* with nouns:

نامعلوم *nama'lûm* unknown. ناپاک *napak* unclean.

بیچاره *bicharé* unfortunate. ناخوش *nakhosh* unpleasant.

بی وفا *bivéfa* inconstant (friend), unreliable.

خواه ناخواه *khah'nakhah* willingly or unwillingly.

§ 531. V. **هم** *hém-* prefixed to a noun expresses companionship.

همشهری *hémshéh'ri* fellow-citizen. همجنس *hémjins'* homogeneous.

همشیره *hémshéeré* who sucks the same milk, a sister.

§ 532. VI. Adjectives are also formed by the

addition of 'asa, -*vêsh*, -*een*, -*ménd*, -*nak*, -*vér* or -*var*.
 'ور 'ناک 'مند 'ین 'وش 'اسا *asa*, -*vêsh*,
 -*een*, -*ménd*, -*nak*, -*vér* or -*var*.

اسا *nisa-asa* womanlike. مهوش *méh'vêsh* like the moon = bright.
 آتشین *atêsheen* fiery. حصه مند *his'séménd* partaker.
 غمناک *ghamnak* sorrowful. فرحناک *férak'nak* cheerful.
 امیدوار *úmmidvar* hopeful. جانور *janvér* (wild) animal.
 هنرمند 'هنرور *húnérvér*, *húnérménd* skilful.

§ 533. VII. By doubling some words and inserting an *elif* between them, fulness or multifariousness may be expressed:

برابر *bérabér* breast to breast; together; equal.
 لبالب *lébaléb*, *malamal* (lip to lip) brimful.
 رنگارنگ *réngi'aréng*, *gúnagún*, *névanév* varied in hue, variegated.

B. Compound Adjectives composed of two words.

§ 534. The compound adjectives obtained by the union of two words are generally formed either: 1. of a noun and a participle, or the root of a verb, 2. of an adjective and a noun, or, 3. of two nouns.

They may consist of two Persian words, or of an Arabic and a Persian word, or of two Arabic words.

§ 535. a. Adjectives formed of a noun and a participle or the root of a verb.

دل *dil* heart, بر *bér* take, captivate: دلبر *dilbér* enchanting.
 مدد *médéd* help, رس *rés* arrive: مدد رس *médédrés* helper.
 دلشکسته *dilshikésté* broken hearted. See also: § 556.

§ 536. b. Adjectives formed of an adjective and a noun.

بو *bou* odour خوشبو *khosh'bou* sweet scented, odorous.
 تهی *téhi* empty تهیدست *téhidést* empty-handed, deprived.

§ 537. c. Adjectives formed from two nouns.
 آهو *ahou* gazelle: آهوشم *ahouchéshm* gazelle-eyed, attractive.

شیر *sheer* lion: شیردل *sheerdil* lion-hearted.
 (گل + a. عذار) *gûlazar* rosy-cheeked; Rose (pr. name).

§ 538. Many such compound words lose their meaning as an adjective and are considered as compound nouns:

کلدسته *gûldésté* a bunch of flowers, a bouquet.
 سرعسکر *séraskér* head of the army, a commander-in-chief.
 قانوننامه *nizam'namé, qanoun'namé* a code of laws.

The Degrees of Comparison.

§ 539. The Comparative is obtained by the addition of *-tér* to the simple form of the adjective, and the Superlative by adding *-téreen*:

بد *béd* bad: بدتر *béd'tér* worse: بدترین *béd'téreen* worst.
 بالا *bala* high: بالاتر *balatér* higher: بالاترین *balatéreen* highest.

تعلیم ۸۷ Exercise 87.

Change the following nouns into adjectives:

527. شرق *sharq* *fréng* European. ترک *tûrk* a. ادرنه *Edirné* Adrianople.
 the east. یهود *yéhoud* (Judah) Jew. یابان *yaban* the wilderness. حلب *Haléb*
 Fransa. فرانسه *Fransa*. خاک *khak* earth. a. صلیب *salib* a cross.
 Aleppo.

528. دیو *deev* a demon. مرد *mérd* man. دوست *dost*. a. خالص *khalis* sincere. عاجز *ajiz* humble. پدر *pédér*.

529. باغچه *baghché*. گناه *gûnah*. a. خلاص *khélas*
 deliverance. ساخته *sakhté* false. پاس *pas* watch (at night).
 کار *kîar* profit. صندوق 'صندوق' *sandouq, sandîq* a coffer.
 روز *rouz* day. در *dôr* door. قلم *qalm* pen, graver.

530. a. اساس *āsās* foundation. t. صوچ *souch* sin, fault.
 a. مقبول *maqbul* acceptable. a. قدرت *qoudrét* power.
 مرد *mérd* (brave) man. a. مزاج *mizaj* state of health.
 a. حضور *houzour* a becoming in repose, ease. تاب *tab* strength.
531. a. ملت *mil'lét* nation. a. مذهب *mézhéb* religion.
 a. جوار *jivar* neighbourhood. راه *rah* way, road.
535. (ره *réh* way + نما *núma* show), (شیر *sheer* +
 خوار *khôr* eat), (خان *béy*, زاده *zadé* born).
536. (کران *giran* heavy + بها *baha* price), (ساده *sadé*
 simple + دل *cheshm* eye), (سیاه *cheshm* eye + نان *bread*
 + شاد *keôr* (دل + بد), (بخت + بد), (کور *keôr*)).
538. (a. تبریک *congratulation* + روز *day* + letter), (روز *day*
 + letter), (اذن *név* new + سال *year*), (a. اذن *letter*).
539. خوش *khosh* nice, مه *mih'* great, به *bih* good.

۸۸ تعلیم Exercise 88.

- ۱ خلاصکار عزیز حضرت مسیح افندیز، کناهکارلرک خلاصی
 ایچون بودنیایه تشریف بویوردی. ۲ لسان انکلیزی بی و فرانسوی بی
 چوق سوهرم. ۳ شوکتاب لسان ترکی اوزره یازمشدر، ترکیلری
 و شرقیلری حاویدر^۱. ۴ چینی طباقلری^۲ چیندن کاربانلر واسطه سیله^۳
 کلیر. ۵ سزه دوستانه بر نصیحت ویرهیم: دنیوی اوله یکز.
 ۶ خدمتکارکز دیوانه میدر نه در؟ برشی آکلادیغی یوقدر. ۷ پاسبانلر
 نصف لیلده^۴ بنی چارشوده یا قالا یوب^۵ بنده لرینه عدویانه سویله دیلر.
 ۸ گلغذارخانم دون نامزاج اولدقلرندن پک غمناک ایمشلر. یازه جقلری

Words. 1. a. *havee* containing. 2. *tabaq* plate. 3. a. *vasîta* hand, means. 4. a. *nisf* half, a. *léyl* night. 5. *yaqalamaq* to collar, seize.

فرانسوی مکتوبی خواه ناخواه یازدهم امشمار ۹ همجوار یزده بولنوب ده
نسا آسا اولرنده ناامید برحالده اوطورانلره یاردیم ایتدیم 'اونلره مردانه
یاشامه لر یچون نصیحت ایله دیم ۱۰ خانه مز اول قوناقدن بالاتر وهواسی
ایسه خوشتردر.

ترجمه ۸۹ Translation 89.

1. Richard I., king of England, was called¹ lion-hearted. 2. That ungrateful servant did not write a letter of congratulation on New Year's-Day. 3. That beautiful woman (*dilbér*) is very inconstant. 4. The gardener is not a coward, but he is a simple-hearted man. 5. To eat with unclean hands is very unpleasant. 6. Is your fellow-traveller a skilful man? 7. I was a partaker of the supper². 8. I did not lose hope (hopeless), I am hopeful yet³. 9. He prayed to the Saviour sincerely and humbly. 10. A forger is a great sinner. 11. He is not an empty-handed person, he has a costly⁶ gold watch in his hand. 12. The leader was a helper to me on the way⁴. 13. That caravan, which comes from China and India, was loaded with china-ware and odorous spices⁵.

Words. 1. *tésmeeyé oloundou*. 2. *akhsham ta-a-mi*. 3. *hala*. 4. *ésnayi rahdé*. 5. *p. béhar, bahar*. (Ar. pl. *béharat*.) 6. *qâymét-dar* (§ 535).

تعلیم قرائت Reading Exercise.

حکیم مشهور فرائق لینک تنبیہ اتدن مابعد و ختام

استقامت^۱: — کذب^۲ و حیلہ دن^۳ حذر^۴ ایت . دائما دیدیکک

کبی یاپ و دوشونذیکک کبی سویله !

حقانیت^۵: — کرک وظیفہ ک^۶ داخلندہ^۷ و کرک خارجندہ^۸ اجرا سنہ

مجبور اولدیغک^۹ حسناتدن^{۱۰} فرار^{۱۱} و هیچ برکیمسه بی اضرار ایله مه^{۱۲} !

Words. 1. *a. istiqamét* honesty. 2. *a. kizb* falsehood. 3. *a. heelé* cheating. 4. *a. hazér ét.* "to beware. 5. *a. haq'qaneeyét* justice, equity. 6. *a. vazéfé* duty. 7. *a. dakhil* the inside. 8. *a. kharij* the outside. 9. *a. méjbour ol.* "to be obliged, compelled. 10. *a. hasanat* good works, pious deeds. 11. *firar* to run away, to desert, flee. 12. *a. izrar ét.* "to injure.

اعتدال¹³: — افراطدن¹⁴ احتراز ایله¹⁵ وَ حقسزدن عقلکجه
 لایق کوردوک¹⁶ صورتده اخذِ ثاره¹⁷ قیام ایله مه¹⁸ !
 نظافت¹⁹: — کرک وجود وَ اثوابکجه وَ کرک خانه کجه نظافته
 اهتمام ایله²⁰ !

حضورِ قلب²¹: — اوافق تفک²² شیلردن ' عادی²³ وَ یا خلاصی
 ناقابل²⁴ اولان وقوعات²⁵ و صدماتدن²⁶ مضطرب²⁷ اوله !
 عفت²⁸: — کندک کبی باشقه سنک دخی امنیت²⁹ وَ صلاح³⁰
 حال و شاننی³¹ تهلکه یه³² قویه !
 (معلم ناجی)

13. a. *eetidal* moderation. 14. a. *ifrat* excess. 15. a. *ih'tiraz ét.* "to guard one's self. 16. a. *layiq géôrmék* to judge worthy. 17. a. *akhz* taking; *sar* vengeance = to revenge one's self. 18. a. *qî-yam ét.* "to set about. 19. a. *nêzafêt* cleanliness. 20. a. *ih'timam ét.* "to be careful. 21. a. *houzour* ease, quietness; *qalb* heart. 22. trifles. 23. a. *a'dee* inferior, ordinary. 24. *naqabil* impossible. 25. a. *couqou-at* events. 26. a. *sadémat* blows, misfortunes. 27. a. *mûztarib ol.* "to suffer. 28. a. *if'fêt* chastity. 29. a. *émneeyét* safety. 30. a. *salah* peace, virtue. 31. *hal ou shan* position and honour. 32. a. *têh'liké* danger.

مکالمه Conversation.

(س) باغچه کزده نه وار؟
 (ج) باغچه مزده رنگارنگ خوشبو چیچکلر وار ایسه ده، باغچه بان بر دانه سنی
 یله بکا ویرمه یور؛ سرعسکر پاشا حضرتلرینه تقدیم ایتمک اوزره
 برکدسته یاپه جق ایش.
 (س) بالاده کی فضائلِ مُحَرَّرَه یی اکتساب و اعتیاد آرزوسنده اولانلر ذهنلرینی
 عمومیه بردن می حصر ایتمه لی درلر؟
 (ج) خیر افندم؛ حکیم مومی الیه علاوه دییورلر که «آنجا ق برنده ملکّه پیدا
 ایتدکدنصوکره، دیکرینه تَشَبُّث ایتمه لی و بو صورتله اون ایکسینی ده
 موقعِ اجرائیه قویه یه چالیشالی در».
 (س) استقامت نه کلمه در؟
 (ج) استقامت عربی بر کلمه اولوب معناسی طوغرولق در.
 (س) نظافت نه دیمکدر؟

ج) بو دخی بر عربی کلمه اولوب تمیزلک و پاکلک دیمکدر.
 س) فرانقلینک آثارندن بو بالاده و اولکی درسده کوردیکمز تنبیهاتی کیم
 ترکجهیه نقل ایتمشدر?
 ج) شاعر و منشی مشهور مرحوم معلم ناجی افندی ترجمه ایتشار در.

Lesson 40. درس ۴۰

The Persian Derivative Nouns.

§ 540. Persian derivative nouns are of four kinds: Nouns of Location, Nouns of Instrument, the Abstract noun, and the Diminutive noun.

The Noun of Location. اسم مکان

§ 541. The noun of Location is made by the addition of *-istan* 'place', *-giah* 'plot or bed', *-zar* a plot or bed, *-gédé* hut, *-khané* house (§ 162):

هندستان <i>hindistan</i>	India.	گولستان <i>gûlistan</i>	} rosary, a garden of roses.
چمنستان <i>chiménistan'</i>	} meadow.	گلزار <i>gûlzar</i>	
چمنزار <i>chiménzar'</i>		میگده <i>méygédé</i>	} wineshop, drinking-saloon.
اردوگاه <i>ordougiah'</i>	میخانه <i>méykhane'</i>		

top-khané, top-hané arsenal of ordnance and artillery.
kiârkiâh vulg. *kérgéf* a work-frame. (کار work.)
bézistan vulg. *bédéstén* a covered market-place. (بازار cloth.)

The Noun of Instrument. اسم آلت

§ 542. The noun of Instrument is made by the addition of *-dan* 'a holder, receptacle, case':

a. شمع *sham* candle: شمعدان *shamdan'* a candlestick.
 بخوردان *boukhourdan'* a censer, incense-box.
 یاغدان *yaghdan* an oil can. توکوردان *túkûrdan* a spittoon.
 ریگدان *reek'dan* vulg. *rîghdan* a sand-holder; *reek, rîgh* sand (to dry writings).

گلآب *gûlab* rose-water (§ 538): گلابدان *gûlabdan* a flask for sprinkling scented water.

The Abstract Nouns. اسم معنا *Ismi Mana*.

§ 543. Abstract nouns are made by the addition of *-i* at the end of adjectives. If the word end in *elif*, then the *yé* is doubled (*-yi* [§ 53]); if it end in a vowel *hé* (*-é*), it is changed into *ك* (*-g-*), but the sound *é* is retained (§§ 163, 581).

آسان *asan* easy, facile: آسانی *asani* facility.

بند *béndé* slave: بندگی *béndégi* servitude.

روشنا *roushéna* bright: روشنایی *roushénayi* brightness.

Note. *Yé* added to a noun, changes it into an adjective (§ 526).

The Diminutive Nouns. اسم تصغیر *Ismi Tasghir*.

§ 544. Diminutives are made by the addition of *-ché*, *-jé* at the end of nouns. Some diminutives are terms of endearment, as in Turkish (§ 167).

مور *moor* ant: مورچه *moorché* a little ant.

پا *pa* foot: پاچه *pacha* trotters of sheep.

عم، عمّو *amm, am'mou* uncle: عموجه *amja, amouja* dear uncle.

تعلیم ۹۰ Exercise 90.

Change the following nouns into Derivative Nouns:

541. فرنك *fréng* European. a. یهودی *yéhoudi* Jew. تاتار *a Tartar*. ترك *Turk*. a. عجم *ajém* a Persian. ا. عَرَب *Arab*. 2. t. طاغ *dagh*, p. كوه *kûh'* mountain. بنفشه *bénéf'shé* violet. 3. a. سنبل *sûnbûl* hyacinth. a. قبر *qabr*, a. مزار *mézar* grave. آتش *atêsh* + hut. 4. t. اوكسوز *êoksûz*, a. ایتم *éy'tam* orphans + house. a. دباغ *déb'bagh* vulg. *tabakh* tanner + house. کار *kîâr* manufacturing + house. 5. a. کتاب *kitab*,

book + house. a. اجزا *éjza* (vulg. *éza*) a drug + house.

آش *ash* food + house. شکار *shikiâr* game, prey + place.

542. جامه *jamé* cloth + holder. خامه *khamé*, a. قلم *qalém* + case. تیر *teer* arrow. نمک *némék* salt.

543. پریشان *poor*. آسوده *asoodé* quiet. آشنا *ashina* intimate. آزاده *azadé* free. خسته *khasté*. سزا *séza* worthy. تنگ *téng* narrow.

544. پاره *paré* piece. باغ *bagh*. بوغ *bogh* a square wrapper for a bundle. کوروم *geôrûm* husband's sister. آق *t.* چکمه *chékmé* a drawer. کمان *kéman* a violin. آق *t.*

تعلیم ۹۱ Exercise 91.

۱ قدس شریف^۱ یهودستانک پایتختی ایدی. ۲ میلادک اوونرنجی و اون ایکینجی عصرلرنده فرنکار فرنکستانک هر طرفندن طاق طاق سوریه^۲ یورودیار، بونلره صلیبی نامی ویریلمشدر. ۳ دون بزستانه کیتدیم و بر طوپ چوقه^۳ ایله ایکی طوپ آمریقان بزی^۴ اشترا ایدوب^۵ بوغچه لایه رق، ایتامخانه یه ارسال ایلدم^۶. ۴ همشیرم سنبلستانده اوطوروب کارگاه ایشله یور. ۵ شیمدی مرذیفونده کی آمریقان اوکسوزخانه سینده ۱۴۰ نفر ایتام موجود^۷ در. ۶ ریکدان و قلمدان ماصه نک^۸ اوزرینده در. ۷ ما کینه یی یاغلا یه جق ایدم اما یاغدانده یاغ یوغیدی. ۸ شو قارشوکی قبرستانده کوردیکم تره^۹ کیمک در؟ ۹ طاغستانلی بر شیخک^{۱۰} مزاری در. ۱۰ عموجه م ایله برلکده بنفشه زارلرده و چمنزارلرده کزدک. هر یرده آسودکی وار ایدی.

Words. 1. a. Qoudsou Shéreef Jerusalem. 2. Souriya Syria. 3. chouqa, choukha broad-cloth. 4. ameriqan bézi unbleached linen. 5. a. ishtira ét. "to buy. 6. a. irsal to send. 7. a. mérvjoud existent. 8. f. masa table. 9. a. túrbé tomb. 10. a. shéykh' a head of a tribe.

ترجمه ۹۲ Translation 92.

1. The owner of that big tannery and the keeper of the prison [-house] are the friends of the saloon-keeper. 2. «The beer-seller¹ is the witness² of saloon-keeper.» 3. The orphans are in the orphanage. 4. That Tartar has come from Tartary. 5. There were 3000 soldiers in the camp. 6. The people who dwell³ in mountainous regions are generally brave. 7. Daghistān is a great region in Russia. 8. Where is your donkey⁴? — He is always in the meadow. 9. Please stick⁵ a candle into the candlestick. 10. There was a big rosary in the garden of the manufactory of the attar of rose⁶. 11. The Parsees⁷ and the ancient Persians were worshipping⁸ the fire in the fireplaces.

Words. 1. *birajī, bozajī* (157). 2. a. *shahid*. 3. a. *īqamét ét.*. 4. *chiménzarzadé* vulg. *chiméndérzadé* the son of the meadow = donkey. 5. *dikmék*. 6. *gūl yaghī*. 7. *parsee, gīārour, gēbr* a Zoroastrian, a fire worshipper, a Guebre; (in Turkey) a non-Moslem [said in contempt]. 8. a. *ībadét ét.*

تعلیم قرائت Reading Exercise.

شک ایله تیلکی حکایه سی The Story of the Donkey and Fox.

چیقدی بر باغٹ ایچندن بر یاشلی حمار¹،
نقل² ایچون بلده³ یوکانمشیدی روی نگار⁴؛
دیرکن⁵، آج قارشه بر تیلکی کورونجه؛ کلدی،
بویله بر تازه اوزوم حسرتی⁶ باغرین⁷ دلدی.
اوتہ کی چیفته یی⁸ آتدی بو یاناشدجه بر آز،
صوگره لکن آردن قالدی بوتون ناز و نیاز⁹.
تیلکی: — «کلهسم اولماز می حضوره¹⁰؟ آ بنم آرسلاخ!

Words. 1. a. *hīmar* donkey. 2. a. *naql* to carry. 3. a. *bēldé* town. 4. *rouyi nigār* a kind of light pink colored grapes. 5. *dérkén* just then (while he was saying this). 6. a. *hasrét* desire, affection. 7. *baghrīn* for *baghrīnī* his heart, bosom. 8. *chifté atmaq* to kick with the hind legs. 9. p. *naz ou niyaz* graceful dislaim. 10. a. *houzour* presence.

«تا یاقیندن باقیم؛ حسنکزه¹¹ حیرانم¹² !
 «دائم¹³ اولسون بکمک سایه لطف و کرمی¹⁴ !
 «گل بیت¹⁵ باصدیغی یرلده مبارک¹⁶ قدمی¹⁷ ،
 «بگزر اول خوش قوقولی قویروغی اعلا¹⁸ میسکه¹⁹ ،
 «قوقلارم؛ بورنومه وورمازسه افندم فیسکه²⁰ ؛
 «ایلر عرفاتی²¹ ایما²² او سخنگو²³ کوزلر ،
 «یاقیشیر آغزینه موزون²⁴ و مُتَقَا²⁵ سوزلر.» —
 أَشْکُ افراطِ²⁶ نشاطندن²⁷ آگیردی²⁸ ، دیر ایکن ،
 صانکه قارپوز قابوغی کوردی یاخود تازه دیکن .
 تیلکی: — «جانیمه ایشلهدی²⁹ کیتدی او فرحناک هوا³⁰ !
 سز سکوت³¹ ایتسه گز اما ، کیمه وار باشقه صفا³² ؛
 چونکه بابل³³ ایشیدوب نغمه گزی³⁴ سرقت ایدر³⁵ ،
 چاغیریر³⁶ بلکه ، کلیر دیکلهینه حزن و کدر³⁷» —
 تیلکی بویه نیجه دیلر دوکهرک ذوق³⁸ ایتدی .
 اشکی بر قویونک باشینه دک سوق³⁹ ایتدی .
 تیلکی — «بوراده⁴⁰ بر کوزل آخور ایله یملک وار در ،
 «نیلیم یوکه کیریلمز قاپیسی پک دار در»

11. a. *hûsn* beauty. 12. a. *hayran im* I am confounded. 13. *da-yim olsoun!* Let it be long, eternal. 14. *sayéyi loutf ou kérémi* the shadow or protection of his kindness and mercy. 15. *bitmek* to grow. 16. a. *mûbarék* graceful. 17. a. *qadém* foot. 18. a. *a-la* excellent. 19. p. *misk* musk. 20. a. *fiské* a fillip with the middle-finger. 21. a. *îrfan* wisdom. 22. a. *eema ét.* to express. 23. *sûkhén-gû* eloquent (§§ 535, 556). 24. *mézzoun* well proportioned. 25. a. *mou-qaf'fa* rhymed. 26. a. *ifrat* excess. 27. a. *néshat* mirth, joy. 28. *añirmaq* to bray. 29. *janîma ishlêdi gétî* it pierced into my heart (§ 348). 30. a. *hava* air, song. 31. a. *sûkût* silence. 32. a. *séfa* pleasure. 33. a. *bûlbûl* nightingale. 34. a. *naghmé* song. 35. a. *sîr-qat* stealing. 36. sings. 37. a. *huzn ou kédér* sorrow. 38. a. *zévc* mockery; pleasure. 39. a. *sévc* driving. 40. here (in this well); *néyléyim* for *né éyléyéyim* [what can I do?] alas!

«اویویوب یاته کبی ذوق³⁸ وُ صفا چوق آنده

«صو ایچوب، یم یه مه دن غیری⁴¹ جفا⁴² یوق آنده

«اونده ساکن دیشیلرده⁴³ او لطافت⁴⁴ باشقه

«هله⁴⁵ بر کره باقک؛ دوشمه یث اما عشقه⁴⁶»

یاقلاشنجه اشک آینه آبه⁴⁷ باقدی

یوزی عکسین⁴⁸ سزه رک⁴⁹ آغزی صوی پک آقدی:

اشک: — «واقعا⁵⁰ کورمه ده یم دلبر و نازک⁵¹ بر باش».

تیلکی: — «چاغیرک تیز اونی، کلسین سزه اولسون اویناش⁵²».

«بورایه کل!» دیو فریاد⁵³ ایدهرک تاشدی⁵⁴ حمار

قویودن عکس صداسین⁵⁵ ایشیدوب شاشدی⁵⁶ حمار:

تیلکی: — «کوردوگزمی؟ سزی شیمدی ایدیورلر دعوت⁵⁷»:

«بوضیافتده⁵⁸ عجب⁵⁹ یوقی بکشا بر خدمت⁶⁰»

«بونده قالسین یوککثر: تک اینیکیز سز آشاغی

«آرقه کزدن کلیرم اولمه یه طاولا⁶¹ اوشاغی» —.

اشک آتدی یوکنی یرلره، کندین قویویه:

تیلکی میراث یدی⁶²، تا اوکا رحمت⁶³ اوقویه. (شناسی)

41. a. *ghayri* other, than. 42. p. *jéfa* trouble. 43. *dishi* female. 44. a. *létafét* loveliness. 45. *hélé!* if you please! 46. a. *ashqa dushmék* to fall in love. 47. p. *ayinéyi ab* the mirror of the water. 48. a. *aksin'* for *aksini* reflection (of image). 49. *sézmék* to see. 50. a. *vaqa'a* truly, really. 51. a. *nazik* delicate. 52. *oynash* playmate, sweet heart (§ 165). 53. p. *feryad ét.* to scream, call out. 54. *tashmaq* to exceed the bound of moderation in joy. 55. a. *aksî sédasin'* for — *sédasini* reflection of sound, echo. 56. *shashmaq* to be surprised. 57. a. *davét ét.* to call, invite. 58. a. *ziyafét* feast. 59. a. *ajéb* for *ajéba* I wonder. 60. a. *khîdmét* service. 61. *tavla oushaghî* stable boy. 62. a. *meeras yémék* to inherit. 63. a. *rahmét oqoumaq* to pray for the deceased.

Conversation. مکالمه

درس حقننده بعض سؤال

بو حکایه نك سرنامہ سی^۱ نه در؟ اشك یله تیلکی حکایه سی^۲ در.
 بونك محرری^۲ کیم در؟ عثمانلی ادیب لرندن^۳ مشهور شناسی^۴
 افندی در.

شناسی افندی حیاتده می یوخسه مرحوم در افندم: ۱۸۷۱ تاریخینده
 مرحوم^۵ می؟ قیرقبر یاشینده اوله رق وفات
 اشك نه یوکل ایدی؟ اعلا اوزوم یوکلنمشیدی. [ایتمشدر.
 بونی کیم کوردی؟ قارنی آج اولان زن^۶ بر تیلکی.
 تیلکی قارداشلق نه یاپدی، و نه سویله دی ایسه، بزه نقل^۷ ایدیکنر باقالم!
 تیلکی باقدی که اشك کوکلی ایله اوزومدن یه دیرمه یه جک، اونك ایچون
 بر چوق دیلر دوکهرک نه یاپدی یاپدی اشکه یوکنی براقدیره رق، کندینی
 قویویه آتدیردی، و اوزوملری صفای خاطر^۸ ایله عافیت ایتدی^۹.

Words. 1. *sérnamé* a heading (§ 538). 2. a. *mouhar'rir* a writer. 3. a. *édib* an author. 4. *Shinasee Effendi* (1830—71). 5. a. *merhoom* deceased, dead. 6. a. *khayin* treacherous. 7. to tell. 8. heart, mind (*séfa'yi khatir* ease, peace of mind). 9. a. *afeeyét et.* to eat [he helped himself].

Lesson 41. درس ٤١

The Persian Verb.

§ 545. The Persian Infinitive ends in دن *-dén*
 or تن *-tén*: کشادن *kúshadén* to open, پرستیدن *péréstidén*
 to worship.

§ 546. None of the tenses of the Persian Verb are used in Ottoman. The Roots of the verbs are very frequently employed in the formation of compound adjectives (§ 535); as: پرست *pérést*, root of *péréstidén*, پت پرست *pout pérést* idol-worshipper.

§ 547. Only one Derivative of the Infinitive and

three of the Verbal Roots are used in Ottoman, which are the following.

I. The Objective Participle. اسم مفعول

§ 548. The Objective or Past Participle is made by changing the last letter of the infinitive into *hé* vowel (-é) (§§ 402, 604):

دادن <i>dadén</i> to give:	داده <i>dadé</i> given.
شکستن <i>shikéstén</i> to break:	شکسته <i>shikésté</i> broken.
دیدن <i>deedén</i> to see:	دیده <i>deedé</i> seen; eye.

II. The Subjective Participle. اسم فاعل

§ 549. The Subjective or Present Participle is made by the addition of *-éndé* to the Root. If the Root ends in an *élif* or *vav* vowel (-*a*, -*ou*), a *yé* (-*y*-) is inserted (§ 53).

خوان <i>khan</i> read, sing:	خواننده <i>khanéndé</i> singer.
دار <i>dar</i> hold:	دارنده <i>daréndé</i> bearer.
نما <i>núma</i> show:	نماینده <i>númayéndé</i> who shows.
ساز <i>saz</i> make:	سازنده <i>sazéndé</i> composer.

III. The Verbal Noun. اسم مصدر

§ 550. The Verbal Nouns are made by the addition of *-ish* to the Root. If the Root ends in *élif* or *vav* vowel (-*a*, -*ou*), a *y* (-*y*-) is inserted for the sake of euphony (§§ 53, 288).

رو <i>rév</i> go:	روش <i>révish</i> going.
دان <i>dan</i> know:	دانش <i>danish</i> knowledge.

So also we have: آسایش *asayish* peace, نمایش *númayish* a show, سپارش *siparish* ordering, order.

§ 551. There is another kind of verbal noun which is obtained by the removal of *-én* from the end of the Infinitive:

کشادن *kûshadén* to open: کشاد *kûshad* opening.

انداختن *éndakhtén* to throw: انداخت *éndakht* throwing, propelling.

فروختن *firoukhtén* to sell: فروخت *firoukht* selling.

§ 552. Verbal nouns are also formed by adding two shortened infinitives of different verbs or the shortened infinitive and the root of the same verb together:

آمدن و گذار *améd shûd, gésht ou gûzar* a coming and going.

گفت و گو *gûft ou gû* talk; chat; scandal.

داد و ستد *dad ou sitéd* selling and buying, trade.

IV. Verbal Adjectives. صفت مشبهه

§ 553. The Verbal Adjectives are formed by the addition of *-a, -an* to the root of the verb; as:

دان *dan* know: دانا *dana* wise, savant (§§ 436, 606).

جوی *jouy* seek: جویان *jouyan* that seeks.

رو *rév* go: روان *révan* that goes, fluent.

لرز *lérz* tremble: لرزان *lérzan* trembling.

The Persian Roots. فارسی امر حاضر لر

§ 554. The following table contains most of the Persian Verbal Roots, which are current in Ottoman. They are used only in compound words, and never used alone. Slightly changing their meaning in composition they help to form adjectives (§§ 555, 556).

آرا <i>ara</i>	adorn	آلا <i>a-la</i>	defile, soil
آزار <i>azar</i>	torment	آمین <i>ameez</i>	mingle
آزما <i>azma</i>	try, prove	انداز <i>éndaz</i>	throw
آشام <i>asham</i>	drink	اندوز <i>éndouz</i>	collect
آشوب <i>ashoub</i>	excite	انگیز <i>éngeez</i>	excite
افراز <i>éfraz</i>	raise	آور، آر <i>avér, ar</i>	bring
افروز <i>éfrouz</i>	light, illuminate	آویز <i>aveez</i>	hang
آفرین <i>aféreen</i>	create	بار <i>bar</i>	rain
افزا <i>éfza</i>	increase	باز <i>baz</i>	play

بر <i>bér</i>	carry
بخش <i>bakhsh'</i>	give
بند <i>bénd</i>	tie
بین <i>been</i>	see
پرور <i>pérvér</i>	feed, nourish
پذیر <i>pézeer</i>	accept, receive
پرداز <i>pérdaz</i>	engage in
پسند <i>pésénd</i>	approve
پیرا <i>peera</i>	ornament
پرهیز <i>pérhiz</i>	abstain
پوش <i>poosh</i>	put on, wear
پیمای <i>peema</i>	measure
تاب <i>tab</i>	shine
تاز <i>taz</i>	rush
تراش <i>trash</i>	shave
جوی <i>jouy</i>	seek
چین <i>cheen</i>	gather
خراش <i>khîrash</i>	scratch
خوار <i>khôr</i>	eat
خوان <i>khan</i>	read, chant
خواه <i>khah'</i>	wish
خیز <i>kheez</i>	rise
دار <i>dar</i>	hold, keep
دان <i>dan</i>	know
دوز <i>dooz</i>	sew, stitch
ده <i>dih</i>	give; grant
ران <i>ran</i>	urge, drive
رس <i>rés</i>	arrive
رسان <i>résan</i>	cause to reach
رو <i>rév</i>	go

ریز <i>reez</i>	shed
ربا <i>rûba</i>	carry off; rob
زا <i>za</i>	bear
زن <i>zén</i>	strike
ساز <i>saz</i>	make; com- [pose]
سپار <i>sipar</i>	order
ستا <i>sita</i>	praise
سوز <i>sooz</i>	burn
شتاب <i>shitab</i>	haste
شکن <i>shikén</i>	break
شمار <i>shûmar</i>	count
شناس <i>shinas</i>	recognize
شوی <i>shouy</i>	wash
فرسا <i>fêrsa</i>	rub, corrode
فرما <i>férma</i>	command
فروش <i>fîroush</i>	sell
فریب <i>fireeb</i>	deceive
گداز <i>gûdaz</i>	melt
گذار <i>gûzar</i>	pass
گزین <i>gûzeen</i>	choose
کش <i>késh</i>	draw
گیر <i>geer</i>	seize, take
کشا <i>kûsha</i>	open
کن <i>kûn</i>	do, perform
گو <i>gû</i>	speak
مال <i>mal</i>	rub
نشین <i>nisheen</i>	sit
نما <i>nûma</i>	show
نواز <i>nûvaz</i>	caress
نویس <i>nûvees</i>	write

نگاه *nigāh* lookنِه *nih* place; putیاب *yab* find.

§ 555. Persian Objective (Past) Participles.

آراسته <i>arasté</i>	adorned	زاده <i>zadé</i>	born
آزاده <i>azadé</i>	free	زده <i>zédé</i>	{struck; suffered
آزموده <i>azmoudé</i>	experienced	ساخته <i>sakhté</i>	made; false
آماده <i>amadé</i>	ready	سوخته <i>soukhté</i>	burnt
آمده <i>amédé</i>	come	شکسته <i>shikésté</i>	broken
آسوده <i>asoudé</i>	at rest, quiet	فرسوده <i>férsoudé</i>	worn
آورده <i>avérdé</i>	brought	فرستاده <i>firistadé</i>	sent
آویخته <i>avikhté</i>	hung	فرفته <i>firifté</i>	deceived
افتاده <i>úftadé</i>	fallen	فرموده <i>férmoudé</i>	commanded
افسوده <i>éfsúrdé</i>	frozen	گذشته <i>gúzesh té</i>	{past; interest on money
ایستاده <i>istadé</i>	standing, erect.	کرده <i>kérdé</i>	made, done
بسته <i>bésté</i>	tied; tune	گرفته <i>girifté</i>	seized
پرورده <i>pérvérdé</i>	nourished	گزیده <i>gúzeedé</i>	{chosen; best
خورده <i>khordé</i>	eaten	کشاده <i>kúshadé</i>	open
داده <i>dadé</i>	given	گفته <i>gúfté</i>	word
دیده <i>deedé</i>	seen; eye	مانده <i>mandé</i>	left
رنجیده <i>rénpjidé</i>	injured	مرده <i>múrdé</i>	dead
رسیده <i>réseedé</i>	arrived; ripe	نهاد <i>nihadé</i>	put
رفته <i>réfté</i>	gone	یافته <i>yafté, -ta</i>	found; label.

§ 556. مثالر Examples.

جهانگیر *jihangeer* world conquering, conquerer.نورسیده *névréseedé* newly arrived, young.پزمرد *pezmúrdé* vulg. *pézvarda* faded; untidy.پرتوسوز *pértévsouz* » *pértafsíz* burning-glass.جانباز *janbaz* » *jambaz* rope-dancer; a horse dealer.دوربین *dourbeen* » *dúldúl* far seeing; telescope.

- t.p. امکدار *émékdār* an old and faithful servant, veteran.
 a.p. سلاحدار *silahdar* vulg. *zīlifdar* armour bearer.
 a.p. اصلزاده *asīlzadé* of noble descent, a noble.
 a.p. قفادار *qafadar* an intimate friend.
 a.p. آفترده *afétzédé* who has suffered misfortune.
 a.p. طرفدار، طرفگیر *tarafdar, tarafgeer* a partisan.

تعلیم ۹۳ Exercise 93.

Connect the following words with each other and give the meanings:

535. 1. (نام *nam* name + hold.) 2. (ا. حکم *hūkūm* authority + hold.) 3. (ا. خزینه *khaziné* treasure + hold.)
 4. (ا. مقاس *maqas* a tailor's scissors + hold.) 5. (ا. ضرر *zarar* injury + seen.) 6. (جهان *jihan* world + seen.)
 7. (ا. حریق *hariq* fire + struck, suffered.) 8. (t. بك *béy* prince + born.) 9. (شاه + born.) 10. (لنگر *lengér* anchor + throw.) 11. (نا *na* un- + know.) 12. (ا. خیر *khayr* good + wish.) 13. (بد *béd* evil + wish.) 14. (چوال *chouval* sack + sew.) 15. (سخن *súkhén* word + speak.)
 16. (ا. صالح *soulh* + nourish.) 17. (ا. نعل *na'l* horse-shoe + tie.) 18. (ا. مصلحت *maslahat* state affair + pass, do.) 19. (t. ایش *work* + pass, do.) 20. (f. موسیقی *mousiqi* music + engaged in.) 21. (خنک *khúnk* happiness, prosperity + bring [*khúnkiār* p. 240].)

550. Translate the following Participles into Persian.

Increase, augmentation; giving, present; a wishing, a desire; caressing, petting; praising; an act of opening, cheerfulness.

Exercise 94. تعلیم ۹۴

۱ قواص اغا فامیلیامزك امكدارى در، ۴۰ سنه ددهمه و ۲۰ سنه بابامه خدمت ایتمشدر. ۲ یشیل ایرماق جوشمش و شهرک اوچ محله سنی سورمش. شهراده لر مددرس اولوب آقتردکانی صولرک ایچندن خلاص ایتمشلر. برچوق اصلزادکان و بکیزادکان دخی اکمک و البسه یتیشدیرمشلر. ۳ یارین ساعت درتده آماده اوله جغم، کلیرسکز سزگله برابر رسم کشادی اجرا اولنه جق اولان مکتبه کیده ریز؛ ساعت آلتیده اورایه رسیده اولورز. ۴ واپور قوشلق صیره لرنده صامسون لیانه لنکرانداز اولدی. ۵ افندی پک خیرخواه بر ذات ایش؛ ترزینک مقاصدارینه بول کیسه دن یاریم لیرا پنجشش ویرمش. ۶ دیده لردن کوز یاشلاری ریزان اولدی. ۷ ساخته سوزلر سویله مه، پاره می گذشته سیله برابر ویر. ۸ بو ترشم اولوان مقامی پک بکندم؛ دوغروسی شایان ستایش در. عجباً کیم تألیف ایتمشدر؟ ۹ کفته سنی شاعر مشهور جورجی افندی و بسته سنی دخی موسیقی پردازاندن حاجی آرشاق افندی تنظیم ایله مشدر. ۱۰ آسمان یوزنده بی شمار آخترلر وار در. ۱۱ صنفنک اک گزیده سی نجیب افندی در.

Translation 95. ترجمه ۹۵

1. Mehemed II. was a great conqueror; he was also a brave ruler. 2. The horsedealer was very untidy. 3. I had a small telescope, but I sold it; now I have a burning glass. 4. The number of the sufferers from the fire was more than 300. 5. The princes were among the partisans of the king. 6. The steamer anchored towards morning. 7. The treasurer distributed £ 400 to those who have suffered from the fire. 8. That man

is a very famous rope-dancer. 9. The armour-bearer of the prince was very ungrateful. 10. Ali Effendi is my intimate friend. 11. Who is Mr. Riddle? — He is the Chargé d'affairs of the American legation at Constantinople.

تعلیم قرائت Reading Exercise.

¹مناجات مع التمجید A Supplication and Praise.

سن جهان آفرین² سین یارب! خالق العالمین³ سین یارب!⁴
 سن شعله افروز⁵ آسمانین⁶! توشه بخش⁷ زمین سین یارب!
 کرمک هپ جهانہ شاملدر⁸! اکرم الاکرمین⁹ سین یارب!
 کیمہ بیامم واروب فغان¹⁰ ایدهیم? ارحم الراحمین¹¹ سین یارب!
 بن نہ حاجت¹² کہ عرض حال¹³ ایدهیم? سینہ ده¹⁴ دلنشین¹⁵ سین یارب!
 ظاهر¹⁶ باطن¹⁷ سکا معلوم! حضرتک غیب بین¹⁸ سین یارب!
 (دیوان فاضل)

Words. 1. a. *Munajat ma ét'témjeed*. 2. *jihan* world, universe. 3. a. *khalīqūl-alémeen* creator of the universe. 4. a. *ya Rēbb!* O Lord! 5. *shoulé éfrouz*; a. *shoulé* flame, light. 6. p. *asūman*, *asman* heavens. 7. *toushé bakhsh*; *toushé* provisions. 8. a. *shamīl* containing. 9. *ékrem' ūl ékrémeen* the most gracious of the gracious ones. 10. *fighan* a moan, cry of distress. 11. a. *érhém ūr rahi-meen* most merciful. 12. a. *hajét* need (what is the need?). 13. a. *arzihal* petition. 14. *seené* heart. 15. *dilnishin* seated in one's heart. 16. a. *zahir* outside. 17. a. *batin* inside. 18. *ghayib-been* who see the invisible. *Divanî Fazil* (from) The Divan of Fazil [† 1803].

Note. The Nos. 2, 5, 7, 15, 18 are Persian compound adjectives (§ 535) and the Nos. 3, 9, 11 are Arabic compound adjectives (§ 669).

مکالمه Conversation.

بالاده کی شعر کی کیمدر? شاعران فاضل افندی مرحوم در.
 دیوان نه دیمکدر? اشعار مجموعه سی دیمکدر.
 ظاهر باطن سکا معلوم نه دیمک? ایچهریم دیشارم جناب الله آشکار
 در دیمک در.
 غائب بین نه معناده در? کورونز اولان شیلری کورن دیمکدر.

۲، ۵، ۷، ۱۵ و ۱۸ نومرولرله مُرَقَمْ
اولان کلماته صرفِ فارسیده نه دیرلر؟
۳، ۹ و ۱۱ نومرولر نه در؟
وَصَفْ ترکیبی یاخود ترکیبِ تَوْصِیفِ
دیرلر: وَصَفْ صفت دیکدر.
اضافتِ عربیه در (§ ۶۶۹).

درس ۴۲ Lesson 42.

The Persian Prepositions.

§ 557. The Persian prepositions of frequent use in Ottoman are the following (§§ 236, 451):

a) *é* 'from': forms the Ablative case.

é *jan ou dil* 'from soul and heart' = heartily, devotedly.

ézhér jihét in every respect.

ézbér 'from breast' = by heart, committed to memory.

é *jûmlé* 'from the number of' = as for example.

é *qadeem* from olden times.

b) *bé* 'to, in': forms the Dative case.

rou bérou face to face.

béna'mî khûda in the name of God.

béhémé hal 'in every condition' = absolutely.

béhér séné every year. *mah'bémah'* month by month.

gûn bégûn day by day.

c) *ba* 'with, by': forms the Instrumental case.

ba ilm ou khabér by a receipt.

ba savab correct. *ba tapou* with a deed.

ba sénéd with a note.

ba khousous especially.

ba férma'nî ali by an (Imperial) exalted edict.

ba imtiyaz with a privilege, privileged.

d) در *dér* 'in, at': forms the Locative case.

در دست *dér dést* at hand; arrested, seized.

در آبنار *dér anbar* in the; store, stored.

در عقب 'در حال' *dér hal, dér aqab* immediately.

در خاطر *dér khatîr* in the mind, in heart.

در استانه *dér Asitané* in Constantinople.

e) بر *bér* 'on'.

بر عکس *bér aks* on the contrary. بر طرف *bér taraf* aside.

بر دوام *bér qavar, dér devam* continually, firmly.

بر وجه 'بر منوال' *bér vej'hi, dér minvâ'li, dér mouj'bi*
according as.

f) تا *ta* 'until, as far as'.

تا طاغک دیه‌سنه قدر *ta daghîñ dépesiné qadar* as far as the top of
the mountain.

تا صبح *ta bésabah* till the morning.

g) برای *bérayi* 'for, for the sake of'.

برای مصلحت *bérayi maslahat* for a business.

برای امتحان » *imtiḥan* for the examination.

برای عبادت » *ibadét* for worship.

برای حرمت » *húrmét* for the sake of respect.

Examples. مثالر

در خاطر ایتمک *dér khatîr étmek* to remember.

بر موجب بالا *bér mouj'bi bala* in the above-mentioned manner.

بر وجه آتی *bér vej'hi atee* in the following manner.

dér dést ét." to arrest. *bér taraf ét."* to set aside.

dér anbar ét." to store. *éz sér ta pa* from head to foot.

Substitution. ابدال *Ibdal*.

§ 558. Substitution of one letter for another rather rarely occurs in the Persian language. This change of one letter into another does not produce any change

of meaning: For instance, ب *b* is changed into و *v* in some words; as: بالا *bala* high = والا *vala* high, تابه *tabé* frying pan = تاوله *tava* frying pan.

§ 559. Substitution occurs often in the following letters:

ب to پ : <i>b = p</i>	بازار <i>bazar</i> market:	پازار <i>pazar</i> .
د » ذ : <i>d = z</i>	a. خدمت <i>khîdmét</i> service:	خدمت <i>khîzmét</i> .
	جادو <i>jadou</i> wizard:	جازو <i>jazou</i> .
	شاد <i>shad</i> merry, joyful:	شاذ <i>shaz</i> .
ب » و : <i>b = v</i>	باغچه بان <i>baghchêban</i> gardener:	باغچه وان <i>bagh-chêvan</i> .
ر » ل : <i>r = l</i>	پرکار <i>pérkiâr</i> compass:	پرگل <i>pérgél</i> .
ف » پ : <i>f = p</i>	کفچه <i>kéfcché</i> skimmer:	کپچه <i>képjé</i> .
ك » ج : <i>g = j</i>	كوهر <i>gévher</i> jewel:	جوهر <i>jévher</i> .
ش » س : <i>sh = s</i>	مشك <i>mûshk</i> musk:	مسك <i>misk, mûsk</i> .
خ » ح : <i>kh = h</i>	خنكار <i>khûnkiâr</i> king:	حنكار <i>hûnkiâr</i> .

Omission. حذف *Haẓf*.

§ 560. The Omission of letters is very frequent in the Persian language, without changing the meaning of the word:

The original word شاه *shah* 'king' is written as شه *shéh* 'king'. افغان *éfghan* 'lamentation' is written also فغان *fighan*. مه *méh* for ماه *mah* 'month', and گه *géh* for گاه *giâh* place.

§ 561. The following is a list of such words frequently used in Ottoman:

پای <i>pay</i> foot:	پا <i>pa</i> .
چهار <i>chîhar</i> four:	چار <i>char</i> .
بدتر <i>béd'tér</i> worse:	بتتر <i>bétér</i> or <i>béttér</i> .
استاد <i>oustad</i> master:	اوسته 'اوستا <i>ousta</i> .
a. امير <i>émeer</i> prince:	مير <i>meer</i> .

بیابان <i>béyaban</i> desert:	یابان ' <i>yaban</i> .
خوشنود <i>hoshnoud</i> content:	خشنود <i>hoshnoud</i> .
خانه <i>khané</i> house:	خان <i>khan</i> .
سار <i>sar</i> head:	سر <i>sér</i> .
آزاده <i>azadé</i> free:	آزاد <i>azad</i> .
a. فقیه <i>faqeeh'</i> student of Canon law:	فقی <i>faqî</i> , vulg. <i>fakhî</i> .
کاروان <i>kiarvan</i> caravan: (§ 529)	کروان <i>kérvan</i> .

تعلیم ۹۶ Exercise 96.

۱ خنکاریمز سلطان عبد الحمید خان حضرتلری در ۲۰ کریم افندی
 خواجه نك هر سؤالنه جواب باصواب ویردیکندن ' خواجه افندی ذحی
 ازجان و دل آفرین دیدی ۳۰ اختیار بر آدم کوردیکشزده برای حرمت
 ایاغه قالدیکشز ۴! آناطولیه قوله جی با فرمان عالی کشاده اولمشدر.
 ۵ درسکزی ازبر ایتمک ایچون بر دوام سعی و اقدام ایتمه لیسکز.
 ۶ خدمتجی درعقب عودت برله بر وجه آتی خبر کتیردی ۷۰ قوبور
 اوسته النده بر کفچه اوله رق خان قاپوسندن ایچهری کیرمش ' هر کس
 بونی کورور کورمز شاذ و مسرور اولوب آفرین دیو ندا ایتمشلر ۸۰ ساعت
 بشده بهمه حال اوه عودت ایتمه لیسکز ۹۰ بر موجب سند مدیون اولدیغم
 اوتوز سکز عدد لیرایی بوکون با گذشته تأدیه ایله یوب سندعی قورتاردم.
 ۱۰ با علم و خبر ۷۰۰۰ غروش آلدیم ۱۱ تاوه ده بولنان یاغ مسک کبی
 کوزل قوقیور.

ترجمه ۹۷ Translation 97.

1. From olden times he has been the friend of our family. 2. He was satisfied with me in every respect. 3. This mother loves her children devotedly. 4. He said this to me and immediately went out. 5. He sends me a present at the beginning of every

year: (for instance) this year I received a gold pen. 6. Day by day he was progressing in his lessons. 7. In the name of God come quickly and help me! 8. He is continually sick. 9. Kérîm Effendi went to Salour for business. 10. He climbed up to the top of the mountain. 11. He cried incessantly until morning; because his body from head to foot was full of wounds. 12. Néjib Báy went to the mosque for worship. 13. He spoke in the following manner. 14. The thief was arrested. 15. The wheat and the barley were stored. 16. The caravan lost its way in the desert.

Reading Exercise. تعلیم قرائت

The Hunter. آوجی (*)

— ۱ —

قوشجیغزلر! سَوِیْلِ فَتَّانلر! سزه میل^۲ ایتمه سین می وجدانلر^۳!
 بو نه جمیعتِ سُرورد آیین^۴! بو نه جنبُشگه سرور آکین^۵!
 یریدر اولسه منشرح^۶ دل تَنک^۷، چالیلق صَوْتکزله^۸ پر آهَنک^۹؛
 حاکلر ساده^{۱۰}، شکلگزد ده ظریف^{۱۱}، سسکیز خوش، مَقامگزد ده لطیف^{۱۲}،
 لکن، اندیشه^{۱۳} ایله یَک که زمان بوزه جقدر بو انتظامی^{۱۴} همان .
 صوصیگکز! قوشجیغزلرم! صوصیگکز!

— ۲ —

کلور ایشه آوجی سُرعَت^{۱۶} ایله ؛ دها یوق چانظه سنده سرچه ییله .
 ۱۷ تَنک طورور می ؟ النده چفته سی وار ، رحمی^{۱۸} یوقدر ، سزی کورورسه قیار^{۱۹} .

Words. (۱) 1. a. *fét'tan* naughty (boy [§ 609]). 2. a. *méyl* incline. 3. a. *vijdan* heart; conscience. 4. *jémeeyé'ti sùroodakeen* an assembly full of chants (§ 536). 5. *jünbüşghé'hi sùrourakeen: jünbüşghé'h* a place of pleasure (§§ 541, 560), *sùrourakeen* joyful (§ 536). 6. a. *mûnshé'rih'* cheerful; *yeri dir* it is lawful (just the place). 7. *dili téng: téng* poor, miserable; *chalîlîq* bush. 8. a. *savt* chant. 9. p. *pûr* full; *ahéng* melody. 10. *sadé* simple. 11. a. *zareef* graceful; a. *maqam* singing. 12. a. *latif* nice, beautiful. 13. *éndishé ét!* take care! 14. a. *intizam* quietude, order. 15. *sousouñouz!* be silent! *qoushjîghazlarîm* my dear birdies (§§ 166—67).

(۲) 16. a. *sûr'at* speed; *chanta* bag. 17. *dék dourmaq* to keep still, quiet; *chifté* double-barreled fowling piece. 18. a. *rahm* mercy. 19. *qîymaq* to kill (he will not spare you).

(*) فرانسز شاعرِ مَشْهُورِ «بَرانژر» نَک بر مَنظومه سندن مَقْتَبَسِدِر .

آوچیدن مرحمت اومارمیسکنز؟ کوزی وار سزده، کوز یومارمیسکنز²⁰؟
 شان دکل، شین²¹ آدمیتدر؛ بویله ایشار سزای اعتدر²².
 جان یاقان شخصی خوش کورورمی الله؟ کیمه آکلالتالی؟ نه یاپمالی؟ آه!
 صوصیگنز! قوشجیغزلرم! صوصیگنز!

— ۳ —

بر کون ایتمش ایدم شویرده قرار²³، ایکی قیرلانفیج ایله یوردی گذار.
 اوتوشورلردی بختیارانه²⁴، وبرمه سینلرمی نشوه²⁵ انسانه؟
 بنده عودتترین ایدوب تبریک، اولدم آنارله ذوق وشوقه²⁶ شریک.
 ناکهان²⁷ آتش ایتدی بر صیاد²⁸، اولدی بی چاره یولجیلر بریاد²⁹.
 اوزاق اولق ایچون بلایادن³⁰، اتقا³¹ ایله ییک بریادن³².
 صوصیگنز! قوشجیغزلرم! صوصیگنز!

— ۴ —

ییلک انسانلرک خصائلنی³³، کورک افکارینک دلائلی³⁴!
 ضعیفاسی³⁵: وسیله جوی ستیز³⁶، اقویاسی³⁷: بوتون بوتون خرنیز³⁸؛
 ایله مشار جهانی ظلم آباد³⁹، بونلر انسانى؟ بر آلاى⁴⁰ جلاد⁴¹!
 اوله مازلر محب صادق و خیر⁴²، بونلر اک رحیمی⁴³: قاتل طیر⁴⁴.
 بیایریم کرچه؛ وصف⁴⁵ لایقمی؟ بسکا سویلتمه ییک! حقایقمی⁴⁶؟
 صوصیگنز! قوشجیغزلرم! صوصیگنز!

20. *yoummaq* to shut, close. 21. *sheeni adémeeyét*: *sheen* shame; a. *adémeeyét* humanity (§ 581). 22. *séza yî la'nét* detestable: *séza* subject; suitable, fitting; a. *la'nét* curse.

(۳) 23. a. *qarar ét.* "to sit; *qirlanghîj* swallow. 24. *bakh-tiyyarané* in a happy way (§ 528). 25. p. *nesh'vé* pleasure; a. *ardét* arrival; a. *tébrîk ét.* "to congratulate. 26. a. *zévqou shévq* pleasure and mirth (§ 696); a. *shêrîk* companion. 27. *nagéhan* suddenly. 28. a. *say'yad* hunter (§ 610). 29. *bérbad* ruined, lost (§ 557 e). 30. a. *bélaya* evils, misfortunes. 31. a. *it'tîqa ét.* " (from *viqayé*) to be cautious. 32. a. *béraya* men.

(۴) 33. a. *khasayîl* character; a. *éfktâr* opinion. 34. a. *délayîl* tokens, proofs. 35. a. *zou-a-fa* the poor (ones). 36. *véselé-jouyi siteez*: *vésiléjouy* who seeks for a pretext (to quarrel) (§ 535); *siteez* quarrel. 37. a. *aqveeya* the rich, the strong (ones). 38. *khoonreez* blood-shedder (§ 535). 39. *zoulm abad* a place of cruelty; hell. 40. *alay* troop. 41. a. *jél'lad* executioner (§ 609). 42. a. *mouhibbi sadiq ou khayr* (§ 696): *mouhibb'* friend; a. *sadiq* just, true; *khayr* good. 43. a. *raheem* merciful. 44. a. *qatil* murderer; a. *tayr* bird. 45. a. *vasf* praising, eulogy. 46. a. *haqayiq* right, just.

— ۵ —

دستِ صیاده یاور اولدی تیتیک⁴⁷، قاناندن وورلدی بر ککلیک.
 قوشوب آلدی آنی همان کلبی⁴⁸، آکا وابسته⁴⁹ آولرک جلبی.
 نه سویندک؟ نه کولدک؟ ای صیاد! سفکِ دمدن⁵⁰ اولورمی آدم شاد؟
 بو ستمکیر⁵¹ بو قانلی شیمدی کیدر، ظلمه بدن زیاده لعنت ایدر⁵².
 هم سور شری؛ همده دشمن شر⁵³، نه در اغرب⁵⁴ جهانده؟ طبعِ بشر⁵⁵!
 صوصیگنز! قوشجیغزلرم! صوصیگنز!

— ۶ —

قوشلرم! مژده! آوجیکز کیدیور، کوردی بر باشقه آو شتاب ایدیور؛
 بر کلن یوق! تباعد⁵⁶ ایتدی کیدن؛ شیمدی آهنگه باشلاک یکیدن؛
 قالمادی شمذیک مجل حذر⁵⁷، ویریگنز مشربجه⁵⁸ بر قونسر⁵⁹؛
 ویردی مهت⁶⁰ زمانه⁶¹ بر مقدار، اوتک! اطرافی اوتدیرک تکرار!
 لکن! اول ظالم طمع⁶² پرور، بورالردن یارسن ایدرسه کذر؛
 صوصیگنز! قوشجیغزلرم! صوصیگنز!
 (معلم ناجی)

(۵) 47. *yavér* helper; *tétik* trigger; *kéklík* partridge. 48. a. *kéll* dog. 49. *vabéste* appropriated; a. *jéll* bringing, fetching. 50. *séf'-ki dém* shedding of blood. 51. *sitémkér* unjust, cruel (§ 529). 52. a. *lanét ét.* "to curse. 53. a. *shérr* evil. 54. a. *éghréb* wonderful. 55. a. *tab* heart, nature; a. *béshér* humanity.

(۶) 56. p. *mûzhde!* good news! a. *tébayûd* to disappear. 57. a. *mahélli hazér* place (= need) of caution, fear. 58. a. *mêsh-rébinjé* as I like, according to my taste. 59. f. *qonsér* concert. 60. *múhlét vérmék* to grant a delay. 61. a. *zémané, zéman* Time; *bir mîqdar* a little; a. *zalim* cruel. 62. *tama-pérvér* avaricious (§ 535).

Lesson 43. درس ۴۳

The Gender of Arabic Nouns. کیفیت

§ 562. There is no gender in Turkish or Persian, but there is in Arabic. With respect to gender Arabic nouns are divisible into two classes: a) those which are only masculine; b) those which are only feminine. There is no neuter gender in the language.

§ 563. That a noun is of the feminine gender (*kéy-fiyét*) may be ascertained either from its signification or from its termination.

a. The feminine nouns which are such because of their signification, are all words denoting females; as:

حديجه *Hadijé, Zéynéb, Manyá* (fem. prop. names).

والده *validé* a mother, عروس *arous* a bride, بنت *bint* a daughter.

b. The feminine nouns and adjectives which are such by reason of their termination, are all substantives and adjectives ending in ه or ة 'ا' (-é, -ét, -at, -t, -a), when those terminations do not belong to the root; as:

مملكته *mémlekét* a country, جنّة *jén-nét* paradise, محكمه

mah'kémé a court, كبرا *kûbra* greater (§§ 29 c, 32 c, 610).

But ماء *ma* water, سكوت *súkût* silence, تنبيه *ténbeeh* warning, وقت *vaqît* time: are not feminine, because their terminations are radical; i. e. ا' ت' ه' (-a, -t, -h) belong to the root (§ 587).

§ 564. Masculine nouns and adjectives are usually rendered feminine by the mere addition of the letters ه' ت' *hé, té* (é, t), which are called feminine letters:

عظيم *azeem* great:

عظيمه *azeemé* great (fem.).

جدّ *jédd* a grandfather:

جده *jéddé* a grandmother.

اخ *ekh, ûkh* a brother:

اخذت *ûkht* a sister.

بن *bén, bin* a son:

بنت *bint* a daughter.

§ 565. *Note.* When the noun is feminine, the adjective must agree with it, and be also of the feminine gender (§ 656).

٩٨ تعليم Exercise 98.

I Change the following masculine nouns into feminine ones:

نَجِيبٌ^۸، وارثٌ^۷، متصرفٌ^۶، معلمٌ^۵، خالٌ^۴، عمٌ^۳، حفيدٌ^۲، والدٌ^۱، نبیٌ^۹، ثالثٌ^{۱۵}، شاعرٌ^{۱۴}، مرحومٌ^{۱۳}، غزالٌ^{۱۲}، فلانٌ^{۱۱}، مومِنٌ^{۱۰}، حاملٌ^۹، کریمٌ^{۱۶}، شهیدٌ^{۲۰}، صاحبٌ^{۱۹}، باکرٌ^{۱۸}، إلهٌ^{۱۷}، زوجٌ^{۱۷}، ثانیٌ^{۱۶}.

Words. 1. *valid* a father (genitor). 2. *hafeed* grandchild. 3. *amm'*, vulg. *ém'mi* father's brother, uncle. 4. *khal* mother's brother, uncle. 5. *mou-allim* teacher. 6. *mûtésar'rîf* owner; governor. 7. *varis* heir. 8. *néjib* noble. 9. *hamil* bearer. 10. *mûmin* believer. 11. *filan* so and so (man). 12. *ghaz'zal* gazelle. 13. *mér-houm* the deceased. 14. *shayir* poet. 15. *salis* third. 16. *sanee* second. 17. *zévj* husband. 18. *ilah* god. 19. bachelor. 20. King.

II. Ascertain whether the following words are feminine or masculine:

مَسْرَتٌ^۷، فوتٌ^۶، موتٌ^۵، اختٌ^۴، بنتٌ^۳، حَبَّةٌ^۲، ظلمتٌ^۱، نوریٌ^۸، نِعْمَتٌ^۸، لُطْفٌ^{۱۳}، کَرَمٌ^{۱۳}، ابوٌ^{۱۲}، نباتٌ^{۱۱}، بیتٌ^{۱۰}، حَديقَةٌ^۹، مَصْلَحَتٌ^۹.

1. *zoulmét* darkness. 2. *hab'bé* a grain. 3. *bint* daughter. 4. sister. 5. *mévt*, 6. *févt* death. 7. *mésér'rét* joy. 8. *maslahat* business. 9. *hadeeqa* garden. 10. *béyt* a house; a stanza. 11. *nébat* plant. 12. *ébou* father. 13. *kérém*, *loutf*, *nimét* kindness.

کِیت The Number of Arabic Nouns.

§ 566. The Arabic language has three numbers (*kémiyyét*): Singular, Dual and Plural, and three cases (*hal*) in each number: Nom., Acc., and Genitive.

§ 567. Note. Of the three Arabic cases, only the Nom. and Acc. of the Singular and the Acc. of the Dual and Plural are in use in Ottoman, the Acc. of the Dual and Plural being used in place of the Nominative, and that too in a form shortened by the omission of the final short vowels. The Acc. Sing. is used only as an adverb in Ottoman (§ 682). In the following Lessons the short final vowels and everything else not used in Ottoman are omitted, but the student will find them in Arabic phrases adopted into the language as single words (§ 666—670).

تَشْنِیه Dual. *Tésniyé*.

§ 568. The Dual indicates two things of the same kind and is formed by adding ان *-an* and ین *-éyn* to the singular. [Compare with the *-an* of Persian (§ 509)]; as:

ساحل *sahil* sea-coast:

ساحِلَيْنِ 'sahiléyn', *sahilan* two coasts.

ثلث *sûls* one third:

ثَلَاثَيْنِ 'sûlséyn', *sûlsan* two thirds.

قطب *qoutb* the Pole:

قُوتْبَيْنِ 'qoutbéyn', *qoutban* the two Poles.

§ 569. If the word end in *hé* (-é) feminine (*hayi téénis*), it is changed into *té* feminine (-t-) (*tayi téénis*), before the dual termination is added (§ 32 c, 564, 592):

نُسْخَه *nûskhé* a copy: نُسْخَتَيْنِ *nûskhétéyn*.

سَفِينَه *séfiné* a ship: سَفِينَتَيْنِ *séfinétéyn*.

§ 570. The following duals are much in use, although they do not indicate two things exactly similar to one another:

أَبُو، وَالِدَيْنِ *validéyn*, *ébévéyn* the parents. (Sing. أَبٌ، وَالِدٌ).

زَوْجَيْنِ *zévjéyn* husband and wife. (Sing. زَوْجٌ).

قَمَرَيْنِ *qaméréyn* the sun and moon. (Sing. قَمَرٌ).

حَرَمَيْنِ *haréméyn* the sacred cities of Mecca and Medina.

Note that they do not mean 'two fathers', 'two husbands' and 'two moons'.

تعليم ٩٩ Exercise 99.

Change the following nouns into the dual:

١ 'مَنْزِلٌ' *ménzil*, ٢ 'جِهَةٌ' *jihét*, ٣ 'رَحِيفَةٌ' *rahífé*, ٤ 'ضَمَّةٌ' *zammé*, ٥ 'شَرْطٌ' *shart*, ٦ 'بَلَدَةٌ' *béldé*, ٧ 'سُدْسٌ' *sûds*, ٨ 'فِغْرَةٌ' *figra*, ٩ 'شَرِيكٌ' *shérik*, ١٠ 'وَارِثٌ' *varis*, ١١ 'مَرْقُومٌ' *mérqoum*, ١٢ 'جُمْلَةٌ' *jumlé*, ١٣ 'طَرَفٌ' *taraf*, ١٤ 'بَاحِرٌ' *bahr*.

Words. 1. *ménzil* a halting place; a house. 2. *jihét* a side; a quarter. 3. *sahefé* page. 4. *zammé* the vowel *éotré*. 5. *shart* condition. 6. *béldé* country. 7. *sûds* one sixth. 8. *figra* a sentence, paragraph. 9. *shérik* companion. 10. *varis* heir. 11. *mérqoum* the above said. 12. *jumlé* clause. 13. *taraf* a side. 14. *bahr* a sea.

جمع Jém. The Plurals in Arabic.

§ 571. There are two kinds of plurals in Arabic:

a. One of these has only two forms, and is called the regular or sound plural (*pluralis sanus*), because

all the vowels and consonants of the singular are retained in it (*Jémi Mûzékké'ri Salim*, *Jémi Mûénné'si Salim*); ex:

مأمور *mé-mour* an officer: مأمورین *mé-mou-reen'* officers.

b. The other which has various forms is called the broken or irregular plural (*pluralis fractus*), because it is more or less altered from the singular by the insertion or elision of consonants, or the change of vowels; ex.: سفینه *séfeené* a ship: سُفُنْ or سَفَائِنِ *sûfén* or *séfayin* 'ships'. Here the form of the noun is broken. So also شَيْءٌ *shéy* a thing: اَشْيَاءُ *ésh'ya* things.

§ 572. The different ways of forming the irregular Arabic plurals are so numerous and complex that a separate chapter is requisite to explain them, which will be found further on (Lesson 51, § 637—652).

The Regular Masculine Plural. جمع مذکر سالم

§ 573. The *pluralis sanus* of masculine nouns is formed by adding the termination *-oon* وِن and *-een* ین; as: مُسْلِمٌ *mûslim* a Moslem: مُسْلِمُونَ *mûs-limeen'*, *mûslimoon'* Moslems. مُؤْمِنٌ *mûmin* a believer: مُؤْمِنُونَ *mûmineen'*, *mûminoos'* believers.

§ 574. This way of forming the plural is employed only in the case of names of rational beings, therefore اسد *éséd* 'a lion', مَكْتُوبٌ *méktoub* 'a letter' cannot be اسدین *ésédeen*, *méktouboon*: because they cannot reason or speak (§ 578).

§ 575. But the plurals of سَنَةٌ *séné* 'year', اَلْعَالَمُ *além* 'universe' are exceptions: they are سِنِينَ *sinceen*, *sénceen*, عَالَمِينَ *alémeen*. The plural of بَنٌ *bén* 'son, child' is بَنِينَ *benee* when in con-

struction with a noun following; as: *بنی آدم* 'بنی اسرائیل' *bénée Israyél*, *bénée Adém* 'the children of Israel', 'the children of Adam, mankind'; the full form, however, does not occur in Ottoman.

تعلیم ۱۰۰ Exercise 100.

Give, if possible, the regular plurals of the following nouns.

'مَشْهُور' ⁶, 'مَظْلُوم' ⁵, 'طَیْر' ⁴, 'قَارِی' ³, 'مُعَلِّم' ², 'مُدَرِّس' ², 'کِتَاب' ¹, 'نور' ¹, 'رَسُول' ¹², 'وَالِدَه' ¹², 'بِنْتُ' ¹¹, 'سَارِق' ¹¹, 'حَوَارِی' ¹⁰, 'مُجْرِم' ⁹, 'سَامِع' ⁸, 'رِیَاضِی' ⁷.

Words. 1. Book. 2. *mûder'ris*, *mou-al-lim* teacher. 3. *qaree* reader. 4. *tayr* a bird. 5. *mazloun* poor, oppressed. 6. *mêsh-hour* remarkable (man). 7. *riyazi* astronomer. 8. *sami* hearer, audience. 9. *mûjrim* criminal, sinner. 10. *havari* apostle (of our Lord). 11. *sariq* a thief. 12. *résoul* an apostle, prophet.

جمع مؤنث سالم The Regular Feminine Plural.

§ 576. The regular way of forming the plural of Arabic feminine nouns and adjectives (*Jémi Mûénnési Salim*) is by dropping the final ه *hé*, ت *té* (-é, -t, -ét) of the singular (§§ 563—64) and adding ات *-at* to the word.

مسلمه *mûslimé* a female Moslem: مسلمات *mûslimat* Moslem women.

ثمره *séméré* a fruit: ثمرات *sémérat* fruits.

علامت *a-lamét* a sign: علامات *alamat* signs.

§ 577. If the word end in ات *-at*, the ت *-t* is dropped and *élif* is changed into *var* (-v-):

ذات *zat* person: ذوات *zérat*.

صلاة *salat* prayer: صلوات *salarat*.

برات *bérat* an edict: بروات *béravat* edicts, firmans.

§ 578. Some of the masculine nouns denoting things which have not reason or speech, form their plurals by adding ات *-at*, as they cannot take the regular masculine plural (§ 574):

tahreer a writing: تحریر	tahreerat writings. تحریرات
ghalat a mistake: غلط	ghalatat mistakes. غلطات
nébat a plant: نبات	nébatat plants. نباتات

تعلیم ۱۰۱ Exercise 101.

Give the feminine plural of each of the following words:

تَسْلِيمٌ^۷، عَادَتٌ^۶، خِدْمَتٌ^۵، مُعْجَزَةٌ^۴، آلَتٌ^۳، حَيَوَانٌ^۲، غَايَتٌ^۱، نَقَرٌ^۸، زَكَاتٌ^{۱۳}، تَقْصِيرٌ^{۱۲}، تَأْلِيفٌ^{۱۱}، شِكَايَتٌ^{۱۰}، عِبَارَةٌ^۹، حَاجَتٌ^۸، سَبْزَةٌ^{۱۹} p.، تَعْمِيرٌ^{۱۸}، بَرَكَتٌ^{۱۷}، تَبْرِيكٌ^{۱۶}، مَعْلُومٌ^{۱۵}، تَعْرِيفٌ^{۱۴}

Words. 1. *ghayét* the end. 2. animal. 3. instrument. 4. *mûjizé* a miracle. 5. service (*khîdémat*). 6. *a-dét* custom. 7. a. payment. 8. *hajét* a need, want. 9. *ibaré* sentence. 10. *shi-kîâyét* a complaint. 11. *té-é-leef* composition of a book; a book. 12. *taqseer* deficiency. 13. *zékiât* alms. 14. *tareef* explanation. 15. *maloûm* known; (knowledge). 16. *tébreek* congratulation. 17. *bé-rékét* blessing. 18. *tameer* repair. 19. *sêbzé* vegetable.

تعلیم ۱۰۲ Exercise 102.

۱ انکلترا بر مملکتِ عظیمه در . ۲ حفیده سی ، زوجی و ابوبنی
ایله برابر حیوانات باغچه سنی کز مکّه کیتدی . ۳ نوریه خانم نوری
افندینک اخت کبراسیدر . ۴ علم نباتات : نباتات عالمندن ، علم حیوانات
ایسه ، حیوانات عالمندن بخت ایدرلر . ۵ رب عیسا افندیز حضرتلمری
عالمینک پادشاهی در . ۶ او مظلومین و مجرمینک یکانه امیدی در .
۷ مومنین ظلمت و موت دره سندن مسرتله کچرلر . ۸ برکات الهیه
اونلره رهبر اوله جقدر . ۹ طرفینه کیسه نیک ثلثاتی تقسیم ایلدم .
۱۰ سارقین سنین وافرندن برو محبوس درلر . ۱۱ رسولین و حواریون
معجزات کثیره اجرا ایله دیلر . ۱۲ بکا تسلیم ایله دکلمری تحریراتی
کندی الله پوسته یه براقدم . ۱۳ مرحمتلی ذوات حیواناته ، حتی
نباتانه بیله مرحمت ایدرلر .

ترجمه ۱۰۳ Translation 103.

1. Miss Gulistan is the heiress of the governess (teacher). 2. The owner of this house is Jémilé Hanim, the teacher. 3. Give the bearer of this letter five méjidiyés. 4. You must obey your parents. 5. Dr. Ch. Tracy has written a nice book for parents and for husbands and wives. 6. Paradise was in the land of Ararat. 7. The criminals were carried before the court. 8. The number of the hearers was 900, two thirds of whom were women. 9. Erase those two *êotrés*. 10. The mother of the sovereign of the martyrs, Hûséyin, is the Princess of the women of the universe Fatima-Zéhra.

مکالمه Conversation.

- عریده کیفیت قاج نوعدر؟
ایکی نوعدر: بری مذکر دیکری مؤنث.
مذکر نه در؟
معناجه اریک عد اولنان کلمه لر در.
مؤنث نه در؟
معناسنجه دیشی عد و اعتبار اولنان کلمه لر.
عریده کمیت قاج جنس در؟
اونلر یکدیگرندن فرق لری نه در؟
اوج جنسدر: مفرد، تنثیه و جمع.
بر جنسدن بر دانه کوستریرسه: او کلمه یه
مفرد دیرلر؛ ایکی دانه کوستریرسه: تنثیه
و ایکیدن زیاده کوستریرسه: اوکا ده
جمع دیرلر.
تنثیه ناصل یاپیلیر؟
مفرد اولان کلمه نك آخرینه اوستونلی بر
"ین" علاوه سیله اولور.
جمع قاجنوعدر؟
اوج: جمع مذکر سالم؛ جمع مؤنث سالم و
جمع مکسر.
جمع مذکر ناصل بنا ایدیلیر؟
مفرد مذکر کلمه نك آخرینه اسره لی بر "ین"
علاوه سیله یاپیلیر.
"مامورین" نه دیمک و "مامورین"
معناسنده در. "مامورین"؛ ایکیدن زیاده
مامورلر دیمک اولوب جمع مذکر در.
مشرقین نه دیمکدر؟
شرق و غرب دیمکدر.

تعلیم قرائت Reading Exercise.

A Poem. ترکیب بند *Térkibi Bénd.*

دهرک^۱ نه صفا وار عجباً سیم و زرنده^۲ ؟
 انسان براغیر^۳ هپسنی حین سفرنده^۴ .
 بر رنک وفا^۵ وار می ؟ نظر قیل شو سپهرک^۶
 نه لیل^۷ و نههارنده^۸ نه شمس و قرنده .
 سیر ایتدی هوا اوزره^۹ دینیر تحت سلیمان^{۱۰} ،
 اول سلطنتک^{۱۱} یلار اسر شیمدی یرنده .
 حر^{۱۲} اولق اگر ایسترسک ؛ اوله جهانک
 ذوقنده ، صفاسنده ، غمنده ، کدرنده^{۱۳} .
 خیر اومه ! اگر صدر جهان^{۱۴} اولسه ده بالفرض^{۱۵} ،
 هر کیم که خساست^{۱۶} اوله عرق و گهرنده^{۱۷} .
 ییلدیز آریوب کوکده نیجه طرفده منجم^{۱۸} ،
 غفلت^{۱۹} ایله کورمز قویوی ره کذرنده^{۲۰} .
 آنلر که ویریر لاف^{۲۱} ایله دنیا به نظامات ،
 بیک درلو تسیب^{۲۲} بولونور خانه لرنده .
 آینه سی ایشدر کشینک ، لافه باقیلماز ،
 شخصک کورینور رتبه عقلی^{۲۳} اثرنده^{۲۴} .

Words. 1. *dêhr* world. 2. *seem* silver, *zér* gold. 3. *braghour* = *braqr* leaves. 4. *séfér* journey; *heen* time. 5. *réngi véfa* permanent colour. 6. *p. sipihr* the sky, the sphere. 7. *léyl* night. 8. *nihar* day. 9. *héva úzré* in the air. [They say that Solomon's throne was in the air (Moslem tradition)]. 10. the throne of Solomon. 11. *saltanat* empire; magnificence. 12. *hûrr* free. 13. *ghamm* anxiety; *kédér* grief. 14. *sadr* Grand Vizier, *jihan* world. 15. *bil-farz* for instance (§ 671). 16. *khasasét* baseness, vileness. 17. *îrq* *farz* disposition and substance = character (§ 696). 18. *mû-nej'jim* astrologer. 19. *ghaflét* heedlessness. 20. *rahguzér* way (§ 535). 21. *laf* talk; word. 22. *tésé'yûb* lack of prudence; irregularities. 23. *rûtbé* degree; *aql* wisdom, sense. 24. *ésér* work, deed.

بن هر نقدر كوردم ايسه بعض مضرات²⁵ ،
 ثابت قدم²⁶ ينه بو رأيك²⁷ اوزرنده :
 «انسانه صداقت²⁸ ياقيشير كورسده اكراد²⁹

يارد مجيسيدر طوغريلرك حضرت اه³⁰» (ضيا پاشا)

25. *mazar'rat* injuries, harms (§ 576). 26. *sabit qadém* firm and steadfast in resolve (§ 636). 27. *réy* opinion; judgment. 28. *sadaqat* fidelity, honesty. 29. *ikrah* disgust; enmity (§ 619). 30. *Allah. Ziya Pasha* a distinguished Turkish author, poet, historian and statesman (1809–79). *Térkibi Bénd.* A poem in stanzas of similar metre but of different rhyme, the distichs of each stanza rhyme excepting the last distich.

درس ۴۴ Lesson 44.

النسبة The Nisbé.

§ 579. The Noun of Relationship (*én Nisbé*, as it is called in Arabic), is formed by adding the termination *-ee'* to the noun, from which it is derived. It denotes that a person or thing belongs to or is connected therewith (in respect of origin, family, birth, sect, trade etc.) (Compare the Turkish and Persian *Nisbés* §§ 149, 526):

ارمن *Ermén* Armen (a fabulous Armenian hero):

ارمنی *Erménee'* belonging to Armen, Armenian.

شمس *shéms* the sun: شمسی *shémsee'* solar.

دمشق *dimûshq* Damascus: دمشقی *dimishqee'* a native of Damascus.

مطالعات *Mûta-la-at*: Remarks.

§ 580. a. The feminine termination of nouns or ت is omitted before adding this termination; as:

مكة *mék'ké* Mecca: مكی *mék'kee'* a native of Mecca.

طبیعت *tabiyat* nature: طبیعی *tabiye'* natural.

b. But if there is an *élif* preceding ت, it is retained:

ذات *zat* person: ذاتی *zatee'* personal.
 حیات *hayat* life: حیاتی *hayatee'* vital.

c. If at the end of foreign (non-Arabic) proper names there is a *hé* (-a), it is changed into *vav* (-v-):

فرانسه *Fransa* France: فرانسوی *Fransavee* French.
 آمریقوی *Amériqavee* American: ادرنوی *Édirnéree* a native of Adrianople.

d. When any Arabic word ends in short or long *élif*, it is changed into *vav* (§ 29 c, d):

معنا (معنی) *man'a* meaning; spirit: معنوی *manévee'* spiritual.
 دنیا *dunya* world: دنیوی *dunyavee'* worldly.
 بیضا *Béyza* the town of Béyza: بیضای *béyzavee'* a native of Béyza.
 عیسی *Isa* Jesus: عیسوی *Isavee'* Christian.

e. The *tens* of the numerals are made in the way which will soon be shown (§ 689).

f. There are other nouns of Relationship, the formation of which is irregular:

بادیه *badiyé* a desert: بدوی *bédévee'* inhabiting the desert, a Beduin; a savage.
 مدینه *médiné* a city: مدنی *médéne'e'* dwelling in the city, civilised, [urban].
 سنه *séné* year: سنوی *sénévee'* yearly.
 اخوت *oukhov'vét* brotherhood: اخوی *akhavvee'* brotherly.
 ماء *ma* water: مائی *mayee'* watery; fluid; blue.

g. Some nouns take an addition of *ان* before *-ee*:

روح *rouh* spirit: روحانی *rouhanee'* spiritual.
 جسم *jism* body: جسمانی *jismanee'* corporal.

Other examples are:

عبرانی *ibrane'e'* a Hebrew: سریانی *sûryanee'* a Syrian.
 کلدانی *kildanee'* a Chaldaean: نصرانی *nasrane'e'* { a Nazarene,
 a Christian.

h. A noun of Relationship is never formed from the plural, even when the sense might seem to demand it, but always from the singular: for instance words

like 'مأموريني' *mémourinee, tahriratee* 'relative to officers or letters' are never used, but their singular is used 'مأموري' *mémouree, tahriree* 'relative to an officer or letter i. e. official, literary'.

i. Although this rule is very strictly observed in Arabic, yet in recent Ottoman literature there are some terms in current use formed from plurals, but they are regarded as barbarisms:

قوه جنوديه *gouvvé'yi jounoudeeyé* the military forces.

معاهدات دوليه *mou-a-héda'ti dâvéleeyé* the Treaties of the Powers.

جمعية رسومية *jémeeyyé'ti rousoumeeyé* the Taxation Committee.

The words *jounoud*, *dâvél*, *rousoum*, are the plurals of *jünd* army, *dévlét* 'empire' and *résim* tax.

The Abstract Noun. اسم معنا *Ismi Mana*.

§ 581. Abstract nouns are formed by adding *-yét, -yé* to the end of Nouns of Relationship; or *-iyét, -iyé* to the end of nouns and adjectives (§§ 163, 541):

نصراني *nasraanee* a Christian: نصرانيته *nasraneeyét* Christianity.

مدني *médénée* civilised: مدنيته *médéneeyét* civilisation.

حر *hârr* free: حرية *hûr'riyét* freedom.

جمع *jém* collecting: جمعيت *jém'iyét* an assembly.

Also:

مجيديه *méjidiyé* the coin struck by Sultan Méjid.

بلديه *bélédiyé* the municipality, the city court.

دخوله *doukhoulîyé* admission fee, entrance-money.

§ 582. If *-e, -yé, -a* is added to the end of Arabic Derivative Adjectives and Participles, and used alone without any noun to modify. The feminine Adjectives and Participles thus formed are regarded as feminine substantives (§ 421):

- خَفِيّ *khéfee* secret: خَفِيَّة *khéfeeyé* detective.
 مَجْمُوع *méjmou* collected: مَجْمُوعَة *méjmou-a* collection.
 مَوْسَس *mû-és'sés* established: مَوْسَسَة *mû-és'sésé* institution.
 مَانِع *mani* hinder: مَانِعَة *maniya* obstacle.

§ 583. The following abstract nouns are solecisms, being formed in the Arabic manner from Turkish, Persian or European words and not from Arabic words; (§ 507):

- t. وَارِيَتْ *variyyét* wealth: p. كَرَمِيَتْ *gérmiyyét* ardour, zeal.
 p. سَرَبَسْتِيَتْ *sérbéstiyét* freedom: p. پَرِشَانِيَتْ *périshaniyyét* poverty.
 f. قَرَالِيَتْ *qraliyét* kingdom: p. مَاهِيَه *mahiyyé* (monthly) salary.
 f. بُولِيَتِيَقِيَه *politiqiyé* politics: t. اَوْتَلَاقِيَه *otlaqiyé* pasture-tax.

تَعْلِيم ١٠٤ Exercise 104.

Form Nouns of Relationship and Abstract nouns from the following words:

- ١٠ تِجَارَتٌ ١١ مَاءٌ ١٢ نَبَاتٌ ١٣ مَادَّةٌ ١٤ بَيْتٌ ١٥ بَيْضَةٌ ١٦ عَادَتٌ
 ١٧ زَمَانٌ ١٨ بَرٌّ ١٩ بَخْرٌ ٢٠ مَوْتٌ ٢١ أَنْقَرَهُ ٢٢ بُوْسَنَهُ ٢٣ مِلَّتٌ ٢٤ خَارِجٌ ٢٥ دَاخِلٌ
 ٢٦ نِهَارٌ ٢٧ لَيْلٌ ٢٨ مَرْدِيْفُونٌ ٢٩ يُونَانٌ ٣٠ اِنْكَلِيزٌ ٣١ سَبَاءٌ ٣٢ سَوْدَاءٌ
 ٣٣ حَقٌّ ٣٤ فَوْقَ ٣٥ تَحْتَ ٣٦ وَخَدَتْ ٣٧ ظَلَمَتْ ٣٨ نُورٌ ٣٩ رَبٌّ ٤٠
 580 g. ٤١ أَهَمُّ ٤٢ ضَبْطٌ ٤٣ شَمْسٌ ٤٤ اَرْضٌ ٤٥ طَبْعٌ ٤٦ اِسْلَامٌ
 581. ٤٧ مَشْغُولٌ ٤٨ مَأْمُورٌ ٤٩ مَخْزُونٌ ٥٠ مَحْنُونٌ ٥١ مَسْرُورٌ ٥٢ مِلَّتٌ
 582. ٥٣ ثَانِيٌ ٥٤ مَنَظُومٌ ٥٥ مُتَدَمِّمٌ ٥٦ مُخْطَرٌ ٥٧ لَطِيفٌ ٥٨ رَابِطٌ

1. *adét* custom. 2. *béyza'* egg. 3. *béyt* family, house.
 4. *mad'de* matter, subject. 5. plant. 6. water. 7. *tijarét* trade.
 8. *dakhil* interior. 9. *kharij* outside, foreign. 10. *mil'lét* nation.
 11. *Bosna* Bosnia. 12. *sévda* the spleen. 13. heaven.

- 580 g. 1. *rabb* the Lord. 2. *noor* light. 3. *zoulmét* darkness.
 4. *vahdét* uniqueness, 5. *taht* the lower part. 6. *févq* over.

581. Islam. 1. *tab* disposition. 2. room (in Custom-House.)
 3. *zabt* control. 4. *éhémm* important.

582. 1. *rabît* binding. 2. nice, amusing (story). 3. *moukhtir*
 who reminds. 4. *mouqad'dém* preceding, before. 5. *manzoum*
 written in rhyme and metre. 6. second (second).

لَعْلَر Words.

p. خدا <i>khûda, khoda</i> God	a. ایمان ایتک <i>iman ét.</i> to believe
a. نبی <i>nébi</i> prophet	a. نبویات <i>nébériyat</i> prophecies
a. تراید <i>tezayûd ét.</i> to increase	a. مدرسه <i>mêdrésé</i> seminary
a. قران <i>qour'an</i> Qoran	a. مفسّر <i>mûfés'sir</i> commentator
a. اکمال ایتک <i>ikmal ét.</i> to finish	a. حرارت <i>hararét</i> heat.

Proper Names: اشعيا *Ishaya, Eshaya* Isaiah.

تعلیم Exercise 105.

۱ اسلامیت دخی نصرانیت کبی وحدانیتِ خدایه ایمان ایدر.
 ۲ حرارتِ شمسیه شدتلی اولورسه، دائماً برشمسیه آلیرم. ۳ بیضاوی
 قرآنک مفسر لرندن مشهور بر ذات در. ۴ روحانی شیار دائی؛ جسمانی
 شیار ایسه زمانی درلر. ۵ عیسویلرک عبادتخانه سی شوراده، موسویلرک کی
 ایسه شوقارشیکی سو قاعک ایچنده در. ۶ محمدیونک یومیه بش وقت
 نمازلی وار در. ۷ ارضیه و اوتلاقیه مصارفی اوله رق ماهیه درت یوز
 غروش پاره ویریورم. ۸ کچن اونطقوزنجی عصرده برچوق ملتلر
 بدویتک صوسز چولرلرندن امرارله، مدینتک چیچکلی صحرالینه داخل
 اولدیلر. ۹ مادی، معنوی و روحانی عالمدرده پک چوق حقیقتار وار در.
 ۱۰ تیاترونک دخولیه سی بر چیرک مجیدیه ایمش، ویرو بنم ایچون بر بیلت
 آل. ۱۱ بلدییه مجلسی شهرک تیزلکنه گرمیتله چالیشیور. ۱۲ «آروسیاق
 پونطوسی» نام غزته ده امور دینیّه، علمیّه، پولیتیکه، بیته و تجاریه
 دائر پک چوق شیار اوقودم.

ترجمه Translation 106.

1. The Old Testament is written in the Hebrew and Chaldaean languages and the New Testament in

Greek. 2. Do you know the Lord's Prayer by heart. 3. The exchange of offices between two office-holders is done by the consent of the parties concerned. 4. Christians, Mahomedans and Jews believe in the Unity of God. 5. The military forces of the European powers are increasing every year. 6. He lost his wealth and fell into poverty. 7. Freedom is the life of a nation. 8. The Taxation Committee has raised the rate on rent. 9. I wrote a composition about the Treaties of the Powers. 10. The shape of my inkstand is oval. 11. Let us sing hymn number 51.

مکالمه Conversation.

عبرانی، کلدانی و سریانی لسان‌رینه
پک آز؛ بر سنه در او قویورم.
آشنامیسکز؟
برادریکز نه نقل ایدیور؟
ظلمانی بر کیچه ده نورانی بر بولوط
کورمش؛ اونی سویله یور. [وار.
فوقانی درت و تحتانی بش او طه سی
اوت افندم؛ انبیای کبرادن نبی
اشعیانککنی اوقودم.
مکتبت آخویه دیمکدر.
خفیه لر، ضبطیه لر هریری آرادیلر ایسه ده
مجرمیندن بر اثر بولامادیلر.
حوادثات ملیه، خارجی و داخلیه دن
شایان دقت بر شی وار می؟
علم الهی اوقومش میسکز؟
اوت افندم! ۱۸۹۰ سنه سنده مرذیفون
علم الهی مدرسه سنی اکمال ایله دم.
مذکور علم الهی مدرسه سنک مدت
آوروپا و آمریقانک اکثری مؤسسسه لرینده
اولدینی اوزره اوچ سنه در، افندم!

تعلیم قرائت Reading Exercise.

Columbus' Egg.

مشهور درکه^۱، آمریقانک کاشنی^۲ اولان قرستوف^۳ قولومبوس، آمریقانی

Words. 1. *mésh'hour* well known: *mésh'hour dour ki* every body knows = it is said. 2. *kūashif* discoverer. 3. *Christophorus*.

کشف ایلہ^۳ عودتدن صوکره^۴ ، اَنْدُلُسْده^۵ بنی احر دولتی^۶ مغلوب^۷
 ایدن قرال فردیناندک خوانِ ضیافتنده^۸ اوطورویورایش . خُضاردن^۹
 وَ قَرستوفک برِ جدیدی^{۱۰} کشفندن طولایی مَظْهَر^{۱۱} اولدیغی تَلْطِیفاته^{۱۲}
 حَسَد^{۱۳} ایدن اسپانیا پرئسلرندن بری «مادامکه^{۱۴}» بوقطعه^{۱۵} شو کرده
 ارض اوزرنده موجود^{۱۶} ایدی ، سز اولماسه گزده^{۱۷} برکون اولوب^{۱۸} ینہ
 بولونوردی «قُولیلہ^{۱۹} قَرستوفک هِمَّتِ معلومه سنی^{۲۰} اِستِغْغار^{۲۱} ایتْمَک ایتسه
 مش . قَرستوف قولومبوس دخی «خیر پرئس حضرتلری ! بوقطعه
 یومورطه یی سیوری طرفنده^{۲۲} طوردوره ییلن آدمدن باشقه سی کشفه مقتدر^{۲۳}
 دکلدر» جوابنی ویرمش .
 (ابو الضیاء^{۲۴})

3. *késhf et.* to discover; *ilé* for *vé* (§ 470 a) = *késhf édib.*
 4. *Én'dúlús* Andalusia. 5. *Béni Ahmér dérléti* the Moors (in Spain),
 the dynasty of Beni [children of] Ahmer. 6. *maghloub* defeated
 § 604). 7. *khanî ziyafét* the banqueting table. 8. *houz'zar* those
 who were present (*houz'zardan vé . . . prénslerdén biri*). 9. *bér'ri*
jédid the New World = America. 10. *mazhar ol.* to be the object
 of, to enjoy. 11. *taltifat* favours, honours. 12. *haséd ét.* to envy,
 to be jealous. 13. *madam ki* since, as. 14. *qít'a* part, segment
 (of the world). 15. *mérjoud ol.* to exist. 16. *siz olmasañizda*
 even if you were not; *da* for *dakhi* (§ 117). 17. *bir gün oloub*
 some day, one day. 18. *qavl* word. 19. *him'mét* effort, action; *malûm*
 known. 20. *istisghar* a making little of, belittling. 21. *sirri taraf*
 the smaller end (of the egg). 22. *mûqtédir* able. 23. *Ebûz'ziya*
 a celebrated living Turkish author.

درس حَقْنده مکالمه Conversation about the Lesson.

اجوبه *Éjribé.*

اسئله *Ésilé.*

اجوبه وَ اسئله نه معناده درلر ؟
 آمریقایی کیم کشف ایتدی ؟
 عربی جمع اولوب سؤالر وحوابلر دیکدر .
 جنویز ملتندن قَرستوف قولومبوس
 کشف ایتدی .
 هانکی قرالک وقتنده کشف اولوندی ؟
 اسپانیا قرالی فردیناندک وقتنده کشف
 اولونشدر .
 قَرستوفک بر یومورطه حکایه سی
 وار در ، ییلر میسکنز ؟
 اوت افندم ! مشهور بر حکایه در ، اونی
 یلامه دک کیمسه یوقدر .

بو حكايه نروده وقوع بولدى؟
قرال فرديناندك بر ضياقتنده وقوع بولدى.

بو حكايه سَبَّيْتْ ويرن خصوص نه
موى اليهك قرال طرفندن مَطْهَر اولديغى
لطف و اكرامدن طولاي حُضَّارْدَن
بر پَرْنَسْكَ حَسَد ايتمه سيندن نَشَات
ايتمشدر.

بو پرنس قرسطوفك همتى استصغار
ايتمك ضممنده نه سويله دى؟
قرستوف قولومبوسدن ماعداسى دخى
بَرَّ جديدى كشف ايده ييله جَكْنِ
سويله دى.

قرستوف حضارك حيرت ومراقى
جلب ايده جَك صورتده برشى
اوت افندم! بر يومورطه يى سيورى
طرفنده طورديره ييلن آدَم آمريقايى
كشفه مقتدر اولديغى جواباً بيان
ايله دى.

بو حكايه يى كيم ترجمه ايتمشدر؟
بو حكايه ختام بولديى؟
عطوفتلو ابو الضيا توفيق بك حضر تلى.
خير افندم! ده ما بعدى وار در.

Lesson 45. درس ۴۵

The Arabic Infinitive (Masdar).

§ 584. There is no limit to the number of words which the Ottoman language borrows from the Arabic. The number of Arabic words to be learnt would thus involve a great deal of study, if they were not derived from certain roots which are, of course, very much less numerous. If the student can master the system by which Arabic derivatives are derived from their roots (*mad'dé, mad'déyi asliyé*), his labour will be vastly diminished. After learning a certain number of roots, he will at once recognize and remember a large number of words formed from them. The Arabic system of derivation is extremely regular, logical and beautiful; although at first it appears somewhat complicated.

Almost every word in Arabic may be referred to

a significant root, consisting of either three or four letters, the trilaterals being by far the more common.

In European languages, significant roots are irregular in form, and the grammar of those languages treats only of prefixes and affixes, by which the meaning of the word is modified. Thus in English we add the termination *-er* to express the agent of a verb, and *-ing* to express the Present Participle Active or the Gerund; as: make, maker, making. In Arabic, however, such modifications are obtained not only by prefixing or affixing, but by inserting letters between those of the root. The

root *فعل faʿl* signifying action, is taken as the typical root for exhibiting these modifications, and the formulæ thus obtained are called 'the measures of words'. For instance, the insertion of an *ʿilif* between the first and second radical, and the punctuation of the later with an *ʿsré*, give the sense of the Agent or Active participle:

thus *فعل faʿl* becomes *فاعِل fa-ʿil* 'one who does' and this word is the measure upon which all other "agents" of this kind are formed. It is in fact, a mere formula, like the letters used in Algebra; for as $(a + b + c)$ may represent $(2 + 3 + 4)$, $(5 + 6 + 7)$, or any other number; so for the trilateral root *فعل in فاعِل*, we may substitute any other trilateral root and obtain the same modification of meaning; as:

قتل qatl to kill: *قاتِل qatil* a murderer.

علم ʿilm wisdom: *عالِم ʿalim* wise;

where *قاتِل* and *عالِم* are said to be the *فاعِل* of the trilateral roots to which they respectively belong.

The Arab grammarians use this word *فعل* as a paradigm, and every change in and addition to the root is made on this model. But as the utterance of the second radical (ع) is very difficult for Europeans, therefore we adapt the word *فقل faql* as its equivalent, since it is easier to pronounce; using the 'measures' of *فعل* also when necessary:

حَرْف *harf* 'letter' is of the measure فَعْل *faql*, that is to say it is measured, weighed or balanced on the word فَعْل *faql*, having the same quantity of letters and the same vowel.

§ 585 a. The root فَعْل in Arabic is pointed with three *ûstûns*, as: فَعَّلَ *faqala*, which means 'he fanned', this being the third person singular Past tense; but for shortness' sake we always render it into English by the Infinitive or Verbal Noun¹ (§§ 272, 614).

§ 585 b. **The Arabic Infinitives** (= Masdar) are divisible, in respect of their origin, into two classes: Primitive or Simple and Derivative or Augmented.

§ 586. **The Primitive Infinitives** are those which have no servile letters in them, or even if they have the serviles do not change the meaning of the word; as:

نَظَرَ *nazar* to look; دَخَلَ *dakhl* 'to enter' are simple or primitive forms, because there is no augment or servile letter in them. But نَظَرَتْ *nézarét* to look, دَخُول *doukhoul* or دَخَالَتْ *dékhalét* 'to enter' also are called Primitives; because although there are servile letters (و، ت، ا), yet they do not change the meaning: they are only different forms of نَظَرَ and دَخَلَ.

§ 587. **The Servile Letters** are (ا، ت، م، ن، و، هـ)، which are also called 'changers or letters of augmentation', because they change or add to the meaning of the word.

§ 588. **The Derivative Infinitives** are those infinitives which have servile letters inserted in them,

¹ The second vowel of the third person Sing. Past tense is sometimes *i* = فَعَّلَ *faqila*, sometimes *ou* = فَعَّلَا *faqoula*, instead of being as here *a* = فَعَّلَا *faqala*: but this does not concern the student of Ottoman.

which change the meaning of the word more or less. For instance the word *انتظار* *intizar* 'to look after, to wait'; *ادخال* *idkhal* 'to cause to enter, to insert', are derivatives; because their ground forms *نَظَرَ* *nazar* and *دَخَلَ* *dakl* mean 'to look' and 'to enter' respectively, and the augmentative letters ت 'ا' 'ا' have changed the meaning (§§ 259, 613).

A. The Primitive Triliterals. مصدر ثلاثي مجرد

§ 589. There are a great number of Verbal Nouns or Infinitives which are derived directly from the triliteral roots. Those that are most frequently used in Turkish belong to one of 23 "measures". The root *فقل* is taken as the 'measure' or formula (= *وزن vézn*), and we shall assume that all these 23 forms can be derived from it; although they are not all in use. Every root is supposed to have the power of producing all these derivatives, though, in fact, sometimes only a few such are actually formed from a given root.

مطالعات *Mûta-la-at* Remarks.

§ 590. If the third radical is و or ی, in the measures 15, 16 and 17 it is changed into (ء) at the end, which is often omitted (§ 705 d); as: *فَنَای*, *جَزَای*, *دُعَاي*, *بَنَای* are changed into *فَنَاء*, *جَزَاء*, *دُعَاء*, the roots being *فَنَى*, *جَزَى*, *دَعَوَ*.

§ 591. Those letters which have the mark of reduplication, are written twice in the root, without the mark (ّ); as: *شِدَّتْ* *shid-dét* severity, root *شَدَدَ* *shédédé*.

§ 592. The feminine letters ت and ه 'ة' are substituted for each other in the termination of nouns:

§ 593. The Measures of Primitive Trilateral Infinitives.

No.	وزن	Measures	مثال	Examples	Root	Meaning of Examples
1	فَعَلَ	<i>faql</i>	حُرِفْ	<i>harf</i>	حُرِفْ	letter.
2	فَعِلْ	<i>fiql</i>	حَفِظْ	<i>hîfz</i>	حَفِظْ	protection.
3	فُعِلْ	<i>fouql</i>	شُكِرْ	<i>shûkr</i>	شُكِرْ	thanks.
4	فَعَلْ	<i>faqal</i>	طَلَبْ	<i>taléb</i>	طَلَبْ	demand.
5	فَعَلْتُ	<i>faqlét</i> [fem.]	رَحِمْتُ	<i>rahmèt</i>	رَحِمْتُ	mercy.
6	فَعِلْتُ	<i>fiqlèt</i> »	خَدِمْتُ	<i>khâdmèt</i>	خَدِمْتُ	service.
7	فُعِلْتُ	<i>fouqlèt</i> »	نَصَرْتُ	<i>nousrèt</i>	نَصَرْتُ	victory.
8	فَعَلْتُ	<i>faqlèt</i> »	حَرَكْتُ	<i>harakèt</i>	حَرَكْتُ	motion.
9	فَعِلْتُ	<i>fiqlèt</i> »	عَزِمْتُ	<i>'azimèt</i>	عَزِمْتُ	departure.
10	فُعِلْتُ	<i>faqla</i> »	فَتَوَى	<i>fétwa</i>	فَتَوَى	decree.

11	فُتِلَ	fouqla	بُشْرَى	bāshra	بُشْرَى	good tidings.
12	فُتِلَانَ	fūqlan	حِرْمَان	hīrman	حِرْمَان	disappointment.
13	فُتْلَان	fouqlan	غُفْرَان	ghoufran	غُفْرَان	forgiveness.
14	فُعْلَان	faqlan	هَيْجَان	hīyajan	هَيْجَان	excitement.
15	فُعَال	faqal	ذَهَاب	zēhab	ذَهَاب	a going.
16	فُعَال	fiqal	كِتَاب	kitab	كِتَاب	book.
17	فُعَال	fouqal	سَوَال	sawal	سَوَال	question.
18	فُعَالَتْ	faqalét [fem.]	صَحَابَتُ	sahabét	صَحَابَتُ	protection.
19	فُعَالَتْ	fiqalét	عِبَادَتُ	ibadét	عِبَادَتُ	worship.
20	فَقُول	faqoul	قَبُول	qaboul	قَبُول	acceptation.
21	فَقُولُ	fouqoul	دُخُول	doukhoul	دُخُول	entrance.
22	فَقُولَتْ	faqoulét	ضُرُورَتُ	zarourét	ضُرُورَتُ	poverty.
23	فَقُولَتْ	fouqoulét	سَهْلَتُ	souhoulét	سَهْلَتُ	facility.

such is the case in measures 5—9, 18, 19, 22, 23.
 مَعْدَتُ : قَلَّتْ sémérét measure تَمَرَةٌ séméré for
 سَلَامَةٌ : رَفَعَتْ = رَفَعَةٌ : رَحِمَتْ = رَحِمَةٌ : قَلَّتْ measure مَعْدَةٌ
 غَلَبَتْ = غَلَبَةٌ : سَلَامَتْ.

§ 594. When the letter ی is pronounced as ا with *ústûn*, it is called *Short Elif* (§§ 29c, 610); therefore in such cases ا is substituted for ی: سَكُنَا sūkna for سَكْنِي root $\sqrt{\text{سَكَن}}$ 'habitation', شَكُوا shékva = شَكُوِي root $\sqrt{\text{شَكُو}}$ 'complaint'; دَعَا = دَعُوِي = كَبُرَا = كَبُرِي [measures 10—11].

§ 595. The Quadrilateral Infinitives have only one formula or measure; which is قَلَّلَهُ faqlélé the root being considered $\sqrt{\text{قَلَّل}}$; as: زَلَزَلَهُ zélzélé 'earthquake', root $\sqrt{\text{زَلَزَل}}$ zélzélé; شَعَّعَهُ شَعَّعَ : دَبَّدَبَهُ دَبَّدَبَ : زَلَزَلَ.

تعلیم ۱۰۷ Exercise 107.

With the assistance of the Table of Verbal Measures given above find the measure and the root of each of the following words.

۱. مَلَّتْ ۲. جَوَّارٌ، كَمَّالٌ، وَجْهٌ، حُضُورٌ، دِيَارٌ، حُبٌّ، نَقْلٌ
 ۳. نَبْعَانٌ، نَعْمَةٌ، تَرْكٌ، زَوْجٌ، نَصِيحَتٌ، لِسَانٌ، خَلَّاصٌ، حَقِيقَتٌ
 ۴. عَلامَتٌ، بَيْضَةٌ، نَبَاتٌ، دُنْيَا، أَخْرَتٌ، رَسُولٌ، قُوَّتٌ، طَرَفٌ
 ۵. سُلْطَانٌ، سَمَاءٌ، فَقْرَةٌ، سَفِينَةٌ، جِسْمٌ، قَلْبٌ، جَنَّتٌ، وَخَدَتْ
 ۶. إِلَهٌ، شُكْرَانٌ، إِنْسَانٌ، زِيَادَةٌ، وَسْوَسه ۷. بَيْكَاءٌ، حَمْدٌ، قُوَّتٌ، رَبٌّ

Key. نَقَلَ naql is measured on قَلَّلَ, the root being $\sqrt{\text{نَقَلَ}}$; because the first radical has an *ústûn*, and the second, third radicals are quiescent. حَقِيقَتٌ haqiqat is

تقدّمه ³⁰ قوتده	٣ بو بُكَا، ²⁴ دره سنده
تختگه یا قلاشانلر	سیاحلر ²⁵ نغمه ²⁶ او قور.
دیز چوکوپ عبادتده	صو نبعان ²⁷ ایدر چولده
اسمگه حمد صونارلر.	من ²⁸ کو کدن نازل ²⁹ اولور.
لطفگی ³³ دوك ³⁴ قلبمه	٤ رَبّ! حادی ³¹ اول قولکه
شمس ³⁵ حیات، ملجا سین سن.	یول مشکل، کثیر ³² دشمن:
دنیا ده و آخرتده	سمادن نورک ایله
بوله یم سنده مسکن.	طریقم ایله روشن.

(٣) 24. *būkīā* weeping. 25. *séy'yah* pilgrim. 26. *naghmé* song. 27. *nébcan ét.* "flow, to rise (water). 28. *ménm* manna. 29. *nazil ol.* "to descend. 30. *téqad-dûm ét.* "to progress, to grow (in strength).

(٤) 31. *hadi* guide; *mûshkil* hard, difficult. 32. *késir* abundant; p. *roushén*. 33. *louf* grace. 34. *deók* shower. 35. *shéms* sun.

Note. 1. This is a translation of the English hymn 'Pleasant are Thy courts above' by H. F. Lyte. 2. Find the measure and the root of each of the vowelled words contained in the above Reading Exercise.

درس ٤٦ Lesson 46.

Nouns derived from Primitive Triliteral Verbs.

§ 596. Certain nouns are derived from the Infinitives or from the roots of verbs, and may therefore be dealt with in connexion with the latter. The principal forms used in Ottoman are three; and the commoner measures for these three are seven in number. They all begin with a *mim* pointed by *ústân* or *ésré*.

1. Nouns with Mim. مَصْدَرِ مِیْمِ

§ 597. Besides the simple forms already described above, another verbal noun almost equivalent to them in meaning is formed by adding a *mim* to the radicals. It has four forms:

I. مَفْقَلٌ *méfqal*. By adding a *mim* with *ústûn* to the first (*mé-*), and pointing the second radical with *ústûn*:

قَصَدَ *qasd* purpose: $\sqrt{\text{قَصَدَ}}$ مَقْصَدٌ *maqséd* purpose.

II. The feminine of this form is مَفْقَلَةٌ *méfqalét*.

رَحِمَتْ *rahmét* mercy: $\sqrt{\text{رَحِمَتْ}}$ مَرْحَمَةٌ *mérhamét* mercy.

مَلَكَ *mlk* country: $\sqrt{\text{مَلَكَ}}$ مَمْلَكَةٌ *mémlekét* country.

III., IV. Some verbs, especially those commencing with و, take *ésré* on the second radical. Their measure is مَفْقِلٌ *méfqil*, مَفْقِلَةٌ *méfqilét* (§ 593):

وَعَدَ *va* promise: $\sqrt{\text{وَعَدَ}}$ مَوْعِدَةٌ *mérwidé*.

وَهَبَ *véhab* gift: $\sqrt{\text{وَهَبَ}}$ مَوْهَبَةٌ *mérhibé*.

رَجَعَ *roujou* returning: $\sqrt{\text{رَجَعَ}}$ مَرْجِعٌ *mérjî*.

١٠٨ تعليم Exercise 108.

Change the following Infinitives into the form beginning with *mim*:

I. ¹ ذَهَابٌ. II. ² حَمْدٌ; ³ سَعَادَتٌ; ⁴ نَفْعٌ; ⁵ قُدْرَتٌ; ⁶ فَسَادٌ;
⁷ غُفْرَانٌ. III. ⁸ وَلَادَتٌ. IV. ⁹ عِرْقَانٌ. وَعَظٌ.

Words. 1. a going; road, way (religion). 2. praise. 3. happiness. 4. benefit. 5. strength. 6. sedition. 7. forgiveness. 8. birth. 9. knowledge, skill.

2. Noun of Location. اسم مكان

§ 598. This is formed precisely in the same manner as the Noun with *Mim*; the measures being the same; (§§ 162, 449, 541):

I. طَبَخَ *tabkh* to cook: $\sqrt{\text{طَبَخَ}}$:

(مَفْقَلٌ) = مَطْبَخٌ *matbakh* a place where to cook, kitchen.

دَفَنَ *défn* to bury: $\sqrt{\text{دَفَنَ}}$:

(مَفْقَلٌ) = مَدْفَنٌ *médfén* grave.

II. طَبَعَ *tab*ع to print: $\sqrt{\text{طَبَعَ}}$ ؛
(مَفْقَلَتْ) = مَطْبَعَةٌ *matba'ea* printing house.

III. غَرُبَ *ghouroub* to set: $\sqrt{\text{غَرَبَ}}$ ؛
(مَفْقِلٌ) = مَغْرِبٌ *maghrîb* sunset, west.

شَرَقَ *sharq* to rise: $\sqrt{\text{شَرَقَ}}$ ؛
(مَفْقِلٌ) = مَشْرِقٌ *méshriq* sunrise, east.

تعليم ١٠٩ Exercise 109.

From the following words form Nouns of Location:

I. 1. رَعَى¹؛ 2. رَكِبَ²؛ 3. دَخَلَ³؛ 4. خَرُجَ⁴؛ 5. سُكُنَ⁵. II. 6. نَظَّارَتَ⁶؛
7. طَلَّوعَ⁷؛ 8. وَضَعَ⁸؛ 9. حَفِظَ⁹؛ 10. زَبَلَ¹⁰؛ 11. حَكَمَ¹¹. III. 12. رَعَى¹²؛ 13. طَلَّوعَ¹³؛
14. جُلُوسَ¹⁴؛ 15. وَضَعَ¹⁵؛ 16. سَجَدَ¹⁶؛ 17. سَقُوطَ¹⁷.

Words. I. 1. ray to pasture. 2. riding. 3. entering. 4. going out. 5. to dwell. II. 6. looking (view). 7. salt. 8. tomb. 9. to keep. 10. manure. 11. judgment. III. 12. placing. 13. rising; of sun. 14. falling down. 15. worship.

اسم الآلة 3. Noun of Instrument.

§ 599. The most common measures of the Noun of Instrument are those which follow; (§§ 450, 542):

I. مِفْقَلٌ *mifqal*:

سَطَرَ *satr* a line: $\sqrt{\text{سَطَرَ}}$ ؛ مِسْطَرٌ *mistér*, comm. *mastar* an instrument for drawing a line, a ruler.

ثَقَبَ *saqab, taqab* to pierce: $\sqrt{\text{ثَقَبَ}}$ ؛ مِثْقَبٌ *misqab* comm. *mat-qab* anything that pierces, auger.

II. مِثْقَالٌ *mifqal*:

فَتَحَ *féth* to open: $\sqrt{\text{فَتَحَ}}$ ؛ مِفْتَاحٌ *miftah* a key.

قَرَضَ *qard* to cut: $\sqrt{\text{قَرَضَ}}$ ؛ مِقْرَاضٌ *mîqrad* comm. *magraz*, *maqas* a cutting instrument, scissors.

III. مَفْقَلَةٌ *méfqalé*:

شَرِبَ *shourb* to drink: $\sqrt{\text{شَرِبَ}}$ ؛ مَشْرَبَةٌ *mashraba* a cup.

شعله *shou*عَلَّ flame: شَعَلَ *shou*عَلَّ

مشعله *mash*عَلَّ a torch.

تعلیم ۱۱۰ Exercise 110.

آتال سوزی Ancestors' Sayings = Proverbs.

۱ طاتلی سوز ییلانی اینندن^۱ چیقاریر؛ کوتو سوز انسانی دینندن^۲
 چیقاریر. ۲ کوره "موم بهایه چیقدی^۳" دیشار: "هیچ اُمورده دکل^۴"
 دیش. ۳ آلتین آتشدن انسان محنتده^۵ تجربه^۶ اولونور. ۴ باشقه سنک
 سوزندن زیاده سنک کوزگه اینان. ۵ کوپرودن کچنه قدر شیطاننه بابا
 دیهلی. ۶ اوکوزی بوینوزندن^۷ آدمی سوزندن طوتارلر. ۷ گل دیکنسز
 اولماز؛ یار^۸ قصورسز. ۸ کچمز^۹ آجه کوتو سوز صاحبنک. ۹ مغرور^{۱۰}
 اولوب دیه "یوق بن کبی"؛ بر مخالف^{۱۱} روزکار آسر صاوورور^{۱۲} خرمان
 کبی. ۱۰ کوك یوزنده دوکون درنک^{۱۳} وار دیرلرسه؛ قادینلر مردیون
 قورمغه قالقی شیرلر. ۱۱ نه سال ایله در نه مال ایله در؛ بکم! اولولک
 کمال ایله در. ۱۲ قصورسز یار آرایان یارسز قالیر.

Words. 1. *in den*, cave. 2. *dindén*, *chîqmaq* to go out of religion = to forget God, to be angry. 3. *bahaya chîqmaq* to rise in price, to become dear. 4. *hich oumourounda déyil* I do not care a bit. 5. *mih'nét* affliction. 6. *téjribé ét.* vulg. *téjrúbé* to test. 7. *bouynouz* horn. 8. *yar* friend; sweetheart. 9. *géchméz* spurious. 10. *maghrour* proud. 11. *moukhalif* contrary. 12. *savourmaq* to winnow; *harman* threshing floor. 13. *dûyûn dérnék* wedding, feast.

مکالمه Conversation.

اجوبه *Éjribé*.

اسئله *Ésilé*.

بو کتاب هانکی مطبعه ده طبع اولونمشدر؟ موسیو غروسک مطبعه سنده طبع اولونمشدر.

بو دلیکی نه ایله دلدیگنز؟ بر مثقب ایله دلدیم.

بال یز اوغنی^۱ شرابی نه ایله ایچدی؟ او قهلق مشربه ایله اون دفعه ایچدی.

¹ *Bal Yéméz Oghlou* a celebrated drunkard.

غزته لرده نه اوقودیکز؟
 مَشْرِقْدَن وَ مَغْرِبْدَن بر چوق خبرلر
 قرائت ایله دم.
 نه آرایورسکز؟
 مَسْکَنکَنزْکْ مَخْرَجِی وَ مَدْخَلِی نَرده در؟
 بر مِسطَر وَ بر مِقْرَاض آرایورم.
 مَمْلَکَتکَنز نَره سیدر؟
 بریسی مَسْجِدَه چیقار دیکری مَقْبَرَه یه.
 مرکب نَرده در؟ مَرعاده می؟
 مَسْطَط وَ مَوْلِدَم قیصریه در.
 مَحْکَمَه نِکْ مَنظَره سی نَره یه طوغری در؟
 افندم! چیمَنزار زاده مزبلده در.
 هانکی مَذْهَبْدَن سکز؟
 مَمْلَحَه یه طوغری در.
 اینجیلی ارمی مذهبندن ایم.
 مَقْصِدْکَنز رَسَام (painter) می اولقدَر؟
 خیر افندم! هوسم یوق؛ او بر مَوْهَبَه
 ربّانیه در.

Reading Exercise. تعلیم قرائت

A Psalm of Life. نغمه حیات

۱ بعض الحان محزونانه^۱ ایله دیمه که! حیات بر رویای واهیدر^۲ و خوابیده
 اولان روح معدومدر. خیر! حیات جدی^۳ در.
 ۲ خیر! حیات یاشاییجی در. قبر هیچ بر وقت اونک مَنهْرِلِ مَقْصودی
 اوله مایه جقدر. «سن طوپراق سین و طوپراق اوله جقسین!»
 کلامی جانہ خطاب^۴ اولونمش دکلدَر.
 ۳ صفا و جفا مقصد حیاتی تشکیل ایده مز.
 ۴ عُمر حربکاهنده^۵ و حیاتک مَوْقَّتْ اوردوکاهنده چای کنارنده
 اوتلاندان غیر ناطق حیوانلر کبی اوله! محاربه ده قهرمان^۶ اول!
 ۶ هر نه قدر خوش کورونسه ده استقباله^۷ قاپیلمه^۸! براق! ماضی^۹
 کندی اولولرینی کومسون! سن زنده^{۱۰} اولان زمان حالده یاشا!
 سنک قلبک کوکسکده و جناب حق ایسه باشک اوستنده در.

Words. 1. *elhan* numbers, songs; *mahzounané* mournful.
 2. *rouya* dream; *vahee* nonsensical. 3. *jid'di* real. 4. *khitab olounmaq*
 to be addressed. 5. *harbgiāh* battle-field (§ 541). 6. *p. qahriman*
 hero. 7. *istiḡbal* future. 8. *qapılmaq* to be deceived (to rely).
 9. *mazi* past (§ 601). 10. *p. zindé* living.

۷ ذواتِ کرامتِ حیاتی، بزمِ عمر لرمز کده اولو جله جلیل و جمیل اوله بيله-
جکني تعليم ايدر . اولره اِمثال ايله !

۸ دائماً بیتییره رک، دائماً باشلا یه رق، حیات دگیزی نی احاطه ایدن¹¹ قوملرک
اوزرنده بر ایز¹² براقغه چالیش؛ بلکه کونک برنده، قضازده¹³ اولان
قارداش لر گدن بریسی، یولنی بولق ایچون بو ایزلردن استفاده¹⁴ ايله یه .
محرری — لونغفللو. (مترجمی — منیف پاشا)

11. *ihaté édén* surrounding (§ 620). 12. *t. iz* foot-print.
13. *a. p. gazazédé* shipwrecked (§ 535). 14. *istifadé ét.* "to be
benefited (§ 631). *Mûnif Pasha* a distinguished living Turkish
author, poet and statesman; now in oblivion.

Conversation. تعلیم سابق حقنده مکالمه

بالاده کی شعرک مُحَرَری کیم و مُترجمی مُحَرری آمریقالی شاعر مشهور
کیمدر؟ لونغفللو و مترجمی دولتو عطفولو

منیف پاشا حضرتلری در.

”نعمه حیات، در.

ماده سی نه در؟

بر رویای واهی کبی تصوّر ایدرلر.

”حیات جدی در، حیات یاشاییچی در؟

دَیور.

بوکلام جانہ دکل، آنجاق تنه خطاب

اولوغشدر.

چای کنارنده اوتلاناں حیوانلر کبی

اولایوب محاربه ده قهرمان اولمالی.

خیر افندم! زنده اولان حال حاضرده

یاشامالی و ماضی بی اونوقالی.

کونک برنده قضازده اولان قارداش لر مه

رَهْمَتاً اولق اوزره بویوک ذاتره

اِمْتِثَالاً سعی و اقدام ايله مه لیز.

شعرک انکلیزجه مننده اولان بیتلرینک

نومرولرینی بیان ایدرلر.

جاهلر حیاتی نه تصوّر ایدرلر ایش؟

شاعر کندیسی حیاتی ناصل تعریف

ایدیور؟

”سن طوپراقسین، عباره سی کیمه

خطاب اولندی؟

عمر حَرَبْکاهنده نه یه بکزه ملی؟

انسان استقبالده می یوخسه حال

حاضرده می یاشامالی؟

بحر محیط حیاتی احاطه ایدن قوملر

اوزرنده ایزلر براقمغه نیچون

چالشا لیز؟

بو شعرده باشده کی رَقْمَلر نه کومتریر؟

درس ۴۷ Lesson 47.

Arabic Participles. فروع فعل

§ 600. The Arabic Participles composed from the Primitive Triliteral verbs are much used in Ottoman; they are six in number (§§ 395, 548—549).

Subjective Participle. اسم فاعل

§ 601. The Subjective Participle of the Primitive Triliteral Verbs, also called the Noun of Agency, is formed of the measure فاعِل *fa'il*, i. e. by inserting an *élif* (-a-) between the first and second radical, and putting an *ésré* (-i-) under the second radical:

خَلَقَ <i>khalq</i> creation:	خَالِقٌ <i>khaliq</i> creator.
سَرَقَتْ <i>sirqat</i> theft:	سَارِقٌ <i>sariq</i> thief.
كَتَبَ <i>kitab</i> writing:	كَاتِبٌ <i>katib</i> clerk.
فَعَلَ <i>feel</i> work:	فَاعِلٌ <i>fa'il</i> agent, doer.

§ 602. Remarks. a. If the second radical is *و* or *ی*, it changes into (ء, -y-) (§ 591).

دَوَّرَ *dévr* to turn: دَوَّارٌ

دَوَّارٌ = دَائِرٌ *dayir* turning; about.

سَيَّلَانَ *séyelan* to flow: سَائِلٌ = سَائِلٌ *sayil* flowing.

§ 603. b. When the first radical is *élif*, one of the *élifs* is omitted and a *médéd* is put on the second *élif* (§§ 47, 701 d):

أَمَرَ *émr* to command: أَمِيرٌ = أَمِيرٌ *amir* a commander.

اتَّيَّانَ *ityan* to follow: آتِيٌّ = آتِيٌّ *ati* following.

تعليم ۱۱۱ Exercise 111.

Change the following Infinitives into Subjective Participles:

جَرَيَانٌ⁶ ، حَيَاتٌ⁵ ، نَظَارَتٌ⁴ ، بُرُودٌ³ ، جَهَالَتٌ² ، شَهَادَتٌ¹ ،
 (غزى) غَزَاءٌ¹³ ، بِنَاءٌ¹² ، لُزُومٌ¹¹ ، عِلْمٌ¹⁰ ، سَلَامَتٌ⁹ ، رَغْبَتٌ⁸ ، وَصُولٌ⁷ ،
 جَنَایَتٌ¹⁹ ، وَعَظٌ¹⁸ ؛ عَلَى¹⁷ ، عُلُوٌّ¹⁷ ، قَوْلٌ¹⁶ ، مَيْلٌ¹⁵ ، لِيَاقَتٌ¹⁴ .

Words. 1. testimony, witnessing. 2. ignorance. 3. coldness. 4. direction (director). 5. protection. 6. flowing, being current. 7. arrival. 8. desire (desirous). 9. safety (safe). 10. science, knowledge. 11. necessity. 12. building. 13. religious warfare, [against non-Moslems] (a champion of Mahometan religion). 14. worthiness. 15. inclination. 16. willingness. 17. elevation, grandeur (high). 18. sermon (preacher). 19. crime (criminal).

Objective Participle. اسم مفعول

§ 604. The Objective Participle of the Primitive Triliteral verb is always of the measure مَفْعُول *méfqoul*. It is formed by putting a *mim* with *ûstûn* (*mé-*) before the first radical and a *و* (*-ou-*) after the second (§§ 402, 548):

قتل *qatl* to murder: مَقْتُولٌ ؛ قَتَلَ *maqtoul* murdered, slain.

خلق *khalq* to create: مَخْلُوقٌ ؛ خَلَقَ *makhlouq* creature.

كتب *kétb* to write: مَكْتُوبٌ ؛ كَتَبَ *méktoub* written, letter.

خدمت *khidmêt* service: مَخْدُومٌ ؛ خَدَمَ *makhdoun* one who is served; a son.

§ 605. When the second or third radical is *ی*, the *و* and *côtré* of the measure مَفْعُول (*-ou-*), are removed and *ésré* (*-i- -ee-*) is retained:

بنا *bina* building: مَبْنُوعٌ ؛ بَنَى *mébni* built.

روایت *rivayét* to narrate: مَرْوُوعٌ ؛ رَوَى *mérvi* told.

زیاده *ziyadé* an increase: مَزِيدٌ ؛ زَادَ *mézeed* increased.

تعليم ۱۱۲ Exercise 112.

Change the following infinitives into Objective Participles:

بَعَثَ⁴ ، (رَدَدَ) رَدَ³ ، جَرَحَ² ، رَغِبَتْ¹ ، جَهِلَتْ ، شَهِدَتْ ، عَلِمَ ، نَقَلَ⁵ ،
مُهِرٌ¹¹ ، خَفَاءَ¹⁰ ، رِضَاءَ⁹ ، (مَنَنْ) مَنَنْتَ⁸ ، مَنَعَ⁷ ، قَبُولَ⁶ ، سُورَ⁵ .

Words. 1. desire (desirable, nice). 2. wound (wounded). 3. to reject (rejected). 4. sending (delegate). 5. joy (joyful). 6. accepting (acceptable). 7. forbid. 8. obligation (obliged, thankful). 9. consent (pleased, satisfied). 10. to hide (secret). 11. seal.

صفت مشبیه Adjective of Quality.

§ 606. This is called by the native grammarians 'verbal adjective,' and implies the existence of an inherent quality. It is formed in accordance with various measures, the most common of which is *faqeel*, *féqeel* (§§ 437, 553).

زَعْفٌ *za'af* weakness: *zayeef* ضَعِيفٌ *zayeeef* weak.

شَجَاعَةٌ *shéja'at* bravery: *shéjeeع* شَجِيعٌ *shéjeeع* brave.

جَمَالٌ *jémal* beauty: *jémeel* جَمِيلٌ *jémeel* beautiful.

§ 607. There is another one in the measure *faqoul*, the derivative of which are:

صَبْرٌ *sabr* patience: *sabour* صَبُورٌ *sabour* patient.

حَسَدٌ *haséd* envy: *hasoud* حَسُودٌ *hasoud* jealous.

رَأْفٌ *ré-é-fét* kindness: *ra'ouf* رَأُوفٌ ، رَأُوفٌ *ra'ouf* kind, be- [nignant § 40.]

تعليم ۱۱۳ Exercise 113.

Change the following Infinitives into the Adjective of Quality:

a. نَجَابَتٌ⁶ ، صَغَرٌ⁵ ، لَذَتْ⁴ ، عَظَمَتْ³ ، سُهَوَاتٌ² ، مَسَحَ¹ ،
كَرَامَتٌ⁷ ، لَطَافَتٌ⁸ ، شَرَفٌ⁹ ، صِحَّةٌ¹⁰ ، كِبَرٌ⁹ ، جَمَالٌ⁸ ، قَرَابَتٌ⁷ ،
غَيْرَتٌ¹⁵ ، عَجَزٌ¹⁴ ، جَسَارَتٌ¹³ ، رَسَالَتٌ¹² ، عَجَلَةٌ¹¹ . b. قِدَمٌ

Words. 1. to anoint. 2. facility (easy). 3. greatness. 4. taste (delicious, tasty). 5. youth (young). 6. nobility. 7. nearness. 8. beauty. 9. greatness, pride (great). 10. truth; health (true). 11. hurry, haste (hasty). 12. mission, legation (apostle). 13. bravery. 14. weakness (weak). 15. diligence (diligent).

Adjective of Colour and Defect. صفت اللون و عيوب

§ 608. This is properly ranked with the Adjective of Quality, and is regular in its formation on the measure أَفْقَلْ *éfqal*; the Fem. Measure being أَفْقَلَا.

حُمِرَتْ <i>houmrét</i> redness:	√حَمَرٌ؛ أَحْمَرُ <i>ahmér</i> red.
بَيَّضَ <i>béyaz</i> whiteness:	√بَيَّضَ؛ أَبْيَضُ <i>ébyaz</i> white.
عَمِيَ <i>amya</i> blindness:	√عَمِيَ؛ أَعْمَى <i>agma</i> blind.
سَوَّدَ <i>séwad</i> blackness:	√سَوَّدَ؛ أَسْوَدُ <i>ésvéd</i> black.
هَمَأَتْ <i>hamaqat</i> folly:	√هَمَقَ؛ أَهْمَقُ <i>ahmaq</i> foolish.
صَفَّرَتْ <i>soufrét</i> yellowness:	√صَفَّرَ؛ أَصْفَرُ <i>ésfér</i> yellow.
سُمِرَتْ <i>sùmrét</i> brownness:	√سَمَرَ؛ أَسْمَرُ <i>ésmér</i> brown.

Noun of Superiority. اسم تفضيل

§ 609. This is formed by the measure أَفْقَلْ *éfqal*. The difference between this and the above mentioned measure of Colour and Defect is that, the latter is used especially to denote colour and defect. But this is used either for the superlative and for the comparative degrees of adjectives (§§ 222, 539):

كَبِيرَ <i>kébeer</i> great:	√كَبَرُ؛ أَكْبَرُ <i>ék'bér</i> greater, greatest.
صَغِيرَ <i>sagheer</i> little:	√صَغَرَ؛ أَصْغَرُ <i>esghér</i> less, lesser.

§ 610. The feminine of this form is أَفْقَلَا or فُوقَلَى *fouqla*:

كَبِيرَ <i>kébeer</i> :	فُوقَلَى = أَكْبَرُ = أَفْقَلْ	كُبْرَى <i>kûb'ra</i> greater.
دَنَى <i>dénée</i> low:	فُوقَلَى = أَدْنَى = أَفْقَلْ	دُنْيَا <i>éd'na</i> lower, lowest.
	دُنْيَا = أَفْقَلَا	lower, lowest; the world.

١١٤ تعليم Exercise 114.

Change the following words in accordance with the above-mentioned two measures:

عَظِيمٌ⁷، حَسَنٌ⁶، شَهِيدٌ⁵، رَحِيمٌ⁴، جَاهِلٌ³، لَازِمٌ²، فَاضِلٌ¹، قَصُوفٌ⁸، سَابِقٌ¹⁴، صَحِيحٌ¹³، سَلَامَةٌ¹²، قَدَمٌ¹¹، سَفِيلٌ¹⁰، وَسْطٌ⁹، عَلِيٌّ⁸،

Words. 1. eminent; proud. 2. necessary. 3. ignorant. 4. merciful. 5. remarkable. 6. beauty. 7. great. 8. high. 9. middle. 10. poor. 11. priority. 12. safety. 13. true. 14. former.

مبالغه فاعل The Noun of Excess.

§ 611. The most common form is فَعَّالٌ *féq'qal*, formed by putting an *ustûn* on the first radical, by doubling the second, and putting an *elif* after it:

دَوَّرَ *devr* to turn: دَوَّرَ دَوَّارٌ *dév'var* one who turns rapidly, incessantly.

عَلَّمَ *ilm* knowledge: عَلَّمَ عَلَّامٌ *al'lam* All-Knowing, omniscient.

رَقَصَ *raqs* to oscillate: رَقَصَ رَقَّاصٌ *raq'qas* pendulum.

§ 612. If nouns of this measure are formed from words denoting materials, they form nouns which denote persons habitually engaged in certain occupations:

خَفَّ *khaff* a shoe: خَفَّفَ خَفَّافٌ *khaf'faf* a shoe-seller.

بَقَلَ *baqla* { various kinds of grains: بَقَّلَ بَقَّالٌ *baq'qal* a grocer.

قَزَزَ *qazz* silk: قَزَزَ قَزَّازٌ *qaz'zaz* a silk-merchant.

تعليم ١١٥ Exercise 115.

Change the following words into Nouns of Excess:

صَرَفٌ⁷، بَزٌّ⁶، عِطْرٌ⁵، سَيَاحَةٌ⁴، غُفْرَانٌ³، فَلَاحَتْ²، حَمُولَةٌ¹، رَسْمٌ¹⁵، شَمْسٌ¹⁴، مِنتٌ¹³، صَيْدٌ¹²، دَلَكٌ¹¹، مَدَحٌ¹⁰، جَبَرٌ⁹، خَلَقٌ⁸.

Words. 1. burden. 2. husbandry (an [Egyptian] villager). 3. forgiveness, pardon. 4. journey (traveller). 5. rose-geranium (perfumer). 6. cloth (linen-draper). 7. changing money (money-changer). 8. to create (Creator). 9. force, tyranny. 10. joking. 11. shampooing the body in the bath (shampooer). 12. hunting (hunter). 13. favour, bounty (All-Bounteous). 14. to serve (a Christian deacon [Aramaic]). 15. picture (painter).

تعلیم ۱۱۶ Exercise 116.

Ascertain the nature, meaning and the measure of the following words:

مکتوبین^۱، مکتوبات^۲، مکتوب^۳؛ کاتبین^۴، کاتبین^۵، کاتب^۶؛
 امیر^۷، آمر^۸؛ مسروقات^۹، مسروق^{۱۰}، سارقین^{۱۱}، سارقون^{۱۲}، سارق^{۱۳}؛
 معلومات^{۱۴}، عالم^{۱۵}، علام^{۱۶}، علیم^{۱۷}، اعلم^{۱۸}، معاوم^{۱۹}، علم^{۲۰}؛ آمرون^{۲۱}، امیران^{۲۲}؛
 رسولین^{۲۳}، مسیح^{۲۴}؛ مهور^{۲۵}؛ مجهولات^{۲۶}، اجهل^{۲۷}، مجهول^{۲۸}، جاهل^{۲۹}؛ عالین^{۳۰}؛
 عطّارین^{۳۱}، اصغیرین^{۳۲}؛ عجزه^{۳۳}، عاجز^{۳۴}، عجز^{۳۵}؛ مرسولات^{۳۶}، مرسول^{۳۷}؛
 مَادِح^{۳۸}، مَدَحَت^{۳۹}؛ جموعات^{۴۰}، جموعه^{۴۱}، جموع^{۴۲}، جامع^{۴۳}، جمع^{۴۴}؛
 وَسَطی^{۴۵}، اَقْدَم^{۴۶}، صَفْرَا^{۴۷}، سَوْدَا^{۴۸}، خَمْرَا^{۴۹}؛ مَدَاح^{۵۰}، ممدوح^{۵۱}.

ترجمه ۱۱۷ Translation 117.

Give the Arabic equivalents of the following words.

1. One who cuts, cut; 2. hearer, hearers, heard, things heard; 3. wounder, wounders, two wounders, wounded, wounded ones; 4. wisdom, wise, two wise men, wise peoples, known, knowledge, informations (Turkish pl.), wiser; 5. to sit, council; 6. to judge, judge, judges, court, condemned, condemned people; 7. greatness, great, greater, greatest; 8. to create, the Creator; 9. to cook, kitchen, cook; 10. ignorance, ignorant, unknown (doubtful), very ignorant, ignorant persons, unknown things. 11. The Anointed One, Messiah (Christ).

تعلیم ۱۱۸ Exercise 118.

۱. الله تعالى حضرتاری اکبر، ارحم، غفار و علام در. ۲. بو
 دنیانک و دنیاده بولنان بترن موجودات و مخلوقاتک خالق جناب حق در.
 ۳. کاتب افندی یه یازہ جغی مکتوبه دائر بر آمرگز وار میدر؟ ۴. اوت!
 مکتوبی یازدقدنصوکره کوتورسون و الیه پوسته خانه مأمورینه تسلیم
 ایله سین. ۵. ایرماغک جربانی ناصلدر؟ — یک شدید در. ۶. «جاهل

ایله ضیافته کیتمه دن ' عالم ایله طاش طاشیمه سی آخسندر » . ۷ آتال
 'جهالتنی بیان جاهل ؛ جاهل دکل عالمدر : فقط جهالتنی بیلمه یین عالم ؛
 عالم دکل جاهلدر ' دیشار . ۸ « پک آدنا اوله که سنی باصسینلر ؛ پک
 اَفْضَلْ اوله که سنی آصسینلر » . ۹ المانک اعلاسی وَ اَشْهری آسیای
 صغراده واقع آماسیه شهرندن چیقار . ۱۰ چاپونیه اَقْصای شرقده در .

ترجمه ۱۱۹ Translation 119.

1. What are you doing? — I am writing a letter to your son. 2. It was narrated by the ancients that this bridge was built by the Romans. Is that certain? — 3. No, Sir! it is doubtful, it is not certain. 4. Whatever you have told in secret, will be known to all the world. 5. The Apostle says: 'Be glad and joyful'. 6. The delegates were not accepted by the King. 7. God is benignant and patient towards all his creatures. 8. All the creatures in the world were created by God. 9. The blind man was very foolish. 10. He is a brave man but very jealous. 11. The pendulum of the clock is broken.

مکالمه Conversation.

اجوبه *Éjribé.*

اسئله *Ésilé.*

حماده دلاک ایله قونوشمقده در .	حتمال نره ده در ؟
اونلر سیاح دکل واعظ درلر .	بو انکلیر سیاحلر نره دن کلور ؟
برصیاد در صیده کیدیور ، انده کی ده بر ششخانه تفنکدر .	شوکیدن کیم وَ انده کی آلت نه ؟
خیر افندم ؛ عطار دکانیدر .	بو دکان بقال دکانی میدر ؟
بر عرب فلاحک نقلیتنی یاپیوردی .	مداح علی اوسته نه یاپیوردی ؟
خیر افندم ؛ بوراسی بزازلر چارشوسیدر صرافلر قزازلرک اوتیه سنده درلر .	شو یاقینلرده بر صراف دکانی بولنورمی ؟
اوت افندم ؛ خفافلر چارشوس یاقیندر .	بورالردن بر چیفت قوندوره آلایلیرم ؟

کاغذک رنگی اسمر می؟ بیاض می؟ آصْفَرُ در افندم.
شوا اهما دینجی عاقل میدر؟ یوق اغام یوق، بر آزامحقچه در.

Reading Exercise. تعلیم قرائت

A Litany of Praise to God. سنه باشند تسمیحات¹

— ۲ —

جلیلدر¹²، جمیلدر¹⁶، لطفی⁵ فراوان¹⁷؛
چولی چیمنه چویردی اول رحمان¹⁸؛
خالق¹⁹ عالمدر²⁰، درده او درمان²⁰؛
ینه بر سنه تحمّل²¹ ایله دی. املک²⁴؛
عزیز²² در، عظیمدر⁹، نور²³ در اول
حدسز²⁵ قدرته²⁶ یالکشز او مالک²⁷؛
فنا یولره بز اولشکن سالک²⁸؛
ینه بر سنه تائی ایله دی.

— ۱ —

کریمدر²، راحمدر³، عالمدر مولا؛
موجب حیاتدر⁴ الله تعالی؛
هر بر احسانی نه لطیف⁵! نه اءلا⁶؛
ینه⁷ بر سنه ترحم ایله دی⁸؛
بونی بز عظیم⁹ بر نعمت¹⁰ بیله لم؛
لطفی⁵ بزله کافیدر¹¹ دیه لم؛
جلیل¹² اسمنه تشکر ایدم¹³؛
اولسون عشقنه¹⁴ عمرمز ده قربان¹⁵!

— ۳ —

حاضر²⁹ در، ناظر³⁰ در، موجود³¹ در هر آن³²؛
شردن قومنی صاقلادی اول منان³³.

Words. (۱) 1. *Tésbeehat'* fem. pl. of *tésbeeh'* (§ 615), lit. 'to say *súbhan'allah*', i. e. Praise ye the Lord. 2. *kéreem* gracious. 3. *rahim* compassionate. 4. *moujibí hayat* who grants the life: *moujib* causing, giver; *hayat* life; *Allah Ta-a-la* God the most High. 5. *ihšan* kindness; *lateef* All-Gracious (a. q. of *loutf* grace). 6. 'a-la excellent. 7. *yiné*, *giné* again. 8. *térah'húm ét.* "to be merciful. 9. great. 10. *niymét* kindness, mercy. 11. *kîafi* sufficient. 12. *jéleel* All-Glorious. 13. *téshék'kûr ét.* "to thank. 14. *ashq* love, loving-kindness. 15. *gourban* sacrifice.

(۲) 16. All-Gracious. 17. abundant. 18. *rahman* All-Merciful, Compassionate. 19. creator. 20. *dérd* affliction; *dérman* remedy. 21. *téham-múl* patience, forbearance. 22. holy. 23. light. 24. *mèlik* king. 25. *haddsz* infinite. 26. *goudrét* power. 27. *malik* possessor. 28. *salik* walking; *té-én-ni ét.* "to wait patiently (§ 623).

(۳) 29. omnipresent. 30. All-Seeing. 31. present. 32. *héran* always (*hér* + *an* time). 33. *mén'nan* All-Bounteous.

حکمه³⁴ مستحق³⁵ کن³⁶ بالجمله³⁷ انسان³⁸

ینه بر سنه تخن³⁸ ایله دی. (آ. قونستانیان)

34. *hûkm* condemnation. 35. *mûstahaqq* deserving of. 36. '*kén* for *ikén* while. 37. *biljûmlé* all. 38. *téhan nûn ét.* yearning fondness; to love, to pity.

Note. The numbers 3, 19, 27—30 are Subj. Part.; No. 31 Obj. Part.; No. 2, 5, 9, 12, 16, 22 Adj. Qual.; No. 6 N. Excess.; No. 33 N. Superiority; No. 8, 13, 21, 28, 38 of the measure (*bab*) *téfaq'goul* (§ 622).

درس ٤٨ Lesson 48.

The Derivative Triliteral Infinitives of Arabic.

مصدر ثلاثی مزیدفیه

§ 613. The Derivative Triliteral Infinitives (*Masdarî Sûlasiyi Mézeedûn feehi*) are those words which are formed by the insertion or addition of servile letters to the root to form new verbs with certain changes of meaning. The meaning of the Simple or Primitive Infinitives may be extended or modified in various ways by the addition of one or more letters to the root (§ 288, 588).

§ 614. There are nine measures (*Bab*) of these Derivatives much used in Ottoman, the first of which is the second voice of Infinitives; the first voice being the Root of the Primitive Infinitives (§§ 272, 585 a).

II. تَفْقِيل = تَفْعِيل *téfqeel*.

§ 615. This measure is formed by prefixing the letter ت *té* to the radical and putting a long ی *-ee* after the second letter.

It intensifies the meaning of the root and makes the meaning, if intransitive, transitive:

خَوْفِ *khavf' ét.* fear (intr.): $\sqrt{\text{خَوْف}}$ *takh-veef* to terrify.

خَجَلَتْ *khéjalét* shame: $\sqrt{\text{خَجَل}}$ *takh-jeel* to make ashamed.

شَكْل *shékl* form, shape: $\sqrt{\text{شَكَل}}$ *tésh-keel* to form.

§ 616. If the last letter of the radical be a و or ی it changes into ه 'ا' 'ة -yé:

صَفَوْتُ *saf'vét* purity: $\sqrt{\text{صَفَوْتُ}}$: (تَصْفِيُوْ) = تَصْفِيَةٌ *tasfeeyé* to purify.
 قَوَّوْتُ *qouv'vét* power: $\sqrt{\text{قَوَّوْتُ}}$: (تَقْوِيُوْ) = تَقْوِيَةٌ *taqweeyé* to strengthen.
 رَضِىَ *riza* satisfaction: $\sqrt{\text{رَضِىَ}}$: (تَرْضِيْ) = تَرْضِيَةٌ *tarzeeyé* apology.

§ 617. Some other nouns also are formed in accordance with this measure:

تَجْرِبَه *téjribé* temptation: تَفْرِقَه *téfriqa* a feuilleton.

تَهْلِكَه *téhliké* danger: تَقْدِمَه *taqdimé* offering.

تَذَكِرَه *tézkiré* memorandum; a short letter; note; a passport.

تعليم ۱۲۰ Exercise 120.

Change the following Primitive Triliterals into the second voice of Derivative Infinitives:

سُكُوْنَتْ^۱ ، بُعِدَ^۲ ، بُرُوْدَتْ^۳ ، خَطَا^۴ ، قَلَّتْ^۵ ، رِفَاقَتْ^۶ ، بُلُوْغَ^۷ ، نُوْرَ^۸ ،
 كَدَّرَ^۹ ، بَيَاضَ^{۱۰} ، صَادِقَ^{۱۱} ، خَفَّتْ^{۱۲} ، وَصِيَتْ^{۱۳} ، شَرَفَ^{۱۴} ، حَرَكَتَ^{۱۵} ،
 بَشَارَتَ^{۱۶} ، بَرَكَتَ^{۱۷} ، جَدِيْدَ^{۱۸} ، سَاوَتْ^{۱۹} ، رَبِيْ^{۲۰} ، زَيْنَتَ^{۲۱} ، حَوَالَه^{۲۲} .

Words. 1. reach (to communicate). 2. to accompany. 3. scarcity (to diminish). 4. fault (to cause to fail). 5. coldness (to make cold). 6. distance. 7. tranquility (to calm). 8. motion (to excite). 9. honour (to honour; to visit). 10. bequeathing, advice (to advise, recommend). 11. lightness (to lighten). 12. truthful (to affirm). 13. white (to copy fairly). 14. to refer, to confide (to change; a draft, a cheque). 15. ornament (to adorn) 16. to nourish (education). 17. condolence. 18. new. 19. good news.

III. مُفَاعَلَه = مُفَاعَلَه *mûfaqalé*.

§ 618. This measure is formed by prefixing a *mim* with *êôtré* (*mû-*, *mou-*) to the first radical, by inserting *êlif* after the first (-a-) and a *hé* (-é, -ét) after the third of the radical letters. The noun thus formed conveys the idea of reciprocity. For some changes see §§ 705 c, 706 b.

ضَرَبَ *darb* to strike: $\sqrt{\text{ضَرَبَ}}$: مُضَارَبَه *mûdarébé* to fight.

صُحِبَتْ *souhbét* conversation: $\sqrt{\text{صَحَبَ}}$ مُصَاحَبَةٌ *mousahabét* to converse.
 قَتَلَ *qatl* to kill: $\sqrt{\text{قَتَلَ}}$ مُقَاتَلَةٌ *mouqatélé* to kill each other, massacre.

تعليم ١٢١ Exercise 121.

Change the following Primitive Triliteral Infinitives into the third voice:

كَلَامٌ زِيَادَةٌ عِرْفَانٌ فِرْقَتٌ خُصُومَتٌ عَهْدٌ قِيَاسٌ بَدَلٌ
 شِرْكَةٌ حَرْبٌ جِهَادٌ حُكْمٌ تَرَكَ بَيْعٌ حِفْظٌ تَرَاعٌ

Words. 1. a measuring (to compare). 2. a covenant (treaty). 3. enmity (contention). 4. separation (to depart). 5. knowledge (a being mutually acquainted). 6. more (an auction). 7. speech (conversation). 8. quarrelling (to q. with each other). 9. to keep. 10. to buy. 11. to leave (armistice). 12. decree. 13. war. 14. partnership.

IV. اِفْعَالٌ = اِفْعَالٌ *ifqal*.

§ 619. This is formed by putting an ا with *ésré* (*i-*) before the root, and another *elif* (*-a-*) between the second and third radicals. This gives a transitive sense to intransitive verbs and a doubly transitive or causal sense to those which are already transitive (§§ 262—263):

دُخُلٌ *doukhoul* to enter (intr.): $\sqrt{\text{دَخَلَ}}$ اِدْخَالَ *idkhal* to cause to enter, push.
 مَرُورٌ *mürour* to pass » : $\sqrt{\text{مَرَر}}$ اِمْرَارٌ *imrar* to cause to pass.
 جُلُوسٌ *júlous* to sit » : $\sqrt{\text{جَلَسَ}}$ اِجْلَاسٌ *ijlas* to seat.

§ 620. If the second radical be a و or ي (*-v-*, *-y-*) it is omitted and a ة (-é) is added at the end:

عَوْنٌ *arn* help: $\sqrt{\text{عَوَّنَ}}$ اِيعَانَهُ (= اِعْوَانٌ) *iyané* to help.
 طَيْرَانٌ *tayran* to fly: $\sqrt{\text{طَیَّرَ}}$ اِطَاَرَهُ (= اِطْيَارٌ) *itaré* to cause to fly.

§ 621. If the first letter of radical be و (*-v-*), it is changed into ی (*-y-*):

وُصُولٌ *rúsoul* to arrive: $\sqrt{\text{وَصَلَ}}$ اِیْصَالَ (= اِوْصَالَ) *iysal* to send.

١٢٢ تعليم Exercise 122.

Change the following Primitive Triliteral Infinitives into the fourth form of Derivative Triliteral Infinitives:

ظُهُورٌ⁷، عُمُرَانٌ⁶، شُغْلٌ⁵، ضَلَّاتٌ⁴، سُقُوطٌ³، صُدُورٌ²، بُلُوغٌ¹، نورٌ⁸، وجودٌ¹⁵، وُضُوحٌ¹⁴، دَوْرٌ¹³، طُولٌ¹²، دَيْنٌ¹¹، مَيْلٌ¹⁰، زَوَالٌ⁹، قَيْضٌ⁸، عَوَدَتٌ²²، خُرُوجٌ²¹، حَرِيقٌ²¹، تَمَامٌ²⁰، فَوَادٌ¹⁹، عَدَمٌ¹⁸، عَزَمٌ¹⁷، وَرُودٌ¹⁶.

Words. 1. arrival (reaching, arriving). 2. to go forth (to issue). 3. to fall. 4. to astray (to lead astray). 5. business (to occupy, to busy). 6. improvement (to improve). 7. to appear (to show). 8. bounteous gift (to pour out, to produce). 9. disappearance (to remove). 10. inclination (incline). 11. debt (to lend money). 12. length (to lengthen). 13. to turn (to manage; to economize [money]). 14. distinction (to explain). 15. existence (to invent). 16. to arrive (to put forward, to adduce). 17. resolution (to send). 18. annihilation (to murder, kill). 19. heart, mind (to explain to). 20. complete. 21. fire. 22. return.

V. تَفَعَّلَ = تَفَعَّلَ téfaq'qoul.

§ 622. A class of verbs which are often Intransitive is formed by prefixing a تَ (té-) to the radical and doubling the middle letter with an êotré:

صورت *sourét* image: $\sqrt{\text{تَصَوَّرَ}}$ *tésav'vour* imagination.

تعليم *taleem* to teach: $\sqrt{\text{تَعَلَّمَ}}$ *téal'lâm* to learn.

تسليم *tésleem* to hand over: $\sqrt{\text{تَسَلَّمَ}}$ *tésél'lâm* to accept.

§ 623. If the third radical be و or ي (-v-, -i-) the êotré of the measure is changed into ésré (-i):

بَنُو *bénou* son: $\sqrt{\text{تَبَنَّى}}$ *tébén'ni* to adopt a son.

دَنَايَتٌ *dénayét* meanness: $\sqrt{\text{تَدَنَّى}}$ *tédén'ni* retrogression.

رَقِي *raqi* rising high: $\sqrt{\text{تَرَقَّى}}$ *téraq'qî* progress.

١٢٣ تعليم Exercise 123.

Change the following words into the fifth form:

‘تَقْرِیرٌ’، ۷ ‘تَمْلِیکٌ’، ۶ ‘تَبْدِیلٌ’، ۵ ‘تَشْکِیلٌ’، ۴ ‘تَحْمِیلٌ’، ۳ ‘کِبَرٌ’، ۲ ‘تَکْثِیرٌ’، ۱ ‘نور’،
 ‘کَلَامٌ’، ۱۴ ‘عَدُوٌّ’، ۱۳ ‘أَسَفٌ’، ۱۲ ‘تَدْرِیسٌ’، ۱۱ ‘تَرْوِیجٌ’، ۱۰ ‘تَأْدِیبٌ’، ۹ ‘نَصْرَانِیٌّ’، ۸
 ‘شَکْوَى’، ۲۰ ‘شُکْرَانٌ’، ۱۹ ‘ذِکْرٌ’، ۱۸ ‘جَمْعٌ’، ۱۷ ‘أَهْلٌ’، ۱۶ ‘سِلَوْتُ’، ۱۵ ‘أَلْفَتْ’.

Words. 1. to increase (to be increased). 2. pride (to be proud). 3. to load (to support, to be patient). 4. to shape, to form (conformation). 5. to change (to be changed). 6. a giving possession (to receive and take possession). 7. to render stationary; an official report (to be stationary, established). 8. a Christian (to become a Christian). 9. to chastise, punish (to be polite). 10. to marry (to take a wife, marriage). 11. to teach (to learn). 12. sorrow (to regret). 13. enemy (to persecute). 14. speech (to speak). 15. familiar intercourse (to unite in friendship; to compile). 16. comfort. 17. wife. 18. collection. 19. remembrance. 20. complaint.

لغت‌لر Words.

a. — ابراز *ibraz ét.* to show. a. — تادیه *té-é-diye ét.* } to pay.
 a. — امضاء *imza ét.* to seal. a. — ایفاء *iyfa ét.* }
 a. — ارسال *irsal ét.* to send. a. — اعطاء *ita ét.* to give.

محرری مقاولات *mouqavélat mouhar'riri* Notary public.

تعلیم Exercise 124.

۱ اون بیکار آراتاتک قارلی بوزلی طاغلرینی و چیچکلی صحرالرینی
 امرار ایله طربزونه واصل اولدقلرنده، ‘دریا! دریا!’ دیو ندا ایدوب
 مسرت عظیمه ابراز ایله دیلر. ۲ معلم افندی دون اخشام بر نطق ایراد
 ایدهرک بُنار ما کینه سنک نوقت و نصورتله ایجاد اولندیغنی بیان و ایضاح
 ایلدی. ۳ خاچر افندی وصیتنی تحریر و تمهیر ایدهرک مقاولات محررینه
 تصدیق ایتدیردی. ۴ دینکیزی تادیه ایتدیگزمی؟ — بر ماه مرورنده
 تادیه و ایفا ایتمک اوزره بر قطعه تحویل اعطا ایله دیم. ۵ دلیقانلیلرک
 غیرتی کثیر اما تجربه سی ناقصدر. ۶ درت زائد آلتی ناقص بش: نهیه
 مساوی در؟ — درت زائد آلتی: اون ایدر؛ اون ناقص بش: بشه
 مساویدر. ۷ یول تذکره می حاضرلادیگزمی؟ — اوت افندم! یارین

- قلمه تشریف ایدرسکز تسلّم ایدرسکز . ۸ او سوزی سویله مه ؛ چونکه
 افندینک حدّتنی تسکین ایدرجک یرده دها زیاده تحریک ایدیور .
 ۹ او قدر ضعیف ایدی که بر سوز تکلمنه ییله قدرتی یوغیدی .
 ۱۰ تعلیم تعلّمی تأکید ایدر . ۱۱ اعترّاض قولایدر . لکن ابداع کوجدر .

ترجمه ۱۲۵ Translation 125.

1. The education of children is a very important matter. 2. I adorned my room with the pictures of my friends. 3. We are all invited to be the children of God. 4. He was not progressing but retrogressing. 5. I have no complaint against him. 6. Many of the people of China have become Christians. 7. Two more pages were added to our lesson. 8. Be patient to all complaints of the enemy. 9. I gave him possession of the house and he possessed it. 10. I punished the boy with great sorrow. 11. The pupil had no ability to solve the question. 12. Nasréddin Efféndi was teaching and the children were learning. 13. The birds are flying in the air. 14. I have no money to help you with. 15. I am very sorry to have kept you waiting so long.

مکالمه Conversation.

اجوبه *Éjribé.*

اسئله *Ésilé.*

- بک خجالت کتیر مرسه کز ویریرم . ایتدیکنز قصوردن طولانی ترضیه
 اعطاسنه همت ایدرمیسکر ؟ ایتدیکنز می ؟
 اوت افندم ! ورضاسنی تحصیل ایلدم . قویومجی آلتونی کوزلجه تصفیه
 ایلشمی ؟ خدمتکاری اغزام ایلدم ایسه ده ، پک
 مشغول اولدیغدن یاپه ماش . داینگز دینیکزی قاجه ابلاغ ایلدهی ؟
 دیم ۵۰۰ غروشه بالغ اولدی . مدیر افندینک تقریرینی قرائت
 عفوایدرسکز ، مساعدمه اولدیغدن ایلهدیکز می ؟
 مطالعه ایده مه دیم . دگانک اشیارینی تسلیم آلدیکز می ؟
 اوت افندم ! کاملاً تسلّم ایلدم .

چین و ماچینده کی محاربه دن برخبر اوت افندمن ؛ دهشتلی خبرلر واردر ؛
وار می ؟ محاربه دکل ، عادتاً مقاتله در .

Reading Exercise. تعلیم قرائت

Friendship. دوستلق

صادق دوست دینانک بوتون خزینه لرندن¹ زیاده قیمتلیدر² ، فقط
نادر³ بولونور . چوق احبابی⁴ وار ظن ایده نك میچ دوستی یوقدر ؛
زیرا هر دوست دوست دکلدر . چوغنه دوستلق کوسترن آدم کیمسه یه
دوست اوله مز . دوستلق نه قدر⁵ اسکی اولورسه ، او قدر قوتلی
و پایدار⁶ اولور . فاضل⁷ و صادق بر دوست بولان آدم ایی بیلمه لیدرکه ،
عظیم برخزینه بولشدرد . دوست دوستنك کدرلی زماننده تسلیت⁸
ایده رك ؛ کدرلرینی تقلیل⁹ و سرورلی زماننده مسرتنی تزیید¹⁰ ایدر .
وولترک اقوال مشهوره سنندن¹¹ بری ده «بر ناموسلی آدمك حسن
ایده بیلمه جکی الك بویوك مسرت دوستلرینی مسعود ایده بیلمه کدن کلیر»
سوزی در . دوستلغك شروط اساسیه سی¹² یکدیگره حسن توجه¹³ ایله
کمال امنیت¹⁴ ، خلوص قلب¹⁵ ایله محبت ، صداقت¹⁶ و وفا کارلق
و حین حاجتده¹⁷ یکدیگری یولنده فدا کارلق¹⁸ ابراز ایتمکدر .

(معلم ناجی)

Words. 1. *khaziné* treasure. 2. *qıymétli* precious. 3. *nadir* rare. 4. *ahbab* friends. 5. *néqadar* ... *olqadar* the more ... the more ... 6. *paydar* firm, enduring. 7. *fazil* virtuous. 8. *tésliyét* comfort (§ 616). 9. *taqlil*, *takhfif* to diminish, to lighten. 10. *téz-yeed* to increase. 11. *aqval* words; *mesh'hour* remarkable, famous. 12. *shourout* conditions; *ésasi* fundamental. 13. *húsn* good; *tévéj'juh* sympathy. 14. *kémal* perfection; *émniyét* fidelity. 15. *khoulous* sincerity = a sincere heart. 16. *sadagat* faithfulness. 17. *heen* time. *hajét* want = in case of necessity. 18. *féda-kıtarlıq* self-denial.

Conversation. تعلیم سابق حقنده مکالمه

سزك احبابكز وار می ؟ اوت افندم ! بنم چوق دوستم وار در .

اوله ايسه هيچ دوستكز يوقدر! ييلم: بكا چوق آدم دوستلق و مجبت
ابرار ايدر.

حقيق دوستلرك پك نادر اولديغي
ييلير ميسكز؟ عجا فكري لايق
وجه اوزره عرض ايده يلدیم می؟
فاضل و صادق بر دوست دوستنه
نه ایلر؟

كدريني نصورتله تقلال و تخفيف
تسليت ويرمكله تخفيف ايدر.
ايدر؟

سروري زماننده دخي فائدهسی
طوقونور می؟
ناموسلی بر آدم دوستلرینی مسعود
ایتمکله نه استحصال ایده ییلیر؟

بونی کیم سویله مشدر؟
وولتر کیم ایدی؟
وولترک اقوال مشهوره سندندر.
فرانسه نك اک مشهور فیلسوفلرندن بری
ایدی.

حکیم مومی الیه الان^۱ حیاتده میدر؟
خیر افندم! بوندن ۱۲۷ سنه مقدم
(۱۷۷۸ ده) وفات ایتمشدر.

Words. 1. *hakee'mi mûmayilêyh* the above mentioned philosopher, he. 2. *él-an* now, at present.

درس ۴۹ Lesson 49.

The Derivative Triliteral Infinitives. (Continued.)

مصدر ثلاثی مزید فیہ

VI. تَفَاعُلُ = تَفَاعُلُ *téfaqoul*.

§ 624. Reciprocal verbal nouns are also formed by putting ت (*té-*) before the root and an *élif* (-a-) after its first radical:

صَحَابَتُ *sahabét* protection: تَصَاحُبُ *tésahoub* to protect.

قَطَعَ *qat* to cut: $\sqrt{\text{قَطَعَ}}$: تَقَاطَعُ *téqat'ou'* to cut each other.
 قَعُدُ *qou'oud* to rest: $\sqrt{\text{قَعُدَ}}$: تَقَاعَدُ *téqa'oud* being pensioned.

§ 625. If و or ی be found at the end of the root, it is changed into ی and the *êotré* also into *ésré*:

عَطاء *'ata* giving: $\sqrt{\text{عَطَى}}$: تَعَاطَى *té'ati* delivering over to one another, to interchange.
 وَلِيَ *céli* to be behind: $\sqrt{\text{وَلَّى}}$: تَوَالَى *tévali* succession.
 دَرَكَ *dérk* to attain: $\sqrt{\text{دَرَكَ}}$: تَدَارَكَ *tédarik* to procure; prepare.

تعلیم ۱۲۶ Exercise 126.

Change the following words into the sixth measure:

نَقَضَ^۱، نَسَخَ^۲، بُعِدَ^۳، صَدَمَهُ^۴، تَابَعَ^۵، نَسَلَ^۶، نَصَرَ^۷.

Words. 1. aid, help (mutual help). 2. generation (genitary).
 3. a servant (a becoming consecutive). 4. collision (collision, shock).
 5. distance (to be distant). 6. to change, transform (metempsychosis, transmigration of soul). 7. to destroy, violate (contradiction).

VII. اِنْفِعال = اِنْفِعال *infiqal*.

§ 626. This measure is formed by prefixing اِن (*in-*) to the root and inserting an ا (-a-) after the second radical. It is necessarily Intransitive or Passive in signification:

قَطَعَ *qat'* to cut: $\sqrt{\text{قَطَعَ}}$: اِنْقَطَعَ *inqāta'* to be cut, interrupted.
 ضَمَّ *zamm* to add: $\sqrt{\text{ضَمَّ}}$: اِنْضَمَّ *inzimam* to be added, addition.
 قَسَمَتْ *qismét* portion, part: $\sqrt{\text{قَسَمَ}}$: اِنْقَسَمَ *inqīsam* to be separated, separation.

تعلیم ۱۲۷ Exercise 127.

Change the following Primitive Infinitives into the seventh measure of Derivative Triliteral Infinitives:

جَذَبَ^۱، كَسَرَ^۲، حَلَّ^۳، صَبَّ^۴، قَبِضَ^۵، دَفَعَ^۶، قَيَّدَ^۷، قَلَبَ^۸، فَصَلَ^۹، حَصَرَ^{۱۰}، عَكَسَ^{۱۱}، هَزَيْتَ^{۱۲}، هَدَمَ^{۱۳}، عَقَدَ^{۱۴}، شَرَحَ^{۱۵}.

Words. 1. change (changing, revolution). 2. binding (to be obedient). 3. to expel. 4. to grasp, hold (constipation). 5. a pouring (a stream's flowing). 6. solution (to be untied). 7. to break (to be broken). 8. attraction (to be attracted). 9. gladness (to be cheerful). 10. to tie (to be gathered). 11. to pull down (demolition). 12. defeat (to be crushed). 13. reflection. 14. restricting.

VIII. اِفْتِقَالَ = اِفْتَعَالَ *iftiqal*.

§ 627. This measure is formed by prefixing an ا (*i-*) to the first radical, and by inserting ت (*-ti-*) after the first, and ا (*-a-*) after the second radical. It is necessarily Intransitive or Passive in signification:

جَمَعَ *jém'* to collect: $\sqrt{\text{اجْتَمَعَ}}$: اِجْتِمَاع *ijtima* ع to be gathered, collection.
فَخِرَ *fakhr* pride: $\sqrt{\text{اِفْتَخَرَ}}$: اِفْتِخَار *iftikhar* to be proud of, to boast.

§ 628. According to the laws of euphony some changes take place when the ت is inserted.

a. If the first radical be ط 'ص' 'ض' the letter ت is changed into ط.

b. If the first radical be ز or د, the additional ت is changed into د.

c. If the first radical be أ or و, it is changed into ت:

صَبَرَ *sabr* patience: $\sqrt{\text{اصْطَبَرَ}}$: اِصْطِبَار (= اصْتَبَار) *istibar*.
ضَرَبَ *zarb* a blow: $\sqrt{\text{اضْطَرَبَ}}$: اِضْطِرَاب (= اضْطَرَاب) *iztirab* anxiety.
طَلَّعَ *toulou'* to appear: $\sqrt{\text{اطَّلَعَ}}$: اِطَّلَاع (= اِطْتَلَاع) *ittila* ع.
زَحَمَتْ *zahmêt* trouble: $\sqrt{\text{ازْهَمَ}}$: اِزْهَام (= اِزْتِهَام) *izdham* a crowd.
دَعَا *dav'a* a law suit: $\sqrt{\text{ادَّعَا}}$: اِدِّعَاء (= اِدْتِعَاو) *iddi'a* to maintain.
ذَخِرَ *zakhiré* provision: $\sqrt{\text{اذْخَرَ}}$: اِذْخَار (= اِذْتِخَار) *iddikhar* to store up.
أَخَذَ *akhz* taking: $\sqrt{\text{اِخْذَ}}$: اِتِّخَاز (= اِاتِّخَاز) *ittikhaz* to take, to adopt.
وَحَّدَ *vahdét* unity: $\sqrt{\text{وَحَّدَ}}$: اِتِّحَاد (= اِوْتِحَاد) *ittihad* union.

تعلیم ۱۲۸ Exercise 128.

Change the following Primitives into Derivatives:

زَوْجَه^۸، مِخَنَت^۷، عَقْد^۶، نَظْم^۵، رَد^۴، تَشْر^۳، خِيَار^۲، رَبَط^۱، أَحَد^۹، (حَيِج) حَاجَت^{۱۵}، حُرْمَت^{۱۴}، خَلَل^{۱۳}، رِخَلَت^{۱۲}، أَصْل^{۱۱}، وَفَق^{۱۰}، زِيَادَه^۹.

Words. 1. to fasten, bind (connexion). 2. choice (to choose, prefer). 3. to scatter, to publish (to be spread). 4. to refuse (apostacy). 5. order (regularity). 6. to bind, tie (creed). 7. trouble (trial, examination). 8. wife (marriage). 9. many, much (growth). 10. to suit, agree (concord, alliance). 11. a root (to be united). 12. travelling (to travel; to die). 13. disorder. 14. honour. 15. need.

IX. اِفْعِلَال = اِفْعِلَال ifqūlal.

§ 629. This measure of Derivative Infinitives is used to express a colour or quality, as the adjective أَفْقَلُ *éfqal* (§ 608). It is made from this form of adjective by doubling the last radical and inserting an *elif* between them.

أَحْمَرُ *ahmér* red: اِحْمِرَارُ *ihmirar* to become intensely red.
 أَسْوَدُ *ésvéd* black: اِسْوِدَادُ *isvidad* » » » black.
 أَحْدَبُ *ahdéb* hump-backed: اِحْدِيَابُ *ihdibab* to be hump-backed.

X. اِسْتِفْعَال = اِسْتِفْعَال istifqal.

§ 630. By putting the syllable اِسْتِ (*isti-*) before the root and an ا (-a-) after the second radical, a verbal noun is constructed which expresses asking for or demanding something designated by the primitive word:

نُطِقَ *noutq* speaking: اِسْتِنْطَاقُ *istintaq* interrogating.
 رَحِمَتْ *rahmét* mercy: اِسْتِرْحَامُ *istirham* asking for mercy.

§ 631. If the first radical be ا or و, it changes into ي (-y-); and if the second radical be و, it changes into ه (-é -ét -at) at the end of the word (§§ 620—621):

أَذِنَ *izn* permission: $\sqrt{\text{أَذِنَ}}$ (= اِسْتَوْذَانَ) : اِسْتِیْذَانَ *istiyyzan*
to ask for permission.

اِیْثَاءَ *iyfa* to pay: $\sqrt{\text{وَفَى}}$ (= اِسْتَوْفَاىَ) : اِسْتِیْثَاءَ *istiyyfa*
to receive.

رَاحَتٌ *rahat* rest: $\sqrt{\text{رَوَّحَ}}$ (= اِسْتَرَوَّاحَ) : اِسْتِرَاحَتٌ *istirahat*
to take rest.

وُضُوْهُ *vûzouh* plain: $\sqrt{\text{وَضَّحَ}}$ (= اِسْتَوْضَّاحَ) : اِسْتِیْضَاحٌ *istiyyzah'*
to explain.

تعلیم Exercise 129.

Change the following words into the tenth form:

شُورَى^۸، خُرُوجٌ^۷، جَوَابٌ^۶، دَوَامٌ^۵، عِلْمٌ^۴، رَدٌّ^۳، أُجْرَتٌ^۲، فَهْمٌ^۱.

1. understanding (to ask, interrogation). 2. hire, rent (to rent). 3. to return, refuse (to ask, to be restored). 4. knowledge (asking for knowledge). 5. continuation (perseverance). 6. answer (to question). 7. going out (to extract, to quote). 8. council.

مطالعات *Mûta-la-at* Remarks.

§ 632. It must be borne in mind that all Arabic roots of three letters cannot assume all the nine forms given above. Many have only a few of them: for instance علم *'ilm* 'knowledge' can form the measures

‘مُعَالَمَةٌ’، ‘إِعْتِلَامٌ’، ‘اِسْتِعْلَامٌ’، ‘تَعْلَمُ’، ‘تَعْلِمٌ’، ‘إِعْلَامٌ’،
‘تَعَالَمٌ’، ‘إِنْعِلَامٌ’.

تعلیم Exercise 130.

۱ قلبكزك اضطرابی دفع اولدی می ؟ — اوت افندم ! « صبر
باشی سلامت » دیشار ؛ اضطراب اضطراب ایلله اندفاع ایدر . ۲ ازدحامدن
چوق زحمت چکدیکز می ؟ — اوت افندم ! ازدحامك اجتماعندن پک
صیقیلدق . ۳ ذخیره نك ادخاری ایچون نه تدبیر اتخاذ اولندی ؟ —
افندم ؛ اتفاق ایدوبده برقراره کله مدك . ۴ سارقلر استنطاقلرنده قتل
ماده سنی^۱ اقرار ایتمشار می^۲ ؟ — اوت افندم ! اقرار ایتمشار

Words. 1. *ma'd dé case*. 2. *iqrar ét.* "to confess. (VI. of *qarar*.)

و محاکمه و نمروده ده اعدامه حکم اولوغشله . ۵ جَدَّ عالیکزکْ اِرتحالی نه وقت وقوع بولمشدِر ؟ — ۱۸۷۲ تاریخنده استانبولده وقوع بولمشدِر .
 ۶ اول خانهدی استیجار ایتدیکز می ؟ — خیر افندم ! متصرفی ایله مُعارفَم اولمادیغی سببدن ایجار بدلی^۳ حقنده اتقاق ایدمده . ترجمه می
 اصلیه^۴ مقایسه^۵ ایدمده یکمدن طولایی معلّم افندینک مساعده سنی^۶
 استرحام ایلدم . ۸ درایت^۷ و ذکاوت^۸ صبر و اجتهاددن^۹ عبارت در .

3. *ijar bédéli* rent. 4. original. 5. to compare. 6. permission, pardon. 7. ability. 8. shrewdness. 9. endeavour.

ترجمه ۱۳۱ Translation 131.

1. He quoted¹ many passages² from the Old Testament.
 2. Did any injury happen through the collision of the two steamers? — Yes, Sir, one of those two steamers sank in five minutes. 3. Is the war ended? — No, Sir, there is only an armistice³ of two months. 4. I have the honour to present to you my brother-in-law Tahir Bély. 5. The Alévi Mohamedans and the Yézidees believe in transmigration of soul. 6. The treaty⁴ was written, signed and interchanged⁵ between those two powers. 7. Although there were five witnesses, yet there was contradiction in their testimony.

Words. 1. *istikhray*, *iyrad étmék*. 2. *ayétler*, *ayatî kérímé*. 3. *mûtaréké*. 4. *mou-a-hédé*. 5. *ta-a-ti, mûbadélé ét*.

مکالمه Conversation.

او یکز نرده در ؟
 پاشانک قوناغنک اتّصالنده در .
 بنم ایچونگی تأسف ایدیورسکز ؟
 اوت ، چونکه طریقِ حقندن ارتداد ایتدیکز .
 مکتبک حالی شمده نصلدِر ؟
 افندم ! شیمدی مکتبده بویوک انتظام و ترقی مشاهده اولوغنده در .
 یکم ایله عَقْد ازدواج ایله دیکز ؟
 مانیه خانم ایله تزوّج ایلدم .
 بوسنه اینجیلی ارمیلرک مرکزی اتّحادی
 اینجیلی کلیسه لَرک مرکزی اتّحادی
 نرده تَجْمُع ایدمده جکدر ؟
 مردیفونده اجْتِماع ایدمده جکدر .

یوگون سزده بر انشراح وار؛ عجباً چونکه خانهمك انشاسیچون اقتضا
سبی نه در؟ ایدن امرعالی صدور ایتدی.
مکتبه بزم مخدوم نصلدر؟ اطاعتسز در، هیچ انقیاد ایتمه یور.
نصل اولدی ده بزه تشریف ایتدیکنز؟ افندم! سزده انجذاب قوتی واردر.

Reading Exercise. تعلیم قرائت

True Nobility. نجابت حقیقه

كرك مادّی¹ و كرك معنوی¹ دوشونلسون، «انسان آناسندن بویوك
طوغماز». عجباً انكلتره ده کی لوردلره، فرانسه ده کی پرنسلره، ماحاصل
دنیا نك² هر جهتته کی اصحاب نجابته³ صورولسه؛ نسلنی⁴ مبدای
خلقته⁵ ایصال ایده بیله جك⁶ کیسه وار میدر؟
روایات و اساطیردن⁷ قطع نظر⁸، بزجه⁹ تاریخی¹⁰ ثابت¹¹ اولان
بعض وقایعی¹² کوزومزك اوگونه آلام؛ و حتی تطویل¹³ دوشمه مك
ایچون عرب دولترینی دخی قاریشدرمایلم.
دولت صفاریه یی¹⁴ تشکیل¹⁵ ایدن ذات بر حیدود¹⁶، دولت
غزنویه یی¹⁷ میدان کتیرن بر کوله، دولت سلجوقیه یی¹⁸ او قدر عظمت
و اجلالیه¹⁹ عالم سیاستده²⁰ برنجی دولتاردن معدود²¹ ایدن بر عشرت
قوجه سی²² دکلمیدی؟

Words. 1. *mad'dee, manévee, adee* physical; moral; ordinary, inferior (§ 579). 2. *mahasal* total, all (the world). 3. *as-há'bî néjabét* the possessors of nobility = nobles. 4. *nésl* ancestors. 5. *mébdâyî khîlqat* beginning of creation. 6. *iysal ét.* "to carry, to cause, to reach. 7. *riwayat* tradition, folk-lore; *éseater* mythology. 8. *qat'î nazar* leave it out of consideration, except. 9. *bizjé* among us i. e. Ottomans. 10. *tarikhén* historically. 11. *sabît* fixed, proved. 12. *vaqayi* events. 13. *tatvil* prolixity. 14. *dévléti Saffariyé* the Saffari dynasty of Khorasan. 15. *téshkil édén* the founder. 16. *hay-doud* a brigand. 17. *dévléti Ghaznévi* the Ghaznévide dynasty of Persia. 18. *dévléti Séljouqiyé* the dynasty of the Seljuqs (in Central Asia and in Asia Minor). 19. *azamét* grandeur; *ijlal* magnificence. 20. *alémi siyasét* the world of diplomacy. 21. *madoud* enumerated. 22. *asheerét* a nomadic tribe, clan. *qoja* chief.

نه حاجت،²³ ! او دنيانك نصفه حكم ايډن، عالم انسانيتك²⁴
 الك واسع²⁵ حكومتني تشكيل ايله ين بر تاتار رئيسي²⁶ دكل مي ايدي؟
 كثرت فتوحاتجه²⁷ جهان ههچ مثلي²⁸ كلمه مش اولان تيمورلنك²⁹
 جنكيز خدمتكارلرندن³⁰ بر آدمك نسلندن كامه دي مي؟
 اتابكه³¹ و ايوبيه³² و ممالكه³³ كبي حكومتلري، بر بابايكيت
 عسكر³⁴ و يا بر غيرتلي اسير³⁵ تأسيس ايتمه ديار مي؟
 سلطنت عثمانيه ده بر معروف³⁶ خاندان³⁷ صاحبي اولان ذواتدن
 جنددره لي قاره خليل هادي³⁸ بر صوفته³⁹، كوپرولي محمد پاشا سرايده بر
 آشجي، محمد علي پاشا بر چيفتجي زاده دن⁴⁰ باشقه بر شي مي ايديلر؟
 <كمال بك>

23. *né hajét!* what need is there? 24. *insaniyét* humanity (§ 581). 25. *vasi vast*. 26. *réyis* chief of a clan. 27. *késrét* abundance; *fâtouhat* victories (pl. of *fâtûh*). 28. *misl* equal. 29. *Timûrléng* Tamerlane. 30. *Jéngiz*; *nésl* children, progeny. 31. *Atabégé*, 32. *Eyyoubiyé*, 33. *Mémaliké* the dynasties of Atabég, Eyyoubi and Memlooks in Persia and Egypt. 34. *baba yiyit* a young man of full growth and strength. 35. *éseer* slave. 36. *ma'rouf* remarkable. 37. *khanédan* race, line; *Jéndéréli* Qara Halil. 38. See the first word. 39. f. *softa* student of Canon Law (Gr. σοφιστής). 40. *chiftjizadé* the son of a farmer.

درس ۵۰ Lesson 50.

The Participles of Derivative Infinitives.

§ 633. We have seen how the Subjective and Objective Participles are formed from the Primitive or Simple forms of the Infinitive (§§ 601, 604). We shall now consider the formation of both these Participles in the above mentioned nine Derivative Infinitives.

§ 634. There are four rules which govern the formation of all these Participles of the nine Derivative Infinitives.

a. The Participles of the verbs of the measure *téfqeel* تققیل are formed in the following manner: The

servile letters ت, ي are dropped; a *mim* with *êotré* (., *mû-*, *mou-*) is prefixed to the remainder of the word: the second radical must be doubled by a *shéddé* (ـ), and the last syllable must have an *ésré*; this forms the Subjective Participle.

To find the Objective Participle change the *ésré* into *ústûn*. (*Vide* No. II in the Table.)

b. The Participles of the derivatives of the measure مِثْقَال *mûfaqalé* are made as follows: Omit the last *hé* (-é) and put an *ésré* on the last syllable; this forms the Subjective Participle.

Change the *ésré* to *ústûn* and you will obtain the Objective Participle. (*Vide* No. III in the Table.)

c. The Participles of the remaining two measures beginning with ت (*té-*), are made in the following way. Prefix a *mim* with *êotré* at the beginning and put an *ésré* on the last syllable; this is the Subjective Participle. To find the Objective Participle change the last *ésré* into *ústûn*. (*Vide* Nos. V and VI in the Table.)

d. In those Infinitives which have an *élif* in the first and last syllables, the *élifs* must be dropped, a *mim* with *êotré* must be prefixed to the remainder of the word and the last syllable must have an *ésré*. This forms the Subjective Participle of these derivatives. To form the Objective Participle change that *ésré* into *ústûn*. (*Vide* Nos. IV, VII—X in the Table.)

§ 635. The Participles of the Quadrilaterals are made simply by adding a *mim* with *êotré* to the beginning and punctuating the last syllable with *ésré*: this forms the Subjective Participle. Change that *ésré* to *ústûn*, you obtain the Objective Participle. (*Vide* No. Q in the Table.)

Note. Notice that *Mou*-initial is the sign of the measure *Mûfaqalé* (§ 618) and the Participles of Der. Inf.; while *Mé-*, *Mi-* is the sign of N. with *mim* and *Méfoul* (§§ 597, 604).

١٣٢ تعليم Exercise 132.

Form the Subjective and Objective Participles of the following words at the beginning of p. 350:

Rule	No.	Measures	Voice	Examples	
	I.	The 23 measures in the pp. 314—315.		خلق <i>khalq</i>	to create
a	II.	تفقیل <i>téfqeel</i>	Transitive	تجلید <i>téjleed</i>	to bind
b	III.	مفاقله <i>mûfaqalé</i>	Reciprocal	محاربه <i>mâharébé</i>	to fight
c	V.	تفقّل <i>téfaq'qoul</i>	Intransitive Passive	تبدّل <i>tébédâl</i>	to be changed
	VI.	تفاقل <i>tefaqoul</i>	Reflexive Intransitive	تجاوز <i>téjavouz</i>	to exceed
d	IV.	افقال <i>ifqal</i>	Transitive	ارسال <i>irsal</i>	to send
	VII.	انفقال <i>infqal</i>	Reciprocal Passive	انقسام <i>inqisam</i>	to be divided
	VIII.	افتقال <i>iftiqal</i>	»	اكتساب <i>iktisab</i>	to earn, gain
	IX.	افقلال <i>ifqilal</i>	Excess	احمرار <i>ihmirar</i>	to become intensely red
	X.	استفقال <i>istifqal</i>	Desire	استنطاق <i>istintaq</i>	to interrogate
	Q.	فقلله <i>faqlélé</i>	...	ترجمه <i>térjémé</i>	to translate

Remainder	Subjective Participle		Objective Participle	
فَقَلَ <i>V</i>	خَالِقٌ <i>khalīq</i>	who creates, creator.	مَخْلُوقٌ <i>makh-louq</i>	created, creature.
جلد	مُجَلِّدٌ <i>mujél'id</i>	who binds, binder.	مُجَلَّدٌ <i>mûjél'léd</i>	bound (volume).
محارب	مُحَارِبٌ <i>mouharīb</i>	belligerent.	مُحَارَبٌ <i>mûharéb</i>	engaged in war.
	مُتَبَدِّلٌ <i>mûtébed'dil</i>	changer.	مُتَبَدَّلٌ <i>mûtébed'dél</i>	changed.
	مُتَجَاوِزٌ <i>mûtéjavīz</i>	that exceeds.	مُتَجَاوِزٌ <i>mûtéjavéz</i>	surpassed.
رسل	مُرْسِلٌ <i>mûrsil</i>	sender, addresser.	مُرْسَلٌ <i>mûrsél</i>	an envoy, messenger.
نقسم	مُنْقَسِمٌ <i>mûnqasim</i>	divider.	مُنْقَسَمٌ <i>mûnqasém</i>	divided.
كتب	مُكْتَسِبٌ <i>mûktésib</i>	who earns.	مُكْتَسَبٌ <i>mûktéséb</i>	earned.
حمر	مُحْمَرٌّ <i>mûhmerr'</i>	intensely red.		
سنتطق	مُسْتَنْطِقٌ <i>mûstantiq</i>	interrogator (judge).	مُسْتَنْطَقٌ <i>mûstantaq</i>	interrogated.
ترجم <i>V</i>	مُتَرْجِمٌ <i>mûtérijm</i>	translator.	مُتَرْجَمٌ <i>mûtérijém</i>	translated.

‘مَسَاقَرَتٌ’⁶، ‘إِرْتِفَاعٌ’⁵، ‘تَسْلِيحٌ’⁴، ‘تَعْطِيلٌ’³، ‘مُخَالَفَتٌ’²، ‘تَقَاعُدٌ’¹، ‘نَقْلٌ’
 ‘تَفْتِيشٌ’¹²، ‘تَعْدُدٌ’¹¹، ‘تَعْرِفٌ’¹⁰، ‘تَكَلُّمٌ’⁹، ‘مُنَازَعَةٌ’⁸، ‘بِنَاءٌ’⁷، ‘إِعْتِبَارٌ’⁷
 ‘تَرْيِينٌ’¹⁸، ‘إِسْتِعْجَالٌ’¹⁷، ‘تَوَاضَعٌ’¹⁶، ‘تَرْتِيبٌ’¹⁵، ‘تَخْرِيرٌ’¹⁴، ‘إِسْتِنَاطٌ’¹³
 ‘طَنَظَنَةٌ’²⁴، ‘وَسْوَسهٌ’²³، ‘هَنْدَسَةٌ’²²، ‘تَكْمِيلٌ’²¹، ‘تَعْلِيمٌ’²⁰، ‘تَصْحِيحٌ’¹⁹
 ‘تَوَفَّى’، ‘تَقِيدٌ’، ‘بِرْهَانٌ’، ‘صَيَّقَلَ’²⁷، ‘عُنْوَانٌ’²⁶، ‘جَوْهَرٌ’²⁵.

Words. 1. to pension off (pensioned off). 2. to oppose (opposing, contrary). 3. to stop work, a vacation. 4. to arm (armed). 5. to become high. 6. sojourn (guest). 7. honour (honorable). 8. to quarrel (quarreling; disputed). 9. to speak (speaker, first person). 10. possession (possessor; governor). 11. to multiply (numerous). 12. to search, examine (inspector). 13. to question (a prisoner). 14. to write (writer; written). 15. to arrange, to compose (compositor). 16. humility (humble). 17. to hasten (pressing, important). 18. to ornament. 19. to correct (proof-reader). 20. to teach (teacher). 21. to finish (complete, perfect). 22. geometry (engineer). 23. anxiety (naturally suspicious). 24. magnificence (pompous). 25. a jewel, a pearl (set with pearls). 26. superscription (superscribed). 27. polish (polished).

Exercise 133. تعلیم ۱۳۳

۱. مردیفونده مسافرت گزنگ مدتی^۱ نقدر در؟ — او گومزده کی
 آیولده اون سکز سنه تکمیل اوله جقدر. ۲. بوتاجرک اعتباری نصدر؟
 — معتبر بر ذات در. ۳. سلاح رگزر اوزریگزده میدر؟ — اوت افندم!
 جمله مزده مساجز. ۴. بوسنه تعطیلده بریره کیده جکمیسگز؟ —
 خیر! مردیفونده قالب بعض ترجمه لرایده رک؛ طبع اولونق اوزره درسعاده
 کوندره جکم. و بعد^۲ طبع اولونان قسارینک تصحیحاتیله مشغول
 اوله جغم. ۵. اوراجه بر مصحح تدارک^۳ ایتسه گزر اولماز می؟ —
 مدقق^۴ بر مصحح بولق یک مشکلد. ۶. واپور صامسونه یک کیج
 مواصلت ایتشد. عجاروزکار مخالف می ایش؟ — اوت افندم!

Words. 1. *mud'dét* the length (of time). 2. *badéhou* afterwards. 3. to procure, to find. 4. *mûdaq'iq* (Sub. Part. of *tédqiq*).

دوزكارك مُخَالَفَتِي اولمازسه ايكي كوندن واصل اوله بيلير ايدى .
 ۷ انيسته گز تَقَاعِدْ چيقدى مى ؟ — اوت 'افندم ! سايه پادشاهيده
 بشيوز غروش معاش ايله متَقَاعِدْ اولديلر . ۸ بو كتابك مُخَرَّرِي كيدير ؟ —
 مرذيفونده وافع اناطوليه قوله جي لسان عثاني مُعَلِّمِي اوحانس آغوبيان
 افندى در . ۹ بو باغچه نك مُتَصَرِّفِي آماسيه متصرفي سعادتلو بكر
 پاشا حضرتلري درلر .

ترجمه ۱۳۴ Translation 134.

1. Who are your guests? — Mr. Gulian the Armenian teacher of the College, and Dr. Nahad the translator of 'Hamlet'. 2. Who is the author of that remarkable dictionary¹? — It is the Rev. M. Aucher. 3. Have the inspectors come whom the governor wished to send? 4. Though they have come, yet, having a very pressing² engagement³, they have not been able to do anything. 5. Who bound the book you have in your hand? — Mr. Arshag, who is a very⁴ skilful binder. 6. Are you able to speak good Turkish? — Yes, I have attained⁵ the ability⁶ to do so through your kindness⁷. 7. What kind of a work⁸ is the book which the engineer has written? — It is translated from the Armenian: it is an excellent (complete) work, illustrated⁹ with numerous pictures. 8. Are the compositors, who are setting up¹⁰ this book in Mr. Groos' printing-house, Armenians? — No, Sir, all the compositors at Mr. Groos' are Germans.

1. *loughét kitabî*. 2. *mûsta'jél*. 3. *maslahat*. 4. *mahir, oustad*. 5. *késb ét.* 6. *iqtidar*. 7. *sayéyi alinîzde*. 8. *ésér*. 9. *mûzêy'yén, mousavvêr* (from *tézyîn, tasveer*). 10. *tértib ét.*, *dizmek*.

مکالمه Conversation.

اجوبه *Éjvibé*.

اسئله *Ésilé*.

مُطَالَعَه بويوردقلري كتاب جلدلى مى
 مجلدخانه سنده دها چوق كوزنلري
 جلدسز مى ؟

تجليد اولونويور .

كتاب مُقَدِّس لسان عثمانى به كيم
 معلّم موسيو هريكك همتيله مُكَمَّل
 صورتده عثمانليجه به ترجمه اولوغشدر .
 ترجمه ايتمشدر ؟

مطبعه لارده کی مُصَحِّحْک خِدْمَتی پک نه دیتک افندم! مُرْتَبَلْک یاپدقلى
مُعْتَمَنَّا می؟
مَسْلَح اوله رق اول مُرْتَفَع داغْک
سیاحلر نه یاپدیلر؟
دیه سنه قدر چیقیدیلر.

مُقاوله سنداتی تحریر وتنظم
ایکی قطعه اوله رق تنظیم اولندقدنصوکره؛
اولونه ییلدیلر می؟
طرفین امضالیه رق تعاطی ایله دیلر.

”اقوال حکیمانه وُجْهِل ادیبه ده“ لسان حقنده نه مُطالعه ایله دیکز؟
”دنیا ده لساندن اعلا نه تصوّر اولونه ییلر؟ لسان رابطه مَعِیْشَت وُ مَدَنِیّت
مِفْتَاحِ عُلوم وُ معرفت، ترجمان حکمت و حقیقتدر. اونْک واسطه سیله شهرلر
بنا و قوملر اداره اولونور. تعلیم وُ تدریس و اِقْناع وُ اِسْکات اونْکله
اجرا ایدیلر. مَحاکِم وُ مَجَالِسْده اونْک واسطه سیله حُکم و رَأی اعطا اولونور.
و وظائفْک اِکْ مُقَدَّس اولان عِبَادات اونْکله ایفا ایدیلر.“ (ازوب)

Reading Exercise. تعلیم قرائت

Administrative Councils. مجالس اداره*

هر ولایت و لوا و قضا مرکز لرنده بر مجلس اداره وارد در. اشبو
مجلس، اعضای^۱ طبیعی^۱ و اعضای مُنتَجَبَه دن^۱ مرکبدر^۲. اعضای
طبیعیه؛ ولایتده: حاکم^۳، مُفتی^۴، دَفْتَردار^۵، مکتوبچی^۶ ایله ولایت
مرکزنده کی ملل غیر مُسلمه^۷ رؤسای^۸ روحانیه سندن^۹ عبارت در.

لواده کذلک: حاکم^۳ و مفتی^۴ و محاسبه جی^۵ و تحریرات مدیری^۶
ایله مرکز لواده بولونان ملل غیر مُسلمه^۷ رؤسای^۸ روحانیه سندن^۹
عبارتدر. قضا ده دخی: نائب^۳ و مفتی^۴ بلده و مال مدیری^۵.

Words. * *Méjalsi Idaré* (pl. of *méjlis*). 1. *aza* members (pl. of *ouzv*); *tabiiyiyé* natural (§§ 580, 656); *müntakhab* chosen, elected (fayil of *intikhab*). 2. *mûrêk'kêb* composed (fayil of *térkeeb*). 3. *hakim* judge, a qadi (fayil of *hukm*); *nayib* a judge-substitute (fayil of *niyabét*). 4. *mûfti* the officer who answers questions in the Canon Law of Islam (fayil of *ifta*). 5. *déftérdar*, *mouhasébéji*, *mal mûdiri* the controllers of revenue and expenditure in Vilayét, Liva and Qaza. 6. *méktoubjou*, *tahrirat mûdiri*, *tahrirat kâatibi* the Chief Secretaries in Vilayét, Liva and Qaza. 7. *mûslim* Moslem (fayil of *islam*); *ghayri-mûslim* non-Moslem (§ 695¹⁰). 8. *roués'sa* heads, chiefs (pl. of *réyis*). 9. *rouhanee* spiritual (§ 580 g).

و تحریرات کاتبی^۶ و ملل غیر مسلم^۷ رؤسای^۸ روحانیه سندن^۹
 عبارتند^{۱۰}. خریستیانلر و یهودیلر ملل غیر مسلمه یی تشکیل ایدر.
 اعضای منتخبه: نصفی^{۱۱} مسلم^۷ و نصف دیگرى غیر مسلم اولوق
 اوزره درت کشیدن مرکب^۲ اولوب؛ بونلرک انتخابی^{۱۲} اهالییه
 عائد^{۱۳} در. مجالس اداره قضانک امور اداره سنه نظارت ایدر.

10. *ibarét* composed. 11. *nâsf* half. 12. *intikhab ét.* "to choose; election (VIII. of *nûkhhé*). 13. *ayid* belonging (*fayil* of *avdét*).

Note. Consult the Reading Exercise, page 126.

Lesson 51. درس ۵۱

Broken or Irregular Plurals. جمع مکسر

§ 636. The Regular or Sound Plurals are made (as we have seen) by the addition of *-een* (m.) or *-at* (f.) to the Singular, without any change in the structure of the words. But in the case of Irregular or Broken Plurals (*Jém'i Mûkés'sér*) the structure or the form of the Singular is broken, as has been stated in a previous lesson (§ 571).

It is impossible to give all the measures of Broken plurals here, because they are very numerous. But those which are in common use in Ottoman, may be formed into the following groups.

§ 637. Nouns of the measures ققل، ققله، ققل form their plural as follows:

§ 638. S. ققل *faql*: Plural = قُوقُل *fouqoul*: as:

حرف *harf* letter: حُرُوف *hourouf*: حَدّ *hadd* √ حَدّ boundary:
 حُدُود *houdoud*: بَيْت *béyt* house: بُيُوت *bûyout*: نَقْد *naqâ* cash:
 نُقُود *nouqoud*. شُرُوط *shروط* = شَرَط *shروط*: حَقّ *haqq* a right = حُقُوق *huقوق*.

§ 639. S. a. قَتَلَ *faql* : b. قَتَلَ *faqal* : c. قَتَلَ *fiql* :
d. قَتَلَ *fouql*: Pl. = أَقْتَالَ *éfqal*: as:

a. وَقْتُ *vaqt* time: أَوْقَات *évqat* : دَوْر *dévr* 'عَصْر' *'asr*
century: أَدْوَار *édvar* 'أَعْصَار' *'asar* : شَكْل *shékl* shape: أَشْكَال
ésh-kīal : أَمْوَال (مَوَال) مال : أَنْوَاع : نَوْع : أَلْوَان colour : لون *ésh-kīal* :

b. سَبَب *sébéb* reason: أَسْبَاب *ésbab* : خَبَر *khábér* news:
أَعْدَاد number: عَدَد *évlad* : أَوْلَاد *évlad* : وَلَد *véléd* son: أَخْبَار *akhbar* :

c. صِنْف *sīnf*, *sīnīf* class: أَصْنَاف *ésnaf* : طِفْل *tīfl* child:
أَطْفَال *étfal*, *at'fal* : شِعْر *poem* : أَشْعَار : فِكْر *opinion* : أَفْكَار :

d. مِلْك *mālk* property: أَمْلاك *émلاك* : حُكْم *hākm* decision:
أَعْضَاء *a'za* : عُضْو *ouzv* : أَخْلَاق moral : خُلُق *ahkiām* : أَحْكَام

§ 640. S. قَتَلَ *fouqlé*, *fouqlét*: Pl. = قَتَلَ *fouqal*: as:
نُسْخَة *nūskhé* copy: نُسْخ *nūsakh* : صُورَة *sourét* manner, way;
جَمَل : جُمْلَة : قَوْل *qoulél* tower: قَوْلَة *qoul'é* : صُورَة *souvér* : picture:

§ 641. S. قَتَلَ *fiqlét*: Pl. = قَتَلَ *fiqal*: as:
نِعْمَة *niymét* favour: نِعَم *niyam* : مِلَّة *mil'lét* nation:
مِلَّة *milél* : بَلَدَة *béldé* : عِبْرَة *'ibrét* example: عِبْرَة *'ibrét* : مِلَّة *milél* :

§ 642. S. قَتَلَ *féqal* and قَتَلَ *fiqal*: Pl. = أَقْتَلَ *éfqilé*: as:

زَمَان *zéman* time: أَرْزَمَنَة *ézmíné* times: جَوَاب *jévab* answer:
أَمْتِعَة 'مَتَاع *ét-i'mé* : طَعَام *ta'am* food: أَجْوِبَة *éjvibé* :

§ 643. The plural of the Subjective Participles of the Primitive Triliteral Infinitives are formed on the following models; as: a. فَوَاقِل *févaqil*, *fouq'qal*, *féqalé*, *fouqala*:

a. سَاحِل *sahil* sea-coast: Pl. = سَوَاحِل *sévahil* sea-shores: جامع *jami'* mosque: جَوَامِع *jévami'* : جَانِب *janib* side: جَوَانِب *jévanib*.

b. تَاجِر *tajir* merchant: Pl. = تَجَار *tāj'jar* : حَاكِم *hakim* judge:
حَاضِر *hazir* present: حُضَار *houz'zar* : حُكْم *houk'kiām*

c. *katib* clerk: Pl. = *kétébé* clerks ؛ *تابع tabi*ع follower, servant: *تابع té-ba*ع subjects ؛ *وارث varis* heir: *ورثة vérésé*.

d. *'aqil* wise: Pl. = *'ouqala* wisemen ؛ *'alim* ' عالم *fazil* learned ؛ *علماء ouléma, fouzala* doctors of Canon Law ؛ *شاعر shayir* poet: *شعراء shou'ara* ؛ *جامل = جاهل = صالح = جاهل*.

The Subj. Participles which end in *-i* ي, form their plurals as follows:

S. *vali* governor: Pl. = *vûlat* ولاية ؛ *qadî* judge: *قاضي* ؛ *qoudat* قضاة ؛ *historian* = *راوى* ؛ *a rebel* = *عصاة = عاصى = رؤاة*.

§ 644. The plurals of the nouns derived from the Subjective Participle by the addition of *ه* or *ة* (-é, -ét) [§ 582], are formed according to the first measure *févaqil*: as:

a. *lazîmé* necessity: Pl. = *lévazim* necessities ؛ *فائدة fayidé* benefit = *فوائد févayid* ؛ *قاعدة qayidé* a rule = *قواعد qarayid* ؛ *'arâtîf* عواطف = *'atîfét* kindness ؛ *عاطفت 'arâtîf*.

b. *mad'dé* subject = *méradd* مواد ؛ *has'se* sense = *حواس havass'* ؛ *khas'sé* peculiarity = *khavass'*.

§ 645. The plural of the Adjective of Quality (§ 606, model *fîqil*) is formed on the model of a. *'uqala* ، b. *'iqal* ، c. *fouqala, fiqal, éfqila*:

a. *faqir* poor: Pl. = *fouqara* the poor ؛ *vézir* a minister of state = *vûzéra* viziers, viceroys ؛ *hakim* sage, philosopher = *houkéma* ؛ *رفقا = رفيق*.

b. *kébir* great = *kibar* grandees ؛ *kérim* noble = *kiram* ؛ *fékhim* illustrious = *fikham* ؛ *كبرام*.

c. *qarib* relative = *aqriba* ؛ *habib* friend = *atib'ba* ؛ *tabib* physician = *ahib'ba* ؛ *nébee* prophet = *énbiya* ؛ *ashqiya* = *ashqi* ؛ *asdiqa* = *asdiq*.

§ 646. The plural of the nouns formed from Adjectives of Quality by the addition of *ه* or *ة* ' *-é, -ét, -at*) [§ 582] is made on the model *فَقَائِلُ féqayil*; as:

جزیره jéziré island = *جزائر jézayir* islands : *وظیفه vazifé* duty = *وظائف vézayif* : *نصیحت nasihat* advice = *نصائح nésayih* : *سفينه séfiné* ship = *سفائن séfayin* : *خزینہ khaziné* treasure = *خزائن khazayin* : *صحائف* = *صحیفه* : *قبائل* = *قبيله* : *حقائق* = *حقیقت* : *khazayin*.

§ 647. The most important classes of nouns that form their plurals regularly are the Derivative Triliteral Infinitives and the Participles formed from those Infinitives. All these measures and their Participles take the plural in *ین -een* (m.) and *ات -at* (f.) [§§ 573--78].

The General Measure.

§ 648. All original Quadriliterals and most words in which the Triliteral root is increased by one or more letters¹, form their broken plurals on one and the same model, and this consisting of three syllables. The first of these syllables has an *ústún*, the second takes an *elif* and the third has an *ésré* for its vowel sound (— — | — — = *-é -a -i*). If there is an *elif* or *vav* in the last syllable, it is changed into *yé* (*-é -a -ee*); as:

Singular مفرد <i>Múfréd'</i>	Plural جمع <i>Jém'</i>
مملکت <i>mémlekét</i> country:	مَمَالِک <i>mémalik</i>
معرفة <i>ma'rifét</i> knowledge:	مَعَارِف <i>mé'arif</i>
مکتب <i>méktéb</i> school:	مَكَاتِب <i>mékiatib</i>
مکتوب <i>méktoob</i> letter:	مَكَاتِيب <i>mékiateeb</i>
مزمور <i>mézmoor</i> psalm:	مَزَامِير <i>mézameer</i>
مفتاح <i>miftah</i> key:	مَفَاتِیح <i>méfateeh</i>
تدبیر <i>tédbeer</i> plan:	تَدَابِير <i>tédabeer</i>
تاریخ <i>tareekh</i> date; history:	تَوَارِیخ <i>tévareekh</i>
اصغر <i>ésghér</i> lesser:	أَصَاغِر <i>ésaghir</i>

Nouns with
mim.

Object.
Partic.

N. of Loc.
The
measure
téf-geel.

N. of Superiority.

¹ i. e. the Nouns with *Mim* (§§ 597—99), the Primitive Obj.

سلطان <i>soultan</i> Sultan:	سلاطين <i>sélateen</i>	{ The measure <i>fouqlan</i> . } Quadrilateral nouns.
جمهور <i>jûmhoor</i> republic:	جماهير <i>jémaheer</i>	
اقتنوم <i>ûqnûm</i> a person (of Trinity):	اَقَانِيم <i>éqaneem</i>	
قانون <i>qanoun</i> law:	قوانين <i>qavaneen</i>	
عسكر <i>askér</i> soldier:	عساكِر <i>'asakir</i>	
ترجمه <i>térjémé</i> translation:	تَرَاجِم <i>térajim</i>	

مطالعات *Mûta-la'eat* Remarks.

§ 649. There are some nouns which form double plurals, these have often different meanings; the principal are:

حرف <i>harf</i> letter:	حروف <i>houroof</i> :	حروفات <i>houroofat</i> .
دين <i>déyn</i> debt:	ديون <i>douyoon</i> :	ديونات <i>douyoonat</i> .
اسم <i>ism</i> name:	اسماء <i>ésma</i> names:	اسامي <i>ésami</i> a list.
رسم <i>résm</i> a due:	رسوم <i>rousoom</i> manners, custom:	

رسومات *rousoomat* tolls, dues: مراسم *mérasim* ceremonies.

بيت *béyt* verse; house: بيوت *buyoot* houses; ابيات *ébyat* verses.

شيخ *shéykh* chief: شيوخ *shûyoukh* old men.

مشايخ *méshayikh* chiefs.

راهب *rahîb* a Christ. monk: رهبان *rouh'ban*: رهابين *réhabeen'*.

§ 650. Other Arabic nouns which form their plurals irregularly occur in Ottoman. The chief of these are:

ام <i>ûmm</i> mother:	امهات <i>ûm'méhat</i> mothers.
انسان <i>insan</i> man (homo):	ناس <i>nas</i> human beings.
قرية <i>qaryé</i> village:	قرا <i>qoura</i> villages.
اسود <i>ésvéd</i> black:	سودان <i>soudan</i> negroes; the Soudan.
اله <i>ilah'</i> god:	آله <i>alihé</i> deities.
اهل <i>éhl</i> people:	اهالي <i>éhali</i> inhabitants.
ارمني <i>érméni</i> Armenian:	آرامنه <i>araminé</i> Armenians.
سعى <i>say</i> labour:	مساعى <i>mésayi</i> labours.

Participle (§ 604), the Noun of Superiority (§ 609), the measures *téfqeel*, *fouqlan*, etc.

§ 651. There are some very common Arabic plurals which are used in Ottoman as singular nouns and take a Turkish as well as an Arabic plural termination (§ 512); as:

معلومات <i>malûmatlar</i> knowledge.	تحریرات <i>tahriratlar</i> writings.
فیئات <i>fiyatlar</i> prices.	اعضال <i>azalar</i> members.
وقوعات <i>vouqou'atlar</i> events.	اولاد <i>évladlar</i> children.
اهالی <i>éhalilér</i> inhabitants.	تجار <i>tújjarlar</i> merchants.
عمل <i>amélélér</i> labourers.	اشیاء <i>ésh'yalar</i> furnitures.
دیار <i>diyarlar</i> countries.	اصناف <i>ésnaflar</i> handicrafts.

§ 652. There are some Persian or Turkish nouns, which have assumed Arabic plural terminations. These are mere barbarisms or solecisms (§ 507):

t. چیفتلیکات *chiftlikât* (Imperial) farms; (as چیفتلیک همایون).

t. کیش *gêlish* coming: کلیشات *gêlishat* talent, success.

p. سبزه *sêbzé* vegetable: سبزووات *sêbzévat* vulg. *zarzavat*.

p. خرده *khûrdé* small: خردوات *khourdavat* smallware.

p. فرمان *férman* firman: فرامین *férameen* edicts.

t. کیدیش *gidish* going: کیدیشات *gêdishat* conduct.

تعلیم ۱۳۵ Exercise 135.

State the measure, the number and the meaning of the following words:

۱ کتاب، کُتُب، کاتب، مکتوب، کُتِبَ، مَکاتِبَ،
 مَکاتِبَ، مَکاتِبَات. ۲ خُروج، إِخْرَاج، إِخْرَاجَات، خَارِج، خَارِجِیہ،
 مَخْرَج، مَخْرَج. ۳ نُزُول، نَازِل، مَنَزِل، اِتْرَال، تَنْزِيل، تَنْزِيلَات،
 مَنَازِل. ۴ ذِکْر، مَذْکُور، تَذْکَرَه، مَذْکُورَه، تَذْکُر، مَذْاکَرَه،
 مَذْاکَرَات، تَذْکُرَات. ۵ قَتْل، قَاتِل، قَاتِلِین، قَاتِلَه، مَقَاتِلَه، مَقْتُول،
 مَقَاتِلَات، مَقْتُولِین، مَقْتُولِین، مَقْتُل، مَقْتَلَه. ۶ جَبْر، مَجْبُور،
 مَجْبُورِیت. ۷ عِلْم، عَالَم، مَعْلُوم، مَعْلُومَات، أَعْلَم، عَلِیم، عَلَام، اِعْلَام،
 تَعْلِیم، تَعْلِیْمَات، مَعْلَم، مَعْلَم. ۸ حُسْن، أَحْسَن، أَحْسِن، تَحْسِین

مَحَاسِنُ، مَحَسِّنَات. ۹ وُصُولُ، وَاصلُ، مَوْصُولُ، اِيصالُ، مَوْاصَلَتُ.
 ۱۰ دُخُولُ، اِدْخَالُ، اِدْخَالَاتُ، مَدْخَلُ، مَدْخِلُ، مَدْخَلُهُ، مَدْخَالَاتُ،
 دُخُولِيهِ. ۱۱ قُدُسُ، قُدُوسُ، قُدْسِي، قُدْسِيَّتُ، تَقْدِيسُ، مَقْدِيسِي،
 مَقْدَسُ. ۱۲ ضَرْبُ، ضَارِبُ، مَضْرُوبُ، اِضْطِرَابُ، مَضْطَرِبُ.
 ۱۳ وَسْوَسهُ، مَوْسُوسُ. ۱۴ طَنْطَنَهُ، مُطَنْطِنُ، صَيْقَلُ، مُصَيْقَلُ،
 عُنْوَانُ، مَعْنُونُ. ۱۵ مُسْتَشْرِقُ، مُسْتَشْرِقِينَ (orientalists)، اِتِّصَالُ.

ترجمه ۱۳۶ Translation 136.

Form the derivatives of the following words:

1. The act of looking (نَظَرُ), who looks, looked at, to wait (VIII), who waits, who is waited for. 2. Ignorance (جَاهَلَاتُ), ignorant; unknown; ignorant people. 3. The act of sending (رِسَالَتُ), who is sent (apostle), two apostles, apostles; to send (IV): who sends: messenger. 4. To burn (حَرَقُ), fire (§ 606), to be burnt (VIII), burning, burnt. 5. To save (خِلَاصُ), to desire to save (X), saviour, saved. 6. To write (كَتَبُ), book; clerk; written, letter; a place where to write, school; schools, letters, two schools, two letters; to correspond (IV). 7. News (خَبَرُ); to give news, to inform (IV), informer, informed; to communicate (III), correspondent. 8. Change the word مَلِكُ into fayil, méfoul; into noun with *mim*; to possess (I, X), to give possession (II), to take possession (V), fayil of X, and Pl.

تعلیم ۱۳۷ Exercise 137.

۱ سلطان حمید خان ثانی حضرتلری سلاطین عثمانیه نك اوتوز
 اوچنجیسی در. ۲ عثمانلی ملتی مللر معظمه دن بریسیدر. ۳ بوقوناغك

املاك ویرکیسی^۱ ۷۴۰ غروشدرد. ۴ وره‌تسنک جمله‌سی دخی تبعه
دولت علیه‌دن ایدیلر. ۵ ایران شعراسندن اک مشهوری حافظ شیرازی در.
۶ شهرک کبار اهالیسندن بعضیاری بو هفته سواحله مُتَوَجِّهاً^۲ حرکت
ایله‌دیلر. ۷ مأمورین کرامدن اکثریسی بنم اجبامدن درلر. ۸ صرف
قواعدینی^۴ اَزْبَر ایتدیگز می؟ اگر ایتدیگز ایسه بونک فوائد کثیره‌سی
واردرد. ۹ مکاتبک مُحَسَّناتی پک چوقدر. اورادن مُنتَهی حیقان فقراً
اولادلری حُکماً، وُزراً، حُکَّام، عُلَمَّا و کتبه سلکنه^۵ داخل اولورلر.^۶

Words. 1. *émlāk vérgisi* property tax. 2. *mûtévéj'jihén* toward (fayil of *tévéj'jûh* to turn, V. of *véjh'*). 3. *haréket ét.* to start. 4. *qavayid* rules (pl. of *qayidé*). 5. *silk* career. 6. to enter.

ترجمه ۱۳۸ Translation 138.

1. This book contains¹ 320 figures². 2. The eastern boundaries³ of Turkey are Russia and Persia. 3. I have a gospel printed⁴ in very small characters. 4. The churches do not pay⁵ property taxes. 5. The English nation is one of the greatest nations of Europe⁶. 6. Are those physicians among your relatives? 7. They made a journey⁷ towards the islands on board the ships. 8. It is written in the Psalms "Lead⁸ me to the rock that is higher than I". 9. Where is the list of expenses? — Here it is, the clothes bought from the merchants are inserted⁹ in this list with their prices. 10. The success of the vegetables and flowers is perfect¹⁰ this year.

Words. 1. *havi dir.* 2. *éshkâl* (pl. of *shékl*). 3. *houdood* (pl. of *hadd*). 4. *matbou'* (méfoul of *tab'*). 5. *té-é-diye ét.* (II. of *éda*). 6. *Avropa*. 7. *séyahat*. 8. *ihda éylé* (IV. of *hidayét*). 9. *dakhil* (fayil of *doukhoul*). 10. *mükémél* (méfoul of *tékmil*).

مکالمه Conversation.

Columbus' Egg. (Continued.) قولومبوسک یومورطه‌سی (مابعد)

بوجواب حضاره^۱ نه تأثیر ایتدی؟ حضارک حیرت^۲ و مراقنی^۳ جلب
(۳۰۸ صحیفه‌یه مراجعت یوریله) و تحریک ایله‌دی.

Words. 1. *houz'zar* pl. of *hazîr* (§ 643b). 2. *hayrét* wonder. 3. *méraq* curiosity; *jélb ou tahreek ét.* to instigate and arouse.

نتیجہ سی شو اولدی کہ ؛ بر سبت
یومورطہ احضار اولونوب : قرالدن
باشلایہ رک ہیسی ده یومورطہ یی
سیوری طرفی اوزرینہ دور دورمغہ
چالشدیلر . [ایله دیلر .

نه مُنَاسَبَتٌ⁶ ! هر کس اِظْهَارٌ⁷ عَجْزٌ⁸
اوت افندم ! سیوری طرفی قیر مقله
یومورطہ یی دور دورمغہ مُقْتَدِرٌ⁹
اولدی .

دیشلر که بویولده هر کس دور دوره ییلر .
طوغری ! ایشته معرفت¹⁰ اورای
ایک اَوَّل دوشونوب یاقمده در .
قولومبوس دخی بر کره آمریقانک
یولنی ارائه¹¹ ایلدکن صکره هر
کس ده اورایه کیده ییلر .

آمریقانک یولی بولوندقدن صکره
هر کس اورایه کمال سهولته¹³
کیده ییلر .

بَرَّ جَدیدِک کاشفی عَلَیْهِنْده عداوتله
مَمْلُو اولان پرنس مومی الیه ایله
مَدْعُوین سائرین بوتکیلغه نصورتله
مُوفَقَت ایله دیلر وَ نتیجہ سی⁴ نه
اولدی ؟

حُضَار بوگا مُوفَقٌ⁵ اوله ییلدیلر می ؟
قرستوف دور دوره ییلدی ؟

[دیمش ؟

حُضَار بونی کورونجه قرستوفه نه
ایله دکل می ؟ قیر دقدن صکره هر کس
دور دوره ماز می ؟ هُزَر وَ مَعْرِفَت
برشئی قَبْلَ الْمَشَاهِدَه می یوخسه
بَعْدَ الْمَشَاهِدَه می وُجوده کتیر-
مکده در ؟

یومورطه نك حکایه سیله آمریقانک
کشفی بیننده نه مُنَاسَبَتٌ¹² واردر ؟

4. *nétijé* the end, conclusion (§§ 582, 646). 5. *mouvaffaq* successful (*méfoul* of *tévfeeq*). 6. *mūnasébét* connexion (III. of *nisbét*); *né*! not at all! 7. *izhar* to show, confess (IV. of *zouhour*). 8. *ajz* inability. 9. *mūqtédir* able (VIII. of *iqtidar*). 10. *marifét* skill, talent (n. with *mim* of *irfan*); *ilk évvél* first of all, in the first place. 11. *irayé* to show (IV. of *rouyét*). 12. relation, connexion. 13. *kéma'li souhoulétlé* with the greatest ease (§ 695, 11).

درس ۵۲ Lesson 52.

The Agreement of Adjectives with Nouns.

§ 653. The union of two Arabic nouns, or of an Arabic noun with an Arabic adjective (*Izafét*) according to the Persian system has been already mentioned. The examples given (§§ 517, 565) were all masculine and singular, both adjectives and nouns.

§ 654. When an Arabic adjective is placed before a noun, in Ottoman it generally remains invariable, whether the nouns which it qualifies are masculine or feminine, singular or plural; as:

دعا *khayr douwa* a blessing: عالی حسیات *ali hissiyat* noble feelings.

§ 655. But when the Arabic noun is feminine or plural and the adjective follows the noun, then the adjective must agree with it in number and gender.

§ 656. Read carefully the following rules:

1. masc. sing. nouns require the adjective to be masc. singular.
2. fem. sing. » » » » » fem. singular.
3. masc. dual » » » » » masc. dual.
4. masc. plural » » » » » { regular masc. plural
or broken plural.
5. fem. plural » » » » » { fem. plural or sing.
6. broken plural » » » » » { fem. sing. or broken
plural.

§ 657. All broken plurals, the names of letters and cities are regarded as feminine.

§ 658. مثالر *Misal'ler* Examples.

1. دعای خیر *douwa'yi khayr* a good prayer; blessing.
بحرِ احمر *bah'rî ahmér* the Red Sea.
2. الفِ ممدوده *éli'fi mémdoudé* elongated Elif (§ 29 d).
قوة عظیمه *qourvé'yi azimé* great power.
3. طرفینِ مرقومین *taraféy'ni mérqouméyn* those two parties.
حرفینِ متجانسین *harféy'ni mûtéjaniséyn* two homogeneous letters.
4. مورخینِ مشهورین *múvérrikhee'ni méshhoureen'* the celebrated historians.
مأمورینِ فخام *mé-é-mouree'ni fikham* illustrious officers.
5. صفاتِ الهیه *sîfa'tî ilaheeyé* the Divine attributes.
معلوماتِ مهمه *malouma'tî mûhim'mé* important knowledge.
6. ذواتِ عالیات *zéva'tî aliyat* great personages.
امورِ مهمه *oumou'rou mouhim'mé* important affairs.
اجدادِ عظام *éjda'dî izam* venerable ancestors.
مکاتبِ ملیه *mékâtî'bi milliyé* national schools.

§ 659. متوّعات *Mûténévviyat* Miscellaneous.

آیتِ کریمه *ayé'ti kérimé* the sacred verse, the golden text.

دینِ مقدّس *din'i mouqad'dés* the Holy Religion.

دولتِ علیّه *Dévlé'ti Aliyé* the Sublime Government (Turkey).

سامعونِ کرام *samiyou'nou kiram* honorable hearers.

ازمنهٔ قدیمه *ézminé'yi qadimé* ancient times.

تواریخِ عتیقه *tévarikh'i atiqá* ancient histories.

تبعهٔ صادقّه *téba-a'-yi sadiqá* loyal subjects.

سواحلِ بحریّه *sévahil'i bahriyé* marine coasts.

اقصای شرق *aqsa'yi sharq* the Furthest East.

§ 660. غلطاتِ مشهوره *Galatatî Mësh'houré* Barbarisms.

طوپخانهٔ عامره *topkhané'yi amiré* Imperial Arsenal of Ordnance.

مطبخِ عامره *matba'khî amiré* » Kitchen.

ترسانهٔ عامره *térsané'yi amiré* » Dock-yard.

قوةٔ الکتریقیّه *qouvvé'yi éléktriqiyé* electrical force.

آسیای صغرا *Asiya'yî soughra* Asia Minor.

تعلیم ۱۳۹ Exercise 139.

۱ مرحوم^۱ اولانلری 'جنابِ الله جانلریته رحمت ایله سین' دیه رک
خیر دعا ایله ذکر^۲ ایتمه لی. ۲ مرذیفون قیترلر قوله جنک محترق اولان^۳
بناسنک مجدداً^۴ انشاسی^۵ ضمنده^۶ ارادهٔ سنیّه^۷ حضرت پادشاهی
شرفصادر^۸ اولاشدر. ۳ دنیانک قطعات بعیده سنده^۹ انکلیزلرک
مستملکات^{۱۰} متعدهٔ سی واردرو. ۴ مؤرخین مشهورینک روایات

Words. 1. *mérhoun* deceased (mefoul of *rahmét*). 2. *zîkr ét.* "to remember, to mention. 3. *mûh'térég* burnt (mefoul of VIII.). 4. *mûjéd'dédén* newly (mefoul of *téjdid*). 5. *insha* to build. 6. *zîmninda* for. 7. *iradé* decree, command (VI. of *rivad*; *séneeyé* sublime, exalted). 8. *shéréfsadîr* which has issued in honour. 9. *qîta-at* parts of the world = countries (pl. of *qît-a*); *bayîd* distant (from *boud'* § 606). 10. *mûstémlikîât* colonies (pl. of *fayil* of X. of *mûlk*); *mûtéad'dîd* numerous (fayil of *té-ad-dûd*, 'adéd V).

و نقلیاتینہ^{۱۱} نظر^{۱۲}، 'اَزْمَنَهٗ قَدِیْمَهٗ اَسْیای صُغْرادهٔ مَلَلِ مُتَعَدِّدهٔ میدانہٗ کَلَمشار وینہٗ محو^{۱۳} اولشار. ۵ حضرت ابراہم ؛ اَفندیَزْکُ اَجْدادِ عِظامی آراسندۂ مَعْدود در. ۶ دینِ مَقَدَّسْزْکُ مَکاتِبِ مَلِیْہِہٗ اولاد و اطفالِ وَطَنہٗ^{۱۴} صَوْرَتِ لایقہٗہٗ^{۱۵} تَعْلیم و تَدْرِیسی ضَمِنندۂ مَعْلَمونِ کَرام طَرَفندن کرہ کی کبی غِیرت وُہْمَت اولَمَقْدۂ در. ۷ تَدِیردۂ قُصور ایدن تَقْدیرۂ بِہانۂ بولور.

11. *rivayét, naql ét.* "to narrate, to recount, to tell. 12. *nézarén* according (§ 682 b). 13. *mahv ol.* "to disappear. 14. *atfal* children (pl. of *tîfl*). 15. *sourét* manner; *layiq* suitable.

ترجمہ ۱۴۰ Translation 140.

1. Some of the illustrious officers of the Turkish government were present at the commencement¹ exercises of the College. 2. You will find here all important² knowledge concerning the settlement³ of the wretched immigrants⁴ in South Africa⁵. 3. Dr. Carrington is one of the most eminent physicians. 4. Because of some important business⁶ he was unable⁷ to come here. 5. One of the loyal subjects began⁸ to speak⁹ and said 'Honourable hearers'. 6. I have Moses of Khorene's¹⁰ and Agathangelos'¹¹ ancient Armenian histories¹².

1. *tévziyi mûkâfat résmi* or *yérmi mahsous* = day of prizes. 2. *mouhimmi*. 3. *iskân* (IV. of *sûkûn*). 4. *mouhajiree'ni maghdoureen*. 5. *Afriqa'yi jénoubi*. 6. *mésali'hi mâhimmé sébébiylé*. 7. *mûqtédîr olamamaq*. 8. *ibtidar ét.* 9. *kélam*. 10. *Mosés Khorini*. 11. *Aqatangélos*. 12. *mûvérrikhee'ni qadimé'yi Araminédén*.

مکالمہ Conversation.

خیر افندم ترسانۂ عامرہ بی کزدم.	طوپخانۂ عامرہ بی کز مہ کز اولمش میدر؟
آسیای صغراہ بولنان متعدد بلاد	بویاز تعطیلانی نرہہ امرارایدہ جکسکمز؟
قدیمہ ویرانہ لرینی کزہ جکم.	مقصدیدگز برسیاحت می ایتمکدر؟
قوۃ الکتریقیہ ایلہ ایشلہ یورلر.	تلغرافلر نہ ایلہ ایشلہ یورلر؟
"عیسائی کورمک ایستہ ریز" آیتیدر.	بو کوئی درسک آیت کریمہ سی نہ در؟
اناجیل اربعہ دن اینجیل یوحنا ناک	بو آیت نرہہ محرزدر؟
۱۲ نجی باب ۲۲ نجی آیتندہ موجود در.	

‘آر طوغرول’ نەدیمکدر و کیمدر؟ عثمانلیلرک اجدادِ عظامندن بری اولوب
‘جسور طوغرول’ معناسده در.

Reading Exercise. تعلیم قرائت

دقتدن منبعث کشفیات*

Inventions Resulting from Observation.

تاریخ^۱ اختراعات^۲ ‘هر شیئه دقت ایتمکلرک لزوم^۳
حقیقینسی^۴ اثبات^۵ ایدن امثال^۶ کثیره یی حاوی^۷ در . اختراعاتک
اکثریسی^۸؛ یا ذکی^۹ بر عمله نک^{۱۰}، و یا^{۱۱} مُتَفَنِّین^{۱۲} بر عالمک نظر
دقتنه^{۱۳} تصادف ایدن^{۱۴} صورتِ ظاهرده^{۱۵} معناسز^{۱۶} بر شیدن نشأت
ایدر^{۱۷} . مثلاً^{۱۸} :

دگیز ‘سواحله بر طاقم اوتلرله برابر آوروپاجه مَبْجُول بر نوع دگیز
یوصوناری^{۱۹} آتار . اسمی جسمی^{۲۰} اول آنه^{۲۱} قدر هر کسجه نامعلوم^{۲۲}
اولان بر گمیجی اوناری طولار^{۲۳}؛ و دقتله مُعَایِنه^{۲۴} وُ تدقیق^{۲۵}
ایتدکدنصوکه ‘بونلرک قِطَعَاتِ بعیده دن کلدیکنه حکم^{۲۶} ایدر ‘

Words and Notes. * *diq'qat* careful observation; *mûnbayis* caused (fayil of *inbiyas*); *kêshfiyat* discoveries. 1. history (II. of *érêkh*). 2. *ikhtira'at* (pl.; VIII. of *خرع*). 3. *louzoum* necessity. 4. real. 5. *isbat ét.* to prove (IV. of *sêbt*). 6. *émsal* precedents, examples (pl. of *mésél*). 7. *havi* containing (fayil). 8. *éksérisi* the majority. 9. *zékee* sagacious (§ 606). 10. *amélé* labourers (used as sing. § 651). 11. *ya — ya* either — or —. 12. *mûtéfén'nin* versed in science (fayil of *téfén'nûn* § 622). 13. *nazarî diq'qat* consideration. 14. *tésadûf ét.* to fall under (VI. of *sadéf*). 15. *sourét* appearance; *zahir* external (fayil of *zouhour*). 16. *mana* meaning (n. with *mim* of *عَمَى*); *manasiz* unimportant. 17. *nêshat ét.* to come into existence, to originate. 18. *méséla* for instance (§ 683). 19. *yosoun* moss. 20. *jism* existence. 21. *an* time. 22. *namalûm* unknown (§§ 530, 604). 23. *toplamaq* to gather (§ 276). 24. *mou-a-yéné* to examine (III. of *'ayn* eye). 25. *tédqiq ét.* to scrutinize (II. of *diq'qat*). 26. *hûkm ét.* to decide judicially.

و بونکله بحر محیط اوتھسندہ یکی بر دنیا کشفی تحیل ایدر²⁷؛
بوکا ده موفق اولور²⁸.

مناسترك²⁹ برنده 'قبه دن'³⁰ آصیلیمش اولان بر قندیل³¹ اورتده
صاللائیر . مشهور بر عالم 'بو قندیلک عینی وقتده'³² 'دائما'³³ مُطَرِد³⁴
بر صورتده کورولن حرکتارینه⁴¹ دَوْت ایلہ : بر ایکی ! بر ایکی !
دیہرک تعقیبنہ³⁵ قویولور³⁶ . مُتَهَيِّج³⁷ خانہسنہ عودت ایدر . حکمت
طبیعیہ نک³⁸ اک مهم³⁹ قواعِدندن برینی 'یعنی رَقاصک'⁴⁰ حرکت⁴¹
یاخود اِھْتِزَازاتِ مُطَرِدہسنی کشف ایلہ دی .
(مانیہ خانم)

27. *tékhay'yûl ét.* "to imagine (V. of *khayal*). 28. *mouvaf'faq* successful (*méfoul* of *tévfeeq*). 29. *manastîr* monastery. 30. *qoub'bé* dome. 31. *qandeel* a lamp. 32. *ayni vaqîtda* at the very moment (§ 695, 13). 33. *dayima* continually (adverb). 34. *mout'tarid* isochronous. 35. *ta'a-qeeb* to follow. 36. *qoyoulmaq* to go on. 37. *mûtéhéy'yij* excited (*fayil* of *téhéy'yûj*, V. of *hényéjan*). 38. *hikméti-tabiyyé* natural philosophy. 39. *mouhimm'* important (*fayil* of *ihmam*, III. of *himmét*). 40. *raq'qas* pendulum (§ 611). 41. *harékét* movement; vibration.

درس ۵۳ Lesson 53.

The Arabic Definite Article. حرف تعریف

§ 661. In the Turkish and Persian languages there is no article either definite or indefinite; but in Arabic there are definite and indefinite articles (*Harfî Tarîf*, *Ténveen*) which are used in Ottoman with Arabic terms. The Ind. Article or *Ténveen* is of three kinds: -*én*, -*in*, -*oun*, applied to the end of the words (§ 48); and they are used in Ottoman as adverbs. The definite article is ال *él* 'the':
الكتاب *él-kitab* the book, البيت *él-béyt* 'the house'.

§ 662. The Arabic Letters are 28 in number, (پ 'چ being peculiar to Turkish and Persian): 14 of these are called lunar and the other 14 solar letters.

§ 663. The Solar Letters (حروف شمسيه *Houroufou Shémseeyé*) are:

ن ل ظ ط ض ص ش س ز ر ذ د ث ت.

The Lunar Letters (حروف قمرية *Houroufou Qamé-reeyé*) are:

ي ه و م ك ق ف غ ع خ ح ج ب أ.

§ 664. When the Arabic Article is added to a word beginning with a solar letter, to avoid harshness of sound, the *lam* is assimilated in pronunciation to the following solar consonant for euphony, and a *shéddé* (ّ) is put over the latter: الصّبر *és'-sabr* the patience; الدّين *éd'-din* the religion; السّلام *és'-sélam* the salutation: and not *el-sabr, el-din, el-sélam*; also:

السمت *és-sémt zénith*: pl. السموت *és-súmout* azimuth.

§ 665. But the pronunciation of the *lam* is retained when the Article is attached to a word beginning with a lunar letter:

الحقّ *él-haqq* the right. الجبر *él-jébr* Algebra.

الكحل *él-kùhûl* alcohol. القلي *él-qali* alkali.

الكيميا *él-kimya* alchemy. الاتيق *él-inbiq* alembic.

الضاده *él-idadé* alidade. الغول *él-ghoul* the thief (Algol, the star).

الحمراء *él-hamra* the Red (castle), Alhambra.

المنفّح *él-mûnaqqah* almanack.

§ 666. Almost all Arabic words properly end in a vowel: *ústân* (-*é*) is the sign of the Accusative, *ésré* (-*i*) is the sign of the Genitive, and *êotré* (-*a*) the sign of the Nominative; also these are left in Ottoman, yet they are retained in Arabic sentences used in Ottoman.

When a word having the Article ال is preceded by a word, that word keeps the original final vowel (-*é*, -*i*, -*ou*); the *élif* of the Article is not pronounced but slurred over, and *lam* is connected with the last vowel of the preceding word; as:

رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ *résû'l hikméti mékhafétou 'llahi*
the beginning of knowledge is the fear of the Lord.

كَلَامُ الْمُلُوكِ مُلُوكُ الْكَلَامِ *kélamû'l mûlouki mûloukû'l*
kélamî the words of kings are the kings of words.

خَلِيلُ اللَّهِ *khalilou 'llahi* the chosen friend of Good (Abraham).
Not *Résû él hikméti, mékhafétou allahi, kélamû élmûlouki*.

Note. The word الله is contracted from ال 'the', إِلَه *ilah* god,
إِلَه = آل الله *Allah* the God.

§ 667. When the *élif* of the Article is absorbed by the final vowel of the preceding word, the elision is marked by the sign —, written over the *élif* and called *vaslé* 'union'; because it unites the vowel with *lam* directly; as: خَلِيلُ اللَّهِ 'رَأْسُ الْحِكْمَةِ' كَلَامُ الْمُلُوكِ.

The Arabic Izafét and Compound Adjective.

§ 668. The Arabic Definite Article is used for the following purposes:

I. To form the Arabic *Izafét*: as when an Arabic noun is united with a second noun; the last letter of the first vowel, being Nominative, has generally *êtré* (-ou, -û) as its vowel (while it was *ésré* [-i] in the Persian system [§ 515]), and the second noun has the article:

أَمِيرُ الْمُؤْمِنِينَ *émirû'l mûmineen* the commander of the believers.

عَبْدُ الْمَجِيدِ *abdû'l Méjid* the servant of the Most-Glorious.

مِيزَانُ الْحَرَارَةِ *mizanû'l hararé* the balance of warmth, thermo-
meter.

دَارُ السَّعَادَةِ *darû's'sa'adét* the house of prosperity, *i. e.* the Imperial Harém.

II. To form the Arabic Compound Adjective, formed of a Participle (*i. e.* *fayil*, *méfoul*, adj. of Quality, N. of Excess, [§§ 601—606]), and a Noun. The Participle precedes the noun and ends with *êtré* (-û), while the noun has the Article.

خَالِقُ الْأَرْضِ وَالسَّمَاءِ *khaliquû'l arz v'èsséma* the creator of earth
and of heaven.

وَلِيُّ السَّعَمِ *véleeyû'n'niyam* protector of benevolence,
benefactor.

سُلْطَانُ السَّلَاطِينِ *soultanûs sélateen* the Sultan of Sultans.

مَفْرُوضُ الْأَدَا *méfrouzou'l éda* the performance of which
is assigned, incumbent, canonical (prayer).
أَكْبَرُ الْأَكْبَارِ *ékbérû'l ékîâbir* the great one of the greats.

Note. The word سُلْطَان is the Adj. of Quality of سَلَاطَة *sélatat* domination, rule.

III. To unite the nouns with the preposition. The prepositions are voweled generally at the end with *ûstûn* (-é, -a) and *ésré* (-i); (see more in the next section):

بِ *bi* 'by': أَلذَّات *éz-zat* the person: بِالذَّات *bi'z-zat* in person, personally.

بَيْنَ *béyné* between: أَلْمِلَل *él-milél* the nations: بَيْنَ أَلْمِلَل *béyné'l milél* between the nations, international.

§ 669.

Notes. 1. All these examples end in Arabic with *esré* (-i), being in the Genitive case and meaning of; as: *Emirûl mûmi-neenî*, *Abdûl méjidi*, *Darûs sea-déti*, *Véliyûn niyamî* etc.

2. Surnames or patronymics in Arabic [كُنْيَة *kûnyé*] are composed with the words أَب *ébou* father; أُم *umm* mother; ابْن *ibn*, *bén*, (pl. بَنِي *béni*); وَلَد *veléd* son; بِنْت *bint* daughter (§ 168). The Arabs have the custom of calling the parents by the name of their firstborn children; as: أَبُوبَكْر *ébou-Békir* the father of Békir, the surname of the first Caliph. أَبُوالْفَرَج *Ébûlféraj* the father of Faraj, Abulfaragius. أُمُّكُتُوم *ummû Kûlsoum* the mother of Kûlsoum, Mouhammed's youngest daughter. ابْنُ سِينَا *Ibni Sina* the son of Sina, Avicienna.

3. If the name of the person precedes the surname, then *élif* is left out and بَن *bén*, *bin* is used. وَلَد *veléd* is used for non-Moslems; as: مُحَمَّدُ بْنُ عَبْدِالله *Mouhamméd bén Abdoullah'* Mouhammed the son of Abdoullah. يَوْسُفُ وَلَدُ ذَكَرِيَا *Yousouf vélédi Zékérya* Joseph the son of Zechariah. بَنِي أَحْمَرَ *béni Ahmér* the children of Ahmér.

مِثَالُ *Misal'ér* Examples.

مَلِكُ الْمُلُوكِ *mélikûl-mûlouk* the King of Kings.

رَبُّ الْأَرْبَابِ *rab'bûl-érbab* the Lord of Lords.

رَئِيسُ الْأَبَا *réyisûl-aba* the chief of the fathers', patriarch.

عِيسَى الْمَسِيحِ *Eesa-él-méseeh'* (among Christians), *Eesél-méseeh* (among the Moslems) Jesus the Anointed; the Messias.

jémal beauty; مُظَفَّرٌ *mouzaffér* successful + دِين *deen*, *din* religion).

Note. The nouns preceding دِين end in *ústân* (-é).

II. 13. (عَظِيم *azeem* great, جَلِيل *jélil* illustrious + شان). 14. (يَافِى *salif* above + ذَكَر *béyan* mention). 15. (نَادِر *nadir* rare + اِسْتِعْمَال *istimal* usage). 16. (سَرِيع *séree* quick + حَرَكَةٌ *harékét* motion). 17. (مُرْعَى *méree* observed + خَاطِر *khatîr* [honorable]). 18. (كَرِيه *kérih'* bad + صَوْت *savt* voice). 19. (مَقْبُول *maq Boul* acceptable + شَهَادَةٌ *shéhadét* testimony). 20. (رَاحِمِينَ *érhém* + رَاحِمِينَ *rahimeen* [the most compassionate of the compassionate]).

§ 670. الرُّشْدُ 'رشد' : خَالِدُونَ + ابْن. (*rûshd*, *érrûshd* [Averrhoes]). دَاوُد + ابْن. (*Davoud* David); (Jacob the son of Isaac); عَلِيَّة *Aliyé* the daughter of *Nayima* (نَعِيْمَة). (Carabét the son of Artin); (the father of Ziya).

The Arabic Prepositions.

§ 671. The Arabic Prepositions are much used in Ottoman, but only in connexion with Arabic words. Those most frequently met with are the following:

- a. إِلَى *ila*-, *iléy*- towards, as far as, until, to (§ 676 ⁶).
إِلَى الْآبَدِ *ilél-ébéd* to all eternity, eternally.
إِلَى آخِرِهِ *ila akhîrihi*, *ila nihayé* to the end thereof;
et cætera, etc.
- b. بِ *bi*- by, with, in (§ 676 ³).
بِالذَّاتِ *biz'zat* in person. بِالْجُمْلَةِ *biljâm'le* all, everyone.
بِالْإِتْفَاقِ *bil-it'tifaq* with agreement, unanimously.
- c. بَعْدَ *badé*-, *bad*- after (§ 676 ⁴).

بَعْدَ الطَّعَامِ *badét'ta-am* after dinner.

بَعْدَمَا *badéma* after which. بَعْدَهُ *badéhou* afterwards.

d. بِلا *bila* without (used with nouns).

بِلا خَوْفٍ *bila khavf* without fear.

e. بَيْنَ *béyné-, béyn-* between, among.

بَيْنَ النَّاسِ *béynén-nas* among the people, among men.

f. عَلَى *ala-, alé-, aléy-* upon (§ 676⁵).

عَلَى الدَّوَامِ *aléd-dévam* perpetually.

عَلَى حَالِهِ *ala haliki* in the former state.

g. عَنْ *an* from. عَنْهُ *anhou* from him.

عَنْ أَصْلٍ *an asıl* originally. عَنْ قَصْدٍ *an qasdin* on purpose.

h. فَوْقَ *févqé-, févq-* upon, over (§ 676⁹).

فَوْقَ الْعَادَةِ *févqél adé* extraordinarily.

i. فِي *fi-* in, at; on (of dates); at, for (of price) pl. فَيَاتٍ.

فِي الْوَاقِعِ *fil-vaqî* in effect, really. فِي الْحَالِ *fil'hal* instantly.

فِي بَشِ غُرُوشٍ *fi or fiyatî besh ghouroush* per, at 5 piasters.

فِي ٢٣ آغستوس ١٣١٨ on the 23 August 1318 (1902) O. S. [§ 217].

j. كَ *ké* like. كَمَا كَانَ *kél év'vél* as it was before.

k. لِ *li-, lé-, léy-* in favour of, to; for (§ 676⁷).

لِمَصْلَحَةٍ *limaslahat* for the sake of business.

ل. مَعَ *ma-, ma-é* with (§ 676⁹).

مَعَ الْمَمْنُونِيَةِ *ma-él mémnoungeeyé* with pleasure.

مَعَ مَا فِيهِ *ma mafiki* notwithstanding, yet.

m. مِنْ *miné-, min-* from.

مِنْ الْقَدِيمِ *minél qadim* from ancient times.

مِنْهُ *min-hou, minhi, minh'* from him.

مِنْ غَيْرِ حَدٍّ *min ghay'ri haddin* without any right = I dare not.

n. بَابِنْدَه ، خُصُوصِنْدَه ، حَقَّقِنْدَه ، ضَمِنْنْدَه *zimnînda, haq'qînda, khousousounda, babînda* (partly Turkish) about, for.

Note. ل connected with pronouns is pronounced as *iléy-, aléy-, léy;* but with nouns as *ila, ala, li* (§ 676^{5, 6, 7}).

تعلیم ۱۴۲ Exercise 142.

۱ اَلُوْهِیْتِدِهٖ^۱ اَقَانِمِ ثَلَاثَهٗ^۲ وَاَرَدَر: اَبْ، اِبْنُ وَاَرْوْحُ اَلْقَدَسِ.
 ۲ جَنَابِ وَاَجِبُ اَلْوُجُوْدِ حَضْرَتْلَرِی^۳ رَبُّ اَلْاَرْبَابِ، مَلِكُ اَلْمُلُوْكَ
 وَخَالِقُ اَلْاَرْضِ وَ اَلْسَّمَا دَر. ۳ عِیْسَى الْمَسِيْحِ اَفَنْدِیْمِز حَضْرَتْلَرِی هَم
 اِبْنُ اَللّٰهِ وَ هَم اِبْنُ اَلْاِنْسَانِدِر^۴. ۴ رُوْحُ اَلْقَدَسِ قُلُوْبِ اِنْسَانِیَهٗی^۵ تَطْهِيْر
 اِيْدِر^۶. ۵ رَیْسُ اَلْاَبَا حَضْرَتِ یَعْقُوْبِ عِیْسَى الْمَسِيْحِ اَفَنْدِیْمِزْكَ اَجْدَادِ
 عَظَامَنْدِن دَر. ۶ اِیْشَهٗ بَاشْلَامَازْدِن، یَهْمَكِ یَهْمَزْدِن، اَوْقَوْمَازْدِن وَ
 صَو اِیْچِمَزْدِن اَوَّلِ دَاِئِمًا بِسْمِ اَللّٰهِ دِیْعَهٗلِی. ۷ وَ اَلْحَاصِلُ مَرْقُوْمَهٗ^۷ اِفَاقَتِ^۸
 بُولَهْمَدِی: اَوِیْلَهٗ مِی؟ — اَوْتِ اَفَنْدَم، ذَاتُ اَلْجَنْبِدِن وَفَاتِ اِیْلَهْدِی
 ۸ بِاَذْنِ اَللّٰهِ^۹ یَارِیْنِ قِیْصَرِیْهٖ مُتَوَجِّهًا حَرَكَتِ اِیْدَهٗ جَكَم. ۹ كَالسَّابِقِ^{۱۰}
 اِیْشِیْكَهٗ غَیْرَتِ اِیْلَهٗ دَوَامِ اِیْلَهٗ. ۱۰ قَبْلَ اَلطَّعَامِ حَاضِرْ لَانْدِی وَ بَعْدَ اَلطَّعَامِ
 سَنْدِ تَحْرِیْرِ وَ تَطْهِيْرِ اَوْلُوْنْدِی. ۱۱ عَلٰی اَلْعَادَهٗ^{۱۱} بَعْدَ اَلطَّعَامِ تَنْزُّهَهٗ^{۱۲} چِیْقَارَم.

Words and Notes. 1. *oulouheeyét* Godhead. 2. *Eqaneem'i sélésé* three persons, Trinity. 3. *vajibûl vâjoud* God (whose existence is necessary, self-existent). 4. *ibnûl insan* the Son of Man. 5. *goulou'bou insaneeyé* human hearts. 6. *tat-heer ét.* to purify. 7. *mérqoumé* she (§ 677); *zatûl jénb* vulg. *satlîjan* pleurisy. 8. *ifaqat boulmaq* to recover (§ 619). 9. *biznillahi* by the permission of God = if God wills. 10. *kés'sabîq* as it was before (§ 671 j). 11. *alél adé* (عَادَتِ or عَادَه custom § 671 f) usually. 12. *ténéz'zûh'* to take a walk (V. of *nâzhét*).

ترجمه ۱۴۳ Translation 143.

One day Hoja Effendi, losing his donkey, enquires of a man about him. The man answering said: "I saw your donkey in the court of Iconium¹; he was acting as

Words and Notes. 1. *Qonya méhkémésindé... qadilîq idiyor.*

judge there." Hoja Effendi said: "Well²! I already knew that he would be a Cadi³; because when I was teaching (giving a lesson to) Khîlêz, my son, that donkey sticking up his ears⁴ was listening attentively." He immediately started⁷, and after some weeks reached Iconium. He went directly⁵ to the court. He saw the Cadi from afar. He took a bunch of grass from the bag of the donkey and showed it to him saying *gâh! gâh! gâh! gâh!*⁶ The Cadi laughed at what the Hoja was doing. The Hoja said: "Well, he recognizes me. In a few moments he will come cheerfully to eat the fresh grass. I will wait for him." And he is still waiting there.

2. *pék ala*. 3. *onoun qadî* (fayil of قضاء) *olajaghîni bèn zatên bilir idim*. 4. *qoulaqlarînî dikêrêk diq'qatla dinlêr idi*. 5. *doghroudân doghrouya mēhkéméyé gitdi*. 6. means 'hay or straw,' used to call the donkeys and horses 'come, come, come!' 7. *filhal Qonyaya mûtévêjjihên harékêt êdib* ...

مکالمه Conversation.

لسان عثمانیده حروفاتک عددی قاچدر؟
اوتوز بر در: ا، ب، پ، ت، ث
الی اخره. (etc. الخ)

شاهباز افندی بِالْجُمْلَه احْبَاسَنِي
بِالذَّاتِ ساحلده بولنان قوناغنه دعوتله
مُكْمَلْ بر ضیافت کشیده ایله دی.
بَعْدَ الطَّعَامِ قایقارله تَقْرِجُه¹
چیققدق. مع مافیهِ ذاتِ عالیکنز
اوراده بولنمدیفیکزدن کیفمز حرام
اولدی².

اگر مسئله فی الْحَقِیْقَه دیدیککز کبی
ایسه؛ اعلا! دییه جک یوق. فقط
بنده گز بعضیلرندن ایشیتدم که؛
ذاتکنز کلمه مک ایچون عن قصد
اول قریه یه کیتمشکنز.

فی الْوَاقِعِ کوزل بر کیف ایشمشکنز،
ایشیتدم. اگرچه بر قاچ کون اول
خبرم اولیدی؛ مع الممنونیه بنده کزده
دعوتله اِجَابَتِ ایدردم³. لکن
لِصَلَحَةِ ایک ساعت اوتوده بولونان
برقریه یه کیتمکه مجبور اولدیغمدن
مَعَ التَّاسُّفِ عَظِیم⁴ کلمه دم.
حاشا⁵ افندم! بین الناس سویله نیلن
هرسوزه ایناغهیکنز! بنده کنز الی
الابد دوستکنزم. بعدما چوق
فُرْصَتْلَرَه⁶ بونی بِالذَّاتِ مشاهده
و تقدیر ایده جکسکنز.

Words and Notes. 1. *téfér-rûj* diversion. 2. *haram ol.* "to become unlawful; to be unhappy. 3. *ijabêt êt.* "to reply in the affirmative, accept (IV. of *jévab* § 620). 4. *hasa!* Heaven forfend! 5. *mayêt té-és-sûfû azim* with the greatest regret. 6. *foursat* opportunity.

تعلیم قرائت Reading Exercise.

لطیفه An Anecdote.

بر مجلس الفتده^۱ قاین والده لرك^۲ مناسبتسزل كلرندن^۳ بحث
ایدیلدیکی^۴ صیره ده، دلی قانلینك بری: ”بن اولندیكم زمان قاین
آنام بكا اذیته قالقیشرسه^۵، ایکی بر دیم^۶ درحال^۷ بوغارم^۸“ دیدیكنی
خواجه حضرتلری ایشیدیکنده، یاننده بولونان بر دوستنك قولاغنه
اکیلرك شویله جه دردینی یانمش:

— آه! ایشته شو دلیقانلی کوزومه کیردی؛ بر قیزم اولسه ده، شو
قهرمانی^۹ بكا داماد^{۱۰} ایده بیلسه یدم، یاقه می شو خنزیر^{۱۱} قاریدن
قورتاریر کیدردم والسلام^{۱۲}!

Words and Notes. 1. *méjlisi úlfét* social party. 2. mothers-in-law. 3. *múnasibétsizlik* absurdity. 4. *bahs ét.* to speak about. 5. *éziyété qalqışmaq* to trouble, tease. 6. without hesitation. 7. immediately. 8. *boghmaq* to strangle, to kill; *dérdini yanmaq* to confide his woes to another. 9. brave man. 10. son-in-law. 11. a. *khînzîr* pig; nasty. 12. *véssélam.*

درس ۵۴ Lesson 54.

Arabic and Persian Pronouns.

§ 672. The Arabic Pronouns are occasionally employed in Ottoman. They are used only in certain Arabic expressions adapted by the Ottomans. They are as follows.

§ 673. The Possessive Pronouns:

ی -i My.

نا -na Our.

ك -ké Thy (masculine). كى -ki Thy (feminine). كم -kâm Yours.

هـ -hû, -hi Him, it; his, its. ها -ha Her.

هما -hûma, -hima Them [two] (dual).

هم -hûm, -him Them (masc.). هن hân'né Them (fem.).

§ 674. The Demonstratives:

هذا *za, haza* This. ذاك *zaliké, zalik* That.

§ 675. The Relative Pronoun:

ما *-ma, ma-* Who, which.

§ 676. مثالر *Misal'ler* Examples.

1. رَبَّ *rébb* (among the Moslems), *rabb* (among the Christians)
Lord. رَبِّي *réb'bi, rab'bi* My Lord, Lord, God. يَا رَبِّي *ya'rébbi!*
ya'rabbi! O my Lord! رَبَّنَا *réb'béna!* Our Lord; Rabboni!

2. حضرت مولا *mévla* (N. w. mim of ولي) Lord; sir. مولا *mévla*
hazréti mévla God. مولانا *mévlana!* My sir! His grace.

3. بِ *bi-* with ؛ لطف *loutf* ؛ مِنْ *ménn* grace ؛ بِلُطْفِهِ *bilout'-*
fihî, bimén'nihi by His grace ؛ تَعَالَى *bimén'nihi Ta-a-la* by
the grace of God Most High. بِهِ *bihi', bih'* by him, on it.

4. بَعْدَ *badé* after: بَعْدَهُ *badéhou* after it, after that.

5. عَلَى *ala-, aléy-* on, against: عَلَيْهِ *aléyhi* against or on him ؛
سَلَامٌ عَلَيْكُمْ *aléyké* on or upon thee ؛ عَلَيْكُمْ *aléykûm* on you ؛
sélamûn aléykûm! Peace be on you! Hail! God bless you! عَلَيْهِ السَّلَامُ
aléhis'sélam! Upon him be peace! (said of any of the prophets).
عَلَيْهِمُ الدَّعَى *aléyhimdé* against me (partly Turkish). مُدَّعَى *mûd'dayi* the
accuser: مَدَّعَى *mûdda* عَلَيْهِ *aléyh'* com. مُدَّعَى *mûd'dayi aléyh* the accused.
عَلَيْهِ *binayén aléyh* consequently.

6. إِلَى *ila-, iléy-* to: إِلَيْهِ *iléyhi* to him ؛ إِلَيْهَا *iléyha* to her ؛
إِلَيْهِمْ *iléyhim* to them: مَوْمَى *mouma, mûshar* (the méfoul of
iyma and *isharét*) said, mentioned: مَوْمَى إِلَيْهِ ، مَوْمَى إِلَيْهِ *mûsha-*
riléyh, moumayiléyh, mûshariléyhim (pl.) to whom allusion has
been made, the said; he, they. مَوْمَى إِلَيْهَا *moumayiléyha,*
mûshariléyha she. مَرْسَلٌ *mûrsél* one which is sent (or addressed):
[the méfoul of *irsal*] مَرْسَلٌ إِلَيْهِ *mûrsélûn iléyh* one who is addressed.

7. لِ *li-, lé-, léy* for, in favour of: لَهُ *léhou, léhi* for him, in
favour of anybody ؛ لَهُمُ *léhimdé, léyhimdé* in favour of me, for me.

9. *ma-mabaqî* that which remains, the remainder. *ما فوق mafévq* that which is above; *ما فوقنده mafévqindé* above him. *ما بين mabéyn* that which is between, between. *ما شاءه ma'shallah* what has God willed; May God bless him! *كما كان kémakiân* as it was before. *مع مافيه ma mafihî* with that which is in it (mas.), yet. *ما بعد mabadî* that which is after, the remainder: *وار mabadî var* there is its remainder = to be continued. *ما عدا ma'-a-da* which is over; besides, except.

مطالعات *Mûta-la-at*: Remarks.

mézbour, mézkûr, méstour, mérgoum, moumayiléh, mûshariléh or mûsharân iléh.

§ 679. In case of a person first mentioned by name, or by a common substantive, these words may be used as substantives, or, — we might say —, as a kind of Personal or Demonstrative Pronoun, in all the cases of declension. But, in case of a thing, they must be used as adjectives, repeated each time.

§ 680. **The Persian Pronouns** are rarely used in such expressions. They are: این *een* this ; آن *an* that ; چه *chi* what? ; چند *chénd* some ; خود *khod* self, one's self; as:

ghafi'li een ou an ignorant of this and that, inexperienced.

چه فائده *chi fayidé!* what is the use! Alas!

چند دفعه‌لر *chénd défalar* several times.

خود بخود *khod bé khod* personally, by himself.

تعلیم ۱۴۴ Exercise 144.

۱ بَنَمَه تَعَالی دُون سَاعَت بر بوجوق رَا دَه لَرَنده یَکِیَجَه قَرِیَه سَنَه^۱
مَوَاصِلَت ایدوب^۲، اَفَنْدی مومی ایلَه ایلَه مِلَاقَات^۳ شَرَفَه^۴ نَائِل بویورلدق^۵.
دوغریسی مِشارالیهک حَقّ عَاجَزَانَه مَدَه اَبَرَاز بیوردقاری تَوَجُّهِن^۶ دُولایی
فُوق الْعَادَه مَمْتَدَار قَالَدِم^۷. ۲ اَفَنْدی مِشارالیه اَهْ وُ عَلِمَه کَزَدَه وَاقِع
اَوَلَان^۸ مَفْتَرِیَاتَدِن^۹ دُولایی بِر شِی بِيَان ایتدیلر می^{۱۰}? — خیر اَفَنْدِم!
بِر شِی سَوِیْلَه مَدِیْلَر؛ مَعَ هَذَا حَقْمَدَه کُوسْتَرْدِکَلَری مُحَبَّبَتَدِن عَلِمَه مَدَه
سَوِیْلَه نَن سَوَزَلَرَه قَطْعاً^{۱۱} اَهْمِیْت وِیْرَمَه دِکَلَری^{۱۲} آکَلَاشِیْلِیُور. ۳ دُونکِی
مُحَاکَمَه دَه^{۱۳} فِصْل اَوَلَوْنَان^{۱۴} دَعْوَا^{۱۵} نَه حَقْنَدَه اِیْمِش? بِر شِی آکَلَاشِیْلَه بِلَدِی
مِی? — اَوْت اَفَنْدِم! بِر حَقُوق^{۱۶} دَعْوَا سِی اِیْمِش. مَدْعِی مَدْعِی عَلِمَه دِن
اَوْن بِیْک غُرُوش اَدْعَا^{۱۵} اِیْدِیُور مِش. ۴ دِیْنِیْکَزْک مَبَاقِیْسِنِی بُوکُون
تَأْدِیَه^{۱۷} اِیْدَه بِلِیْر مِیْسْکَز اَفَنْدِم? — آمَان اَفَنْدِم! چَنْدَه قَتَه مَسَاعَدَه
بویورملرینِی تَنّی اِیْدَه رَم. بُوکُون لَرَدَه تَأْدِیَه اِیْتَمْک قَدَرْتَمْک مَافُوقْنَدَه دَر.

Words and Notes. 1. To the village *Yénijé* (near Mézrifoun). 2. *mûvasélét ét.* to arrive, reach (III. of *vast*). 3. *mûlaqat* interview (VII. of *liqa* an encounter). 4. *shéréf* honour. 5. *nayil ol.* to obtain, attain. 6. *tévêj'juh* sympathy. 7. *min'nétdar qalmaq* to be under obligation, grateful (§ 535). 8. *vaqî ol.* happening, occurring (*fayîl* of *vouqou'*). 9. *mûftériyat* calumnies (pl. of *iftira* [§ 650]). 10. *béyan ét.* to express. 11. *qat'an* absolutely, not at all. 12. *éhém'miyét vérmék* to give importance (§ 582). 13. *mouhakémé* a tribunal's hearing a case and giving a legal decision, law-suit (III. of *hûkm*). 14. *fasl olounmaq* to be decided, judged (a case). 15. *dava* a case; *id'da-a*, *id'di-a* to claim (VIII. of *dava* [§ 628]). 16. *houqouq* rights, dues (pl. of *haqq*, used as sing.). 17. *té-é-diye* to pay (II. of *éda* [§ 616]).

عظیم مضایقه ده¹⁸ یم . ه هکذا بنده کزک دخی مضایقه نقدیه سی¹⁸
درجه فوق العاده ده در . مع مافیه چند کون دهامساعده ایده یلیرم .
اولان مطلوباتدن¹⁹ ماعدا دیکر لرنده دخی واردر .

18. *mouzayaqa* distress (§ 618 of *zeeq*); *naqdeeyé* pecuniary (§ 579). 19. *matloubat* dues (*méfoul* of *taléb* (§ 578)).

ترجمه ۱۴۵ Translation 145.

1. Jesus said unto her: Mary. She turned herself, and said unto him, Rabboni. 2. Will you say anything against or in favour of him? 3. I have nothing to say against him, but I have much to say in favour of him. 4. The accuser and the accused were before the judge. 5. The said gentleman also was sick. 6. What is written on the postal cards¹? 7. Is this article² to be continued? 8. There was nobody in the school, except your son. 9. I cannot read those Arabic sentences, it is above my ability to read them. 10. Where is the residence of Habib Efféndi? — It is that blue-coloured house.

1. *achîq moukhabéré varaqasî* = correspondence card. 2. *bénd*.

مکالمه Conversation.

Hassan Efféndi. حسن افندی *Houséyn Efféndi.* حسین افندی

وعلیکم السلام! مولانا حسین افندی . سلام علیکم! حسن افندی .
ایوالله! الله امانت اولک! مَرَحِبًا أَهْلًا وَسَهْلًا .

افندم! دون تَشَرُّف ایده جک ایدم ماشالله! ناصل اولدی ده بنده خانیه
آما، حضرت یتکیا علیه السلامک يوم تشریف ایده یلیدیکز ?

مخصوصی اولق مناسبتله آوده قالب طاعت وعبادتله مشغول اولدم .

آمین! ادعیه خیریه لری برکتیله پک اعلا ایتمشکز! جناب الله شفاعت
انشاالله . عجباً ذات عالیری نه ایله مبارکه لرندن اهل ایمانی محروم
مشغول ایدیکز? ایتمه سین!

اوت افندم! تاریخ مقدس مطالعه سنه افندم! کماکان "قِسَسُ الْأَنْبِيَاءِ" نام
فوق العاده مراقکز اولدیفنی یلیرم . اثر مُحَرَّرَمی مطالعه ایله مشغول

بندہ کز دخی پک هوسکار ایسه مده ،
حالا او یله آتاردن اِستِفاده ایده-
ییلک قدرتک مافوقنده در.

خیر افندم ! معلم مومی الیه چند دفعه لر
دخی تشریف ایتمشلر در . من
الْقَدیم بَيْنَنَادَه حُبَّ و مَوَدَّتْ
موجود در . لکن چه فائده که
کثرت مشاغلدن ناشی پک آز
دفعه لر تشریف ایدیورلر .

بویوردیغیزی تصدیق ایده رم . اگرچه
مساعده لری اولورسه ، افندیزه بر
سؤال تقدیم ایده یم . آجیق مخابره
ورقه لری اوزرنده قیرمیزی حروفاتله
محورر اولان عباره نه در ؟
پک اعلا ! فَوْقَ الْعَادَةِ متشکرم .

ایدم . معلوم سنیّه لری اولدییی اوزره
داعیلری بویله آتارک مطالعہ سندن
پک زیاده مُتَلَذِّذ اولورم .

اَسْتَغْفِرُالله افندم ! تقدیر اتکزدن
دولای فوق العاده منتداریکزم .
دون مُعَلِّم شهیر آغوب افندی
دولتخانه یه تشریف ایتمشلردیو
ایشیتدم . ایلک دفعه اوله رق می
تشریف ایله دیلر ؟

اوت افندم ! مومی الیه ک قیمتی بنده کز
دخی تقدیر ایده رم . بزم کبی عالم
مدینتجه غافل این وُ آن اولان
کسان ایچون افندی مومی الیه بر
رُهْبَر یِهْمَتا در .

افندم او بویوردیغیکز : ”مَرَسَلُ الْیَهْکِ
نام وُ شهرت وُ مَحَلِّ اِقَامَتی بالایه
یازیله جقدر“ عباره سیدر .

Reading Exercise. تعلیم قرائت

Regulations and rules of
the road, for preventing
collisions at sea.

دریاده سفائنک منع
مُصَادَمَه لری ضمننده یاپیلان
قوانین و نظامات .

— 1 —

When close-hauled on opposite
tacks, the ship on the port
tack is always to give way if
necessary, either by keeping
away or going about.

— ۱ —

مُخَالِف قُونطرده بولونان ایکی سفینه
بربرلرینه تصادف ایله دکاری حالدہ :
قونطره لری اسکله دن اولان ، سانجاقدن
اولانه دائما یول ویره جکدر ؛
(یا چوبره رک ویا آچیقده طوره رق) .

— 2 —

With the wind free, give way
to those on the wind.

— 3 —

Two ships meeting under
(having) full sail are to pass
on the port side of each other.

— 4 —

Under steam and nearly end-on
to each other, both cast to
starboard and pass on the port
side of each other.

— 5 —

A steamer always gives way
to a sailing vessel: and it must
be remembered that every vessel
under sail, with steam ready,
though not using it, is con-
sidered a steamer, in the event
of collision.

— 6 —

Every vessel underweigh is to
carry a green light on the star-
board and a red light on the
port side.

— 7 —

Steamers, in addition, carry a
white light at the fore-masthead
(*prova*). [*Words* the broadside.]

— ۲ —

روزکاری قولای قوللانان کمی ،
روزکار اوزرنده کنه یول ویره جکدر.

— ۳ —

باش باشه تصادف ایدرک مصادمه وقو-
عی ملحوظ اولان ایکی کمی ؛ بربرینک
اسکله طرفندن مرور ایده جکلدر.

— ۴ —

ایستیم اوزرنده بولونان ایکی کمی بربرینه
تصادف ایتدکده ؛ منع مصادمه ایچون
ایکیسی ده دومنلرینی سانچاغه
قیهره رق ، بربرینک اسکله سندن کچرلر.

— ۵ —

واپور سفائی ، یلکن سفائننه یول
وبرمکه مجبور اولدینی کبی ؛ ایستی
حاضر اولدینی حالده ، یلکن ایله سیر
ایدن سفائن دخی حین مصادمه ده ؛
واپور کبی عد اولونه جقلری خاطر دن
دور طویل مالیدر.

— ۶ —

ده گیزده کزن هر سفینه سانجاق
جهته بریشیل ، اسکله جهته ده قیرمیزی
فنار (قَر) وضع ایتمکه مجبور درلر.

— ۷ —

فضله اوله رق واپور سفائی (بورده
فنارلرندن ماعدا) پرووه ستونه ییاض
برسیلیون فناری کشیده ایدرلر.

— ۸ —

Vessels towing, carry two white
masthead lights (*siliyon*).

یہ دک چکن سفائن ایکی سیلیون
چکرلر.

— ۹ —

During fogs, vessels under steam
are to sound a steam whistle;
vessels under sail, to use a fog
horn: at anchor, to ring a bell.

سیس زمانندہ واپور سفائی دودوک ،
یلکن سفائی ده سیس بونیزی
ولنکرانداز اقامت بولوندقلری حالده
چاڭ چالارلر.

— ۱۰ —

These signals to be sounded
once, at least, every five minutes.

بونلر ده لا اقل بش دقیقه ده برکره
چالینالیدر.

درس ۵۵ Lesson 55.

The Arabic and Persian Adverbs.

§ 681. The simple Arabic Adverbs are rarely used in Ottoman, but the compound ones are very common. These are made by the addition of a *tenveen* of *ûstûn* together with an *êlif* or *té* (*-én*, *-tén* § 48); as:

شرق *sharq* east: شرقاً *sharqén* eastward.

ذات *zat* origin: ذاتاً *zatén* originally, already.

شفا *shifah* lips: شفاهاً *shifahén* orally.

§ 682. There are two rules which govern the pointing of *tenveen* of *ûstûn*¹:

a. If the word ends in *hémzé* (§ 590), or short *êlif* (§ 594), or servile *hé* or *té* (§ 592), only a double *ûstûn* is put at the end, provided that *té* and *hé* (ت ه) must change into round *té* (ة -*tén*) and short *êlif* (ي -*a*) must change into simple *êlif* (ا -*én*):

جزاء *jéza* punishment: جزاءً *jéza'yén* as a punishment.

هدیه *hédiyé* present: هدیهً *hédiyé'tén* as a gift.

¹ Which is the sign of the Accusative case (§ 670).

مرحمت <i>mérhamét</i> mercy:	مرحمةً <i>mérhamétén</i> kindly.
معنى <i>man'a</i> meaning:	معناً <i>ma'nén</i> in truth, virtually.
ماده <i>maddé</i> material:	مادةً <i>maddétén</i> materially.

b. But if the final ت be radical, or if the word end with any other letter than those mentioned above, an *élif* with double *ústûn* (أ-én) is added to the end; this *élif* is never pronounced:

موقت <i>mouvaq'at</i> temporary:	موقتاً <i>mouvaqqa'tén</i> temporarily.
نظر <i>nazar</i> a glance:	نظراً <i>naza'rén</i> in respect of.
ثالث <i>salis</i> third:	ثالثاً <i>sali'sén</i> thirdly.
بعضاً <i>bazén</i> sometimes:	مؤخراً <i>mou-akhkha'rén</i> subsequently.

مثالر Misal'ér Examples.

متبادياً <i>mûtémadi'yén</i> continually.	مجدداً <i>mújéd'dédén</i> newly.
دفعهً <i>défa'tén</i> repeatedly.	فجأةً <i>fúj'jétén</i> suddenly.
قضاءً <i>qaza'yén</i> by accident.	قصداً <i>qas'dén</i> designedly.
خفياً <i>khéfi'yén</i> secretly.	علناً <i>alé'nén</i> openly.
عموماً <i>oumou'mén</i> generally.	تقريباً <i>taqri'bén</i> nearly.
براً <i>bér'rén</i> by land.	بكرهً <i>bah'rén</i> by sea.
جماً <i>jéman, jém'én</i> as a total.	مجاًناً <i>méjjan'én</i> freely, gratis.
تكريراً <i>tahri'rén</i> written.	كلاً <i>kúl'liyén</i> totally.
جبراً <i>jéb'rén</i> by force.	جملهً <i>jûm'létén</i> wholly.

§ 683. Sometimes the tenween is not pronounced:

أولاً <i>év'véla</i> firstly.	عادتهاً <i>a'déta</i> simply.
حالا <i>hal'a</i> yet, now.	دائماً <i>da'yima</i> always.
غالباً <i>gha'liba</i> most probably.	مطلقاً <i>mout'laqa</i> absolutely.
واقعاً <i>vaca'-a</i> in fact, surely.	مثلاً <i>mé'séla</i> for example.

عجباً *a'jéba, aja'ba* I wonder! strange! Really!

§ 684. **The Persian Adverb.** The Persian Derivative Adjectives, which are made by the addition of انه *-ané* (§ 528), are used as adverbs:

dosta'né friendly. برادرانه *biradera'né* brotherly.
jansipara'né devotedly; bravely. جانسپارانه
mahréma'né intimately, confidentially. محرمانه

تعلیم ۱۴۶ Exercise 146.

۱ امتحان‌انلریگز بوسنه تحریرامی اوله‌جقدر یوخسه شفاها می ؟
 — اولاً تحریراً اوله‌جغی معلم افندی طرفندن اعلان^۱ اولونغشیدیسده ده
 مؤخرأ هیئت معلمین^۲ شفاهاً اجرا اولونغه‌سینه قرار ویرمشد^۳. ۲ دشمن
 برأ و مجراً هجوم^۴ ایله‌دی. ۳ افندیز حضرت عیسی علیه‌السلام "خفياً"
 سویله‌دکلرمی علناً وعظ ایله‌جکسکز" دیوبویورمشد^۴. ۴ مصطفی
 دایم بنده‌کزه هدیه بش لیرا ارسال ایله‌مش : ذاتاً ده اون لیرا
 کوندرمشیدی : جمعاً اون بش لیرا کوندرمش اولدی. ۵ درونده
 اقامت ایله‌دیکمز قوناق بزم دکلد^۵. موقتاً اوطورویورز. ۶ ایشیتدیکمز
 نظراً او صاحبکمز فجأة^۴ وفات ایله‌مش : او یله‌میدر عجباً ؟ — اوت
 افندم 'حقیقت در . فقط بدناً^۵ اولقدر صاغلام ایدیکه 'وفاتنه حالا
 اینانغم کلمه‌یور. ۷ او یله‌در : لکن مُسکراته^۶ مبتلاً^۷ اولانلر 'عموماً
 بویله‌جه وفات ایدرلر . بنم بیلدیکمز متوقای مرقوم متادیا ایچکی^۶
 ایچردی . ۸ واقعاً سزک ایچون بر مکتوب کلمش اما : صوکرده قضاء
 ضایع اولمشد^۸ 'عفو ایدرسکز . ۹ مکتوب ضایع اولمامشد^۹ : بنی عادات
 اغفال ایدیورسکز^۸ 'ارادتکمز^۹ ایله ویریکز : ویرمزکز جبراً آلیرم .

Words and Notes. 1. ilan ét." to announce (IV. of aléni).
 2. hiyéti mou-al'-limeen the Faculty. 3. qarar vér." to decide.
 4. hújoum to attack; fúz'jétén for فجائتاً suddenly. 5. bédénén bodily.
 6. mûskirat, ichki any intoxicating liquid (pl. of mûskir, which is
 the méfoul of IV. sêkér). 7. mûbtela addicted to (méfoul of ibtila).
 8. ighfal ét." to deceive. 9. iradét will (IV. of رَوَدٌ [§ 620]).

١٤٧ ترجمه Translation 147.

1. "I will give unto him that is athirst of the fountain of the water of life freely." 2. He has not yet come. 3. The school house was newly built. 4. Nearly 500 persons were present. 5. He took the money by force. 6. They were treating¹ each other like brothers. 7. He was serving his Master devotedly. 8. I cannot reveal² to you that matter³; it was told to me in confidence. 9. He told me again and again (repeatedly). 10. It is most probable that he will never be able to come. 11. Really! That is my opinion⁴ too.

Words and Notes. 1. *mou-amélé ét.*" 2. *béyan ét.*" 3. *ma'd dé.* 4. *éfkiâr.* (*Béndéniziñ dé éfkiârî héman héman o mérkézdé dir.*)

تعلیم قرائت Reading Exercise.

Newton. بر عالم مشهورك افعال سیاسیه سی

علوم طبیعی¹ علماسندن² مشهور نیوتون³ یکرمی سنه انکلتاره پارلامنتوسنده⁴ مبعوث⁵ صفتیه⁶ بولوندیغی حالدہ، برکون نہ⁷ بر نسطق ایراد ایتمش⁸، نہ ده بر تکلیف⁹ و اعتراضده¹⁰ بولونشدر . نہایت خارق العاده اوله رق¹¹ برکون قیام ایدوب، وقارلی بر صورتده¹² اداره کلام¹³ ایده جکنی اعضای مجلس کوردکارنده: غایت تعجب ایدرلر¹⁴. واول آنه قدر یک چوق مسائل مهمده¹⁵ اختیار سکوتله¹⁶، هیچ بر سوز تکلم ایتمه مش¹⁷ اولان بو ذاتک حرکتی مطلقا مهم بر مسئله

Words and Notes. *éf al actions* (pl. of *fıyl*); *siyasiyé* political (§ 579). 1. *ouloumou tabiiyiyé* natural sciences. 2. *ouléma* scientists (pl. of *alim* [§ 643 d]). 3. *Névtón* Newton. 4. *parlaménto* parliament. 5. *méb'ous* delegate, P. M. 6. *sîfatiyla* with the title. 7. *né — né* — neither — nor —. 8. *ıyrad* to deliver (§ 620); *noutq* speech. 9. *tékleeft* proposition (§ 615). 10. *ıtiraz* opposition (VIII. of *arz*). 11. *kharıqûl adé olaraq* extraordinarily (Turk. adverb). 12. *vaqarlı bir sourétle* in a serious manner, seriously (§ 458). 13. *ıdaréyi kélam ét.*" to deliver a speech (§ 621). 14. *té-aj'júb ét.*" to be astonished. 15. *mésayıl* questions (pl. of *mésélé* [§ 597]), *mou-himm'* important (*fayıl* of *ihmam* [§ 619]). 16. *ıkhtıyar ét.*" to prefer, choose (§ 627); *sükütlé* for *sükût éderék* remaining silent (= keeping silence). 17. *tékél'lum ét.*" to speak (§ 622).

الجالسيله¹⁸ اولديغينه حكم ايدرك¹⁹؛ هيئت مجلس كمال دقتله²⁰
 مشاراليهك²¹ بحث ايدىجى²² مسئله يي استماعه²³ حاضر لانيڤ.
 اول علامه دوران²⁴ نه ديسه اى²⁵ ! — ”افنديلر! صاغ جهتمده²⁶
 مشاهده بويوردىغىكز²⁷ شو پنجره نك جامى قضاء قيريلمىش اولديغىدن
 جريان هوانك²⁸ حدوثنى موجب اولويور²⁹، ”و بو ده بنم صحتى
 اخلاله³⁰ باعث اولويور²⁹ : بناء عليه³¹؛ بو قيريق جامك يرينه بريكيسنك
 طاقديريلمه سنى تكليف ايدهرم“ ديوب اوطورى ويرمىشدر³². (ابوالضيا)

18. *ilja* compelling (§ 619). 19. *hûkm ét.*” to judge, think.
 20. with great attention. 21. see § 678. 22. *bahs ét.*” to discuss.
 23. *istima ét.*” to hear. 24. *al’lamé* exceedingly learned (§ 582 of
al’lam, this is exceptionally masculine); *dévran* the century.
 25. What do you think that he said? 26. *jihét* side. 27. *mûsha-*
hadé to see. 28. *jéreyanî hava* current of air. 29. *houdous ét.*”
 to occur, happen; *moujib* causing (méfoul of *ijab* [§ 619]); *bayis*
ol.” to cause. 30. *sîh’hat* health; *ikhâlal* to spoil, break. 31. *binayén*
aléyh therefore (§ 676⁵); *téklif ét.*” to propose, to move. 32. he sat
 down quickly (§ 286). *Ebûz Ziya* the father of Ziya (§ 669², p. 369).

مكاله Conversation.

To Thank. تشكر ايتمك *Téshék’kûr étmék.*

I thank you very much for your kindness.

Pray don’t mention it.

I feel very grateful to you.

I am very much obliged to you.

I shall never forget your kindness to me.

I return you a thousand thanks.

I beg you will accept my most grateful thanks.

Thank you, Sir.

I am sorry to give you so much trouble.

You overwhelm me with your kindness.

No trouble at all.

I shall be most happy to return you the favour.

You are really too kind.

I hope I shall some day be able to get out of your debt

Loutfounouza pék ziyadé téshék-kûr éderim.

Estagh’firoul-lah!

Zatî alîñizé min’nétdarîm.

Min’nétdarinîzim.

Qoulounouza olan loutfou hich ounoutmayajaghîm.

Biñlérjé arzî téshék’kûr éderim.

Min’nétdarané olan téshék’kûra-tîmî qaboul bouyourmañîzî istirham éderim.

Téshék’kûr éderim éfféndim.

Zatî alinizé bou qadar zahmét vérdiyim ichin mûté-és’sifim.

Loutfounouz goulonouzou mah’-joub édiyor.

Hich zahmét déyil. Bir shéy déyil.

Loutfounouzou iyadé édējēyim ichin pék mēs’oud ous.

Haqiqatén pék nazik siñiz.

Inshal-lah bir gûn olour bor-ioumou éda éderim.

I am delighted to have been useful to you.

I am extremely glad to see you.

Nothing at all! Not at all!

No ceremony between friends.

Khîdmétiñizdé bouloundoughoum ichoun pék mémnounoum.

Sizi géordûyûmé déréjéyi niha-yédé mémnoun oldoum.

Bir shéy déyil.

Téklif yoq dour éfféndim!

درس ۵۶ Lesson 56.

اسماء اعداد Arabic Numerals.

§ 685. The Arabic Numeral Adjectives are frequently used in Ottoman, especially in writings, in official terminations, in speeches and sermons.

§ 686. I. Cardinal Numbers. اعداد اصلیه

واحد *vahid* or *ahad* one; fem. واحدة *ihda, vahidé.*

اثنين *ésnéyn* two.

سبعة *séb'-é* seven.

ثلاثة *sé-lé-sé* three.

ثمانية *sémaniyé* eight.

اربعه *érba'-a* four.

تسعة *tis'-é* nine.

خمسه *khamse* five.

عشر *ashéré, ashér* ten.

سته *sit'té* six.

صفر *sîfir* zero.

ثلاثة عشر *sélését* 11, اثنا عشر *isna ashér* 12, واحد عشر *ahadé ashér* 13, اربعة عشر *érba-at ashér* 14, خمسة عشر *khamset ashér* 15, سبعة عشر *séb'ét ashér* 16, ستة عشر *sittét ashér* 17, تسعة عشر *tis-ét' ashér* 18, عشرة عشر *ashér* 19.

اربعين *érba-yeen* 20, ثلاثين *séléseen* 30, عشرين *ishreen* 40, خمسين *khamseen* 50, ستين *sit'teen* 60, سبعين *séb'een* 70, ثمانين *sémaneen* 80, تسعين *tis'een* 90. (ثلاثون etc. is not used in Ottoman.)

مائة *miyé* 100, مائتين *miyéteyn* 200, ثلاثمائة *sélésou miyétin* 300, ألف *élf* 1000, ألفين *élféyn* 2000, ثلاثة آلاف *sélését alaf* 3000.

§ 687. II. Ordinal Numbers. اعداد وصفیه

اول *év'ré, hadi* 1st; fem. اولی *oula.*

ثاني *sani* second; fem. ثانیة *saniyé* second (1st 60th of a minute).

ثالث <i>salis</i> third. fem.	ثالثه	سابع <i>sabi</i> seventh.
رابع <i>rabi</i> fourth. »	رابعة	ثامن <i>samin</i> eighth.
خامس <i>khamis</i> fifth. »	خامسة	تاسع <i>tasi</i> ninth.
سادس <i>sadis</i> sixth. »	سادسة	عاشر <i>ashir</i> tenth.

§ 688. By the addition of an *élif* with a tenveen, they are changed into adverbs (§§ 681, 683):

اولاً <i>év'véla</i> firstly.	سادساً <i>sadisén</i> for the 6 th time.
ثانياً <i>saniyén</i> secondly.	سابعاً <i>sabiyén</i> » » 7 th »
ثالثاً <i>salisén</i> thirdly.	ثامناً <i>saminén</i> » » 8 th »
رابعاً <i>rabiyén</i> fourthly.	تاسعاً <i>tasiyén</i> » » 9 th »
خامساً <i>khamisén</i> fifthly.	عاشراً <i>ashirén</i> » » 10 th »

§ 689. The Nisbé of the units is made by the measure فِقَالِي (§ 580 f.):

ثنائي <i>sûnayi</i> composed of two letters, bi-literal.	
ثلاثي <i>sûlasi</i> » » three »	triliteral.
رباعي <i>rûbayi</i> » » four »	quadriliteral.

§ 690. Fractional Numbers. اعداد كسرية

نصف <i>nîsf, nîsîf</i> half (§ 207).	سدس <i>sûds, sûdûs</i> $\frac{1}{6}$.
ثلث <i>sûlûs, sûls</i> $\frac{1}{3}$.	سبع <i>sûb'</i> $\frac{1}{7}$.
ربع <i>roub', ouroub</i> $\frac{1}{4}$.	ثمان <i>sûmn, sûmûn</i> $\frac{1}{8}$.
خمس <i>khoums</i> $\frac{1}{5}$.	تسع <i>tûs'</i> $\frac{1}{9}$.
عشر <i>ûshr, ûshûr</i> $\frac{1}{10}$; <i>êoshûr</i> tithe (pl. اِشَار <i>ashar</i>).	

§ 691. In forming compound numeral adjectives in Arabic, the smaller number always precedes the larger, while وَ *vé* is put between every number and that which follows it: that is to say, in reading they begin from the right, as they write and read from the right (§ 13).

مثالر Misal'ér Examples.

ثلاثون وتسعة و ثلاثون *tisét vé sêlasoun* (or *sêlaseen* [§ 573]) thirty-nine.

تحريراً في اليوم الخامس والعشرين، من شهر ذي القعدة الشريفه؛
Tahreerén fil yévmil khamis vél ishreen,
min shéhri zilqadétish shérifé, lisénétin sébét-ashér vé sélésoumiyétin
vé élf. (This Firman) was written on the 25th of the sacred month
 Zilqadé, in the year 1317 (of the Hejira).

شهور ثلثة امتحانلری ختام بولدی
shouhourou sélésé imtihtanları
khitam bouldou. The term examinations were finished.

خمسہ اوقات مبارکہ خمسہ
évqatı mûbarékéyi khamse the five blissful
 times (of daily prayers). الف ليله و ليلة *élfü léylé vé léylét* the
 1001 nights, i. e. the Arabian Nights, Turk. *Bir bir gējé.*

The Diminutive Noun.

§ 692. The Diminutive noun is made by the
 measure فُئِيل *fouqéyl* (§§ 156, 167, 544):

عبد *abd* a servant: عبيد *oubéyd* a little servant.

حسن *hasan* beautiful: حسين *houséyn* darling, prettiest.

سلمان *selman* prop. name: سليمان *souléyman* Solomon.

تعليم ١٤٨ Exercise 148.

١ آحاد؛ عشرات؛ مآت؛ الوف؛ آلاف^١؛ ٢ أَحَدِيَّتْ؛ ثُلثَانْ؛ سُدْسَانْ^٢؛
 ٣ كِتَابِ رَابِعْ؛ فُصُولِ اَرْبَعَهْ؛ ٤ فُصْلِ تَالِيعِ عَشْرْ؛ ٥ جَزَائِرِ سَبْعَهْ؛
 ٦ اَوْجِ رَبْعْ؛ اَلَّتِي تَسْعْ؛ يَدِي عَشْرْ؛ ٧ مَادَّةُ رَابَعَهْ؛
 ٨ دَفْعَةُ اُولَى؛ شَهْرِ سِتَّةْ؛ عَشْرِ مَحْصُولِ^٨؛ ٩ رِسُومِ
 سِتَّةْ؛ شَهْرِ ثَلَاثَهْ؛ ١٠ حَوَاسِ خَمْسَهْ؛ ١١ خَمْسِينَ^{١٠}؛ اَرْبَعِينَ^{١١}؛
 ١٢ عِيدُ اَلْخَمْسِينَ^{١٣}؛ اَوَامِرِ عَشْرَهْ؛ اِحَادِ نَاسِ^{١٤}.

Words. 1. *ahad, ashérat, miyat, oulouf* or *alaf*; the units, tens, hundreds and thousands. 2. $\frac{2}{3}$, $\frac{2}{6}$ (duals [§ 568]). 3. *fousoul* seasons, pl. of *fasl* a season; a section, subdivision of a book. 4. *jézáyir* islands, pl. of *jéziré* (§ 646). 5. *améliyat* processes (Arith). 6. *ma'd dé* article (§ 644 b). 7. *shouhour* months (pl. of *shéhr*). 8. product (méf. of *housoul* [§ 604]). 9. *havass'* sense, faculty. 10. *khamseen* a period of 50 days, following the Erbayeen, ending at the Vernal Equinox. 11. *érbayeen* the forty days of midwinter, beginning with the winter solstice, 21st December, and ending 30th January, when the severest cold is experienced. 12. *késri asharee* the decimal fractions. 13. *eed* festival (Pentecost). 14. individuals.

Exercise 149. تعلیم ۱۴۹

۱ مسکرات^۱، دخان^۲، طوز^۳، تمغا^۳، حریر^۴، صید ماهی^۵ رسومنه
 رسوم سته^۶ تعبیر اولونور^۶؛ بونار دخاندن ماعدا دیون عمومیه عثمانیه
 اداره سنه ترک و احواله اولوغشار در . ۲ کچن سنه اربعین خفیف کچدی
 ایسه ده^۷ بوسنه خمسین اولقدر خفیف کچمه دی . ۳ دولت علیه عثمانیه ناک
 ملکیه^۷ درجات رتبه سی^۸ آشاغیدن یوقاری حقیقه رق شونار در :
 رتبه خامسه^۹، رتبه رابعه^{۱۰}، رتبه ثالثه^{۱۱}، رتبه ثانیه صنف^{۱۲}، ثانیسی^{۱۳}، رتبه
 ثانیه صنف متمایزی^{۱۴}، رتبه اولی صنف ثانی^{۱۵}، رتبه اولی صنف اول^{۱۶}،
 رتبه بالا^{۱۷}، و رتبه وزارت^{۱۸} . ۴ عملیات اربعه شو آتیده کیلر در : جمع^{۱۹}،
 طرح^{۲۰}، ضرب^{۲۱}، تقسیم^{۲۲} . ۵ فصول اربعه دخی بونار در : صیف^{۲۳}،
 خزان^{۲۴}، شتاء^{۲۵}، و بهار^{۲۶} . ۶ مصادر^{۲۷} عربیه اساساً^{۲۸}، ایکی قسمدر :
 اولاً مجرد^{۲۹}، ثانیاً مزید^{۳۰} فیه^{۳۱} . ۷ مصدر مجرد دخی ایکی قسمدر :
 بری مصدر ثلاثی مجرد و دیگری مصدر رباعی مجرد . ۸ مصدر
 مزید فیه دخی ایکی نوعدر : مصدر ثلاثی مزید فیه و مصدر رباعی مزید^{۳۲}
 فیه . ۹ عید الخمسین کوننده بارگاه احدیته عرض تحمیدات ایله دیار .

Words and Notes. 1. *mûskirat* intoxicating liquids. 2. *doukhan* tobacco. 3. *damgha* stamp. 4. *hareer* silk. 5. *sayd* fishing, hunting *mahi* fish; *rousoum* taxes. 6. *tabeer ol.* "to be called; *Douyounou Oumoumiyéyi Osmaneeyé Idarési* the Administration of Ottoman Public Debts; *térk* to leave; *ihalé* to refer (IV. of *havalé* [§ 620]). 7. *milkiyé* civil; *askériyé* military (§ 581). 8. *déréjat* degrees (pl. of *déréjé* [§ 576]); *rûtbé* a rank, grade in the Ottoman nobility. 9. *sînîf* class. 10. *mûtémayiz* privileged, superior (fayil of *téma-yûz* [§ 624]). 11. *rûtbéyi bala* the supreme civil grade in the Ottoman nobility. 12. *vézarét* the rank of a *vézir*. 13. *tarh* subtraction. 14. *zarb* multiplication (if pron. *darb* it is 'a blow'). 15. *sayf* summer. 16. *khazan* autumn. 17. *shita* winter (§ 591). 18. spring. 19. *mésadîr* infinitives (pl. of *masdar* [§ 648]). 20. *ésasén* fundamentally (§ 681). 21. *mûjér-réd* simple, primitive (*méfoul* of *téjreed*). 22. *mézeedoun fiyhi* augmentative: *mézeed* (§§ 605, 670); *fityhi*: *fiy* preposition, *hi* pronoun ([§ 671 i] = augmented in itself).

مکالمه Conversation.

Congratulations and Felicitations.

تبریکات و تهنیات

I have heard with great pleasure that H. I. M. the Sultan has appreciated your services and conferred on you a decoration of the third class of the Osmaniye.

خَدَمَاتِ عَلَیْهِ لَیْنِه مَکافاتِ اولُق اوزره عواطفِ عَلَیْهِ حَضْرَتِ شَهریارِیدَن عَهْدِۀ عَلَیْهِ لَیْنِه اوجَنجی رتبه دَن بر قطعه نشانِ عالی عثمانی توجیه و احسانِ بیورلدیفی کمالِ محظوظیتله مسموعم اولمشر.

I have heard with the greatest joy that H. I. M. the Sultan has appointed you Minister Plenipotentiary to London.

ذاتِ حَضْرَتِ شَهریارِی ذاتِ والالِیَنی لوندرِا سفارتنه تعینِ بیوردقُلری کمالِ مسرتله مسموعِ عاجزانه م اولدی.

I read in the newspapers with extreme joy of your promotion to the degree of Mûtemayiz.

عَهْدِۀ عَلَیْهِ لَیْنِه رتبه متمایزینک توجیه بیورلدیفی تعریفی ناقابلِ بر مسرتله اوراقِ حوادثده مطالعه ایلدم.

[To a Lady.] My joy was very great on hearing that H. I. M. the Sultan had been pleased to confer on you the Insignia of the third class of the Shéfaqat.

عواطفِ سنیۀ حَضْرَتِ تاجدارِیدَن عَهْدِۀ عَلَیْهِ لَیْنِه ایکنجی رتبه دَن شفقتِ نشانِ ذِشانی احسانِ بیورلدیفی معلومِ عاجزانه اولدقده فوق الحدِّ مسرور و ممنون اولدم.

Please accept my congratulations on this honorific distinction.

اشبو توجیه و جیه حَضْرَتِ پادشاهِیدَن طولایِ ذاتِ عالیگزِی تبریکِ ایدرم.

Please accept my sincere congratulations.

بوندن طولایِ تبریکاتِ خالصانه مک قبولِ بیورلمه سی مسترجادر افندم.

I cannot express my gratitude for the interest you feel in me.

حقِ بندکانه مده ابذلِ بیوردقُلری حسنِ توجهاتِ عَلَیْهِ لَرنَدَن طولایِ نه درجه

I am ever so much obliged
for it.

مُتَأَثِّرِ اولدیغی تعریف ایدم . بناءً
علیه تشکراتِ نامتناهی می قبول
بیورمه لینی رجا ایدرم افندم .

I perceive from this high token
of the Imperial favour that your
excellent qualities are appre-
ciated everywhere.

حقک زده وقوعبولان اشبو توجّهات
والتفاتِ پادشاهیدن طولای مُتَّصِفِ
اولدیغکز صفاتِ جلیلله لیکزک هر
برده تقدیر وتحسین اولونقده اولدیغی
اکلاشیلیر .

I hasten to congratulate you on
the new dignity of which Your
Honour is the recipient.

رتبهٔ جدیدۀ علیه لریک تبریک و تهنینه
مسارعت ایدرم .

[To an Ambassador.] Sir, Our
August Sovereign, H. I. M. the
Sultan, desirous of affording you
some token of his appreciation
and his regard has been pleased
to confer on you the grand
cordon of His Imperial Order
of the Méjidiyé.

متبوعِ مفتّم ومعظمّز ذاتِ شو-
کتسماتِ حضرتِ پادشاهی ؛ حقِ سفیر-
انه لرنده درکار اولان حرمت و توجّه
ملوکانه لرینه بر دلیلِ جلیّ اولق اوزره ،
بو کره ذاتِ اصیلانه لرینه برنجی
رتبه دن برقطعه مجیدی نشان ذیشانی
اعطا و احسان بیورمشدر :

Will your Excellency therefore
please to accept my very sincere
congratulations on this token of
the Imperial favour of which
you are the recipient?

شو نائل اولدیغکز اثرِ جلیلِ لطف
و عاطفتِ سینه دن طولای تبریکاتِ
خالصه مک قبولی رجا ایدرم .

I ask you, Sir, to be kind enough
to present to H. I. M. my very
respectful homage and to convey
to him the assurance of my

ثناورلرنجه بغایت قیمتدار اولان اشبو
نشانهٔ لطف و عاطفتِ سینه دن طولای
تشکرات و تعظیّاتِ فائقهٔ عاجزانه می
سریر شوکتصیرِ حضرتِ پادشاهی به

profound gratitude, and to represent to him how greatly I feel honoured by such a high distinction and how much I am sensible of his high munificence and bounty.

عرض و ابلاغ بویورمه لرینی رجا ایدرم
افندم .

تعلیم قرائت Reading Exercise.

وطن Home (Fatherland).

عقل¹ «مربع² باشقه ، مثلث³ باشقه» قضیه سنک⁴ حقیقته نه
قوتده حکم⁵ ایله یورسه ، وجدان⁶ ده «وطن⁷ باشقه ، خارج⁸ وطن باشقه»
سوزینک صحتته⁹ او قوتده اعتماد ایدیور¹⁰.

شیرخوارلر¹¹ بشیکنی ، چوجوقلر اکندیکی یری ، کنجلر
معیشتکاهنی¹² اختیارلر گوشه فراغنی¹³ ، اولاد والده سنی ، پدر عائله سنی
نه درلو حسیات¹⁴ ایله سورسه انسان ده وطنی او درلو حسیات ایله سور .
بو حسیات ایسه سببسز بر میل¹⁵ طبیعتدن عبارت دکادر . انسان وطنی
سور ، چونکه مواهب¹⁶ قدرتک¹⁷ اک عزیز ی اولان حیات هوای وطنی
تنفسله¹⁸ باشلار .

انسان وطنی سور ، چونکه عطایای¹⁹ طبیعتک اک رونقلیسی²⁰
اولان نظر²¹ ؛ لمحہ افتتاحنده خاک²² وطنه تعلق ایدر²³ .

Words and Notes. 1. sense, mind. 2. *mûrêb'ba* square (méf. of *tér-bi'* [§ 615]). 3. *mûsêl'lés* triangle (méfoul of *téslees* [§ 615]). 4. *qaziyé* decision, truth. 5. to judge. 6. *vijdan* conscience. 7. *vatan* home, fatherland. 8. outside, other, non- (*fayıl* of *khourouj*). 9. *sîh'hat* truth. 10. *itimad* to believe (VIII. of *amd*). 11. *sheer-khor* that sucks milk, suckling (§ 535). 12. *mayishét* (n. w. mim of *aysh* + *gîah*) a place where to gain his subsistence (§ 541). 13. *kêûshé* a nook, retreat; *féragh* leisure. 14. *his'siyat* feelings (pl. of *hiss*). 15. *méyl* affection. 16. *mévahib* gifts (pl. of *mévhibé*). 17. *goudré* power; Providence. 18. *ténéf fâs* to breathe (V. of *néfés*). 19. *ataya* gifts, bounties (pl. of *atiyé* [§ 646]). 20. p. t. *révnaqlî* splendid, brilliant. 21. looking, glance; *lémhayî iftitahda* at the first glance. 22. *khak* soil; ground. 23. *té-al'louq ét.* to fasten, to attach (V. of *alaqa* § 622).

انسان وطنی سور، چونکه ماده²⁴ وجودی وطنک بر جزئدر²⁵.
 انسان وطنی سور، چونکه اطرافنه باقدجّه هر گوشه‌سنده عمر
 گذشته‌سنگ²⁶ بر یادِ حزیننی²⁷ تحجر ایتمش²⁸ کبی کورور.
 انسان وطنی سور، چونکه حرّیتی²⁹ راحتی³⁰ حقّی³¹ وطن
 سایه‌سنده قائمدر³². انسان وطنی سور، چونکه سببِ وجودی³³
 اولان اجدادینک³⁴ مقبره³⁵ سکونی³⁶ و نتیجه³⁷ حیاتی اوله‌جق اولادینک
 جاوه‌گاه³⁸ ظهوری وطندر.

انسان وطنی سور، چونکه ابتای وطن آره‌سنده اشتراک³⁹ لسان
 واتحاد⁴⁰ منفعت⁴¹ و کثرت⁴² موانسه⁴³ جهتیه⁴⁴ بر قرابت⁴⁵ قلب و
 بر اخوت⁴⁶ افکار حاصل اولشددر. او سایه ده بر آدمه دنیایه نسبت⁴⁷
 وطن، اوطوردینی شهره نسبت کنندی خانه‌سی حکمنده کورونور.
 انسان وطنی سور، چونکه وطننده موجود اولان حاکمیتک⁴⁸
 بر جزئنه تصرف⁴⁹ حقیقی⁵⁰ ایله متصرفدر.

انسان وطنی سور، چونکه وطن اوילה بر غالبک⁵¹ شمشیری⁵²
 و یا بر کاتبک قلمیه چیزیلان مرهوم⁵³ خطاردن⁵⁴ عبارت دکل، ملیت⁵⁵.

24. *mad'dé material* (§ 582, 644). 25. *jûz* a part, fragment.
 26. *p. gûzéshté past* (§ 555). 27. *p. yad* recollection; *hazeen sad* (adj. qual. *hûzn* [§ 606]). 28. *téhaj'jûr* petrification, embodiment (V. of *hajér* [§ 622]). 29. *hûr'riyét* liberty (§ 581). 30. comfort, rest.
 31. *haqq* right. 32. *qayim* existent (fayil of *qiyam*). 33. existence.
 34. *éjdad* ancestors (pl. of *jédd* [§ 639]). 35. *maqbére* a burial place (N. of Loc. *gabr* [§ 598]). 36. *sûkûn* rest, calmness. 37. *nétijé* result, effect (§ 582). 38. *jilvégiâh* a place or seat of beauty, life.
 39. *ishtirak* participation (VIII. of *shirkét*). 40. *it'tihad* union (§ 628). 41. *ménfa-at* interest (n. w. mim of *naf'* [§ 597]). 42. *késrét* abundance. 43. *mûvanésé* familiarity, friendship (III. of *ûnsiyét*).
 44. *jihétiyilé* by means. 45. *qarabét* near relationship. 46. *ou-khouv'vét* fraternity. 47. *nisbét* proportion. 48. *hakimiyét* sovereignty (§ 582). 49. *tasar'rourf* disposal, possession (V. of *sarf*).
 50. *haqiqi* real (§ 581). 51. *ghalib* conqueror (fayil of *ghalébé*). 52. *shémsheer* sword. 53. *mévhoum* imaginary (méfoul of *véhm*).
 54. *khatt* line. 55. *mil'liyét* nationality (§ 581).

حریت 'منفعت' 'اخوت' 'تصرف' 'حاکمیت' 'اجداده حرمت' 'عائله
 محبت' 'یادِ شباب' ⁵⁶ کبی بر چوقِ حسیاتِ علویه نك ⁵⁷ اجتماعندن ⁵⁸ حاصل
 اولش بر فکرِ مقدّسدر. (کمال بك)

56. *shébab* youth. 57. *oulvi*, -*viyé* noble (§ 579 of 'oulouv').
 58. *ijtima* union (VIII. of *jém* [§ 627]).

درس ۵۷ Lesson 57.

Arabic Compound Words.

§ 693. There are many compound words in use in Ottoman, composed of two Arabic words. They are connected together either according to the Arabic or the Persian systems of *Izafét* (§§ 515, 668). The majority of such words are composed according to the Persian system.

But there are some Arabic words which are in frequent use in Ottoman in composition with other words of Arabic origin. Their use will be best understood from the following examples:

§ 694. I. Arabic System. اصول عربی

1. ذی *zi* (sing. genitive), ذو *zou* (nomin.); ذوی *zévi* (pl.) owner, possessor:

ذیروح *zirouh* animated.

ذیقمت *zığymét* precious.

ذیشان *zishan* glorious.

ذوآید *zoulyéd* possessed of a hand, handed.

ذو الجلال *zoul jélal* possessed of glory, Lord of Glory (God).

ذوی الارحام *zévil érham* possessors of relation, relatives

2. صاحب *sahib* possessor; pl. اصحاب *as-hab*:

صاحبُ الأمضا *sahibûl imza* who signs, the undersigned.

صاحبُ الخیرات وَالْحَسَنَات *sahibûl khayrat vél hasanat*. The possessor (or the author) of this good and charitable work.

3. لا *la* not, without:

لا یحصّا <i>la youh'sa</i> innumerable.	لا یموت <i>la yémout</i> immortal.
لا یخفی <i>la youkh'ti</i> infallible.	لا یدّ <i>la búdd'</i> inevitable.
لا شی <i>la shéy'</i> nothing.	لا أبالی <i>la úbali</i> careless.

§ 695. II. Persian System. اصول فارسی

1. ولی *vélee, véli* owner; patron. pl. اولیا *évliya*.

véliyi ahd the heir apparent, crown prince.

ولی نعمت *véli niymét, véliyûn' niyam* benefactor.

ولی نعمت ییمنت *véli niyméti bimín' nét* a benefactor who upraids not.

2. ارباب *érbab* (pl. of ربّ *rébb*) owner of, endowed with, master:

ارباب حکمت *érba'bî hikmét* men of wisdom, philosophers.

ارباب هنر *érba'bî hunér* endowed with skill, artisans.

ارباب مراقب *érba'bî méraq* men of curiosity, of hobbies.

بوایشک اربابی در. *bou ishiñ érba'bîdîr* he is skilful in this.

3. صاحب *sahib*, pl. اصحاب *as-hab* possessor, owner:

صاحب ثروت *sahî'bi sérvét* a man of wealth, rich.

اصحاب ثروت *as-ha'bî sérvét* the rich class.

اصحاب نجابت *as-ha'bî néjabét* the noble class, nobilities.

صاحب فراش *sahî'bi firash* ill in bed, sick.

4. انواع *énva*, pl. of نوع *név*; kinds, varieties:

انواع مشقت *énva'yi méshaq'qat* all kinds of troubles.

5. اهل *éhl* man, person, pl. اهالی *éhali*:

اهل اسلام *éh'li islam* a Moslem. اهل عرض *éh'li írzh* honorable.

اهل بیت *éh'li béyt* family. اهل خبره *éh'li khîbré* expert.

اهل هیئت *éh'li hiyét* astronomer. اهل منطق *éh'li mantîq* logician.

اهلیت *éh'liyét* capacity, capability, ability (§ 581).

اهلیتلی *éh'liyétli* able, capable. اهلیتسز *éh'liyetsiz* incapable.

6. **حسن** *hâsn* goodness, good: pl. **محاسن** *méhasin*.

حسن خدمت *hûs'nû khidmêt* good, valuable service.

حسن حال *hûs'nû hal* good condition; character.

حسن خط *hûs'nû khatt'* fine penmanship.

7. **سوء** *sou* evil, bad (pl. **مساوی** *mésavi* [§ 649]):

سوء حال *sou'yi hal* bad behaviour, bad condition.

سوء ظن *sou'yi zann* a bad opinion, suspicion.

سوء قصد *sou'yi qasd* attempt to murder.

سوء استعمال *sou'yi istimal* bad usage, abuse.

8. **عدم** *adém* non-existence, absence (used with nouns):

عدم اطاعت *adé'mi ita-at* disobedience.

عدم رعایت *adé'mi ri-a-yét* dishonour.

عدم قدرت *adé'mi qoudrét* weakness. **عدم وجود** *adé'mi vûjoud*
non-existence.

عدم دیار *diya'rî adém* abode of annihilation, death.

9. **بلا** *bi'la* without (used with nouns [§ 530]):

بلا قصور *bi'la gousour* blameless; spotless; perfect.

بلا غرض *bi'la gharaz* without any intention, aimless; sincere.

10. **غیر** *ghay'rî* non-, in-, un- (with adjectives):

غیر ممکن *ghay'rî mûmkin* impossible.

غیر معلوم *ghay'rî malûm* unknown.

غیر لایق *ghay'rî layîq* unworthy.

غیر کافی *ghay'rî kîâfi* unsufficient.

مسلم و غیر مسلم *mûslim vé ghay'rî mûslim* Moslem and non-Moslem.

11. **کمال** *kémal* perfection; perfect:

کمال دقت *kéma'lî dîq'qat* perfect attention.

کمال تشکر *kéma'lî téshék'kûr* perfect gratitude.

12. نفس *néfs* person, self:بِنَفْسِهِ، بِالنَّفْسِ *bin'néfs, binéf'sihi* personally.t. نفس شهرده *néfsi shéhirdé* in the very city.t. کندی نفس اوزه رینه *kéndi néfsim úzeriné* on my person.13. عینی *ay'ni* the very same:t. عینیه، عینیه *ayniylé, biay'nihi* exactly the same.ay'ni *sourét* the exact copy; the very same way.t. عینی زمانده *ay'ni zémanda* at the same time.

تعلیم قرائت Reading Exercise.

نکبت و ذات اهل ظلمت

بر عبد حبش^۱ دهره^۲ اولور بخت ایله^۳ سلطانضحاكك^۴ ايدر ملكنى^۵ بر كاوه^۶ پریشان^۷.اقبالنه ادبارینه^۸ بل باغلامه^۹ دهره^۹.بر دائره ده^{۱۰} دور ایده مز چنبر دوران^{۱۱}.ظالم^{۱۲} ینه بر ظلمه گرفتار اولور^{۱۳} آخر^{۱۴}.

البتّه اولور او ییقانك خانه سی ویران.

Words and Notes. *Nékbét ou zil'léti éhli zoulméti* the overthrow and abasement of tyrants. 1. *abd* slave; *habésh* Abyssinian; a negro. 2. *déhr* world. 3. *p. bakht* fortune, destiny. (Allusion is made to Nadir Shah, the conqueror of Tartary, Afghanistan and India 1735—45.) 4. *Dah'hak* name of a celebrated Arabian tyrant, who conquered Persia and slew king Jémshid. He is said to have had two snakes living between his shoulders, which were fed daily with the brains of two little children, Zohak (Astyages? Deioces?). 5. *milk* kingdom. 6. *Kâvê* name of the blacksmith of Ispahan, Kava (Cepheus), who killed Zohak's tax-gatherer who came to seize his children, hoisted his own leather apron as a standard of revolt and made Feridoun (Phraortes), a descendant of Jemshid, king, and delivered Persia. 7. *périshan ét.* to scatter or ruin. 8. *iqbal, idbar* prosperity, misfortune. 9. *bél baghlamaq* to trust. 10. *dayiré* circle (§ 582). 11. *dévr ét.* to turn, revolve; *chénbéri dévran* fortune's wheel. 12. *zûlm* wrong; the fayil of which is *zalim* tyrant. 13. *giriftar ol.* to be subjected to. 14. *akhîr* at last (fayil of *akhér*).

- اکثر¹⁵ کورولور چونکه جزا جنسِ عملدن¹⁶ ،
 انجامده¹⁴ آهندن¹⁷ اولور رخنه سوهان¹⁸ .
 تذکیر اولونور¹⁹ لعن²⁰ ایله حجاج²¹ ایله²² جنکیز²³ ،
 تبجیل ایدیلر²⁴ نوشیروان ایله²⁵ سلیمان²⁶ .
 قابلمیدر²⁷ الفاظ ایله²⁸ تغیر²⁹ حقیقت ؟
 ممکنمی³⁰ که تفریق اولونه³¹ کفر³² ایله ایمان ؟
 بر خاکدن انشا اولونور³³ دیر ایله مسجد³⁴ ،
 بر در نظر حقدہ³⁵ مجوس³⁶ ایله³⁷ مسلمان .
 هر دردك اولور چارهسی ، هر ایگلهین³⁸ اولز ؛
 هر محنته³⁹ بر آخر⁴⁰ ، اولور هر غمه پایان⁴¹ .
 صبر ایت ستمه ! ایستر ایسه ک حسن مکافات⁴² ؛
 فکر ایله⁴³ ! نه ظلم ایله دیلر یوسفه اخوان⁴⁴ .
 ظالمه⁴⁵ بر کون دیدیر بر قدرت مولى :
 "تَالله لَقَدْ آتٰكَ اللهُ عَلَيْنَا"⁴⁶ . « ترکیب بند : ضیا پاشا »
 15. *éksér* for *éksériya* frequently (§ 683); *jéza* punishment.
 16. *jins* kind, sort; *amél* crime, sin, guilt (= tooth for tooth and eye for eye). 17. *ahén* iron. 18. *rakhné* ruin, death; *souhan* a file, rasp. 19. *tézkeer ét.* to remember, remind. 20. *lan* cursing.
 21. *Haj'jaj* a celebrated tyrant, governor of Iraq. 22. *Jéngiz* the great cruel and conqueror of the 13th century. 23. *tébjeel* treating with great honour. 24. *Nousheervan* name of the greatest king of the Sassani line of Persian sovereigns; *Souléyman* Solomon. 25. *qabil*, *mûmkin* (fayil of *imkiân*) possible. 26. *élfaz* words, terms. 27. *tagh-yeer* to change, verify (§ 615). 28. *téfreeq* to distinguish (§ 615).
 29. *kfr* if pron. *kûfr* means blasphemy; if *kéfr* covering, atonement; belief. 30. *insha ét.* to build. 31. *deer* a monastery; *mésjid* a mosque. 32. *nazarî Haqq* in God's sight (comp. Matt. VI., 45). 33. *méjous* fire-worshipper. 34. *ilé* for *vé*. 35. *inlémék* to moan, to suffer. 36. *mih' nêt* affliction; *ghamm* sorrow. 37. p. *payan*, a. *akhâr* end, limit; *sitém* injury. 38. *mûktâfat* reward (III. of *kéyf* [§ 706 b]); *hâsnû*— (§ 695 °). 39. think about; *Yousouf* Joseph. 40. *ikhvan* brothers. 41. *Tal'lahi léqad asérékél lahou aléyna* Truly (By God!), God has appointed you ruler over us (these are the words which the brothers of Joseph spoke — according to the Qoran — when he made himself known to them).

Conversation. مکالمه

A visit. بر زیارت

ایشته افندم! خانه نك افندیسی و خانگی
 بزه طوغری کلیورلر.
 اجبای کراممدن عزیز افندی بی ذات
 عالیکزه تقدیم ایتمکله افتخار
 ایده رم.
 بنده کز ده اوپله افندم! بو جهته
 کندیی غایت مفتخر عدّ ایده رم.
 قولکزی بوشرفله مشرف ییوردیفکزه
 تشکر ایده رم. رانر اوچانس افندی
 حضرتلرینک نام عالیلرینی چوق دفعه
 مدح و ستایشله ایشیتمش ایدم.
 خانم افندی! ذات عصمتانه کزی
 کوردیکمه نهایت درجه ده ممنون
 و مسرور اولدق.
 اخشام شریفلر خیر اولسون، افندم!
 صفا کلدیگنر! خوش کلدیگنر!
 تشکر ایده رم افندم! و ذات عالیکزی
 طایمق شرفنه نائل اولدیغمدن طولای
 درجه نهاییه ده ممنونم.
 صیره بنده کزه کلینجه افریامدن بولونان
 رانر اوچانس افندینک مخدومی آرام
 افندی بی ذات عالیلرینه تقدیم ایده رم،
 تقدیراتکزدن طولای فوق العاده
 تشکرلر ایده رم. ذات عالیکزی
 کوردیکمه پک ممنون اولدم افندم.
 بکم! بنده خانه بی تشریفکزله مشرف
 بویوردیفکزه پک بویوک افندلک
 ایتدیگنر.

Lesson 58. درس ۵۸

Synonymous Words. کلمات مترادفه

§ 696. In the Arabic and Persian languages it is customary to use two and even three words of the same meaning (*Kêlimatî Mûteradîfê*) in the same sentence to express one idea. This is considered one of the beauties of the language. That was the case with the old Ottoman literature too, in which the Turks imitated this characteristic of the said languages.

But through contact with European languages and their literature, the new generation of writers has begun gradually to forsake the old wearisome system and to

adapt the use of simple and single words. Yet there remain some instances of the old system, which by the sanction of centuries have been stereotyped and consolidated even in the common speech.

§ 697. The synonymous words are united together by a **وَ**, which is generally pronounced *ou*, *vû*, not *ré*. The shorter of the two comes first.

For instance, the Turkish word **چالیشم** *chalishalim* is expressed by **سعی و اقدام ایدم** *say ou iqdam édélím*, or **سعی و غیرت ایدم** *say ou ghayrét édélím*: the words **سعی** *say* and **غیرت** *ghayrét* all meaning 'effort'; and the meaning of the sentences is 'let us try'.

جَنَابُ اللَّهِ كَرَمٌ وَعُنَايَتِي دُونَكَ *jénabî Allâhî kéré mou inayét dükénméz* the mercy of God does not come to an end.

لَوْتَفُونُوزُوتِي تَمَنَّنِي وَتَرْجِي أَيْدِي *loutfounouzou témén'ni vû téréj'ji édérím* I ask for your kindness.

دَيْنِمِي إِذَا وَإِذَا أَيْلَعَم *déynimi éda vû iy-fa éylédím* I paid my debts (**وَ** is pronounced *vû*, after vowels).

The words **تَرْجِي** *téréj'ji* and **تَمَنَّنِي** *témén'ni* both mean 'to ask' and **إِذَا** *éda* and **أَيْلَعَم** *éylédím* mean 'to pay'.

Note. *ou* is appended to the last syllable of the previous word.

مثال Examples.

مَدَحٌ وَثَنًا <i>méd'hou séna ét."</i>	to praise.
تَقْدِيرٌ وَتَحْسِينٌ <i>taqdîr ou tah'seen ét."</i>	to praise and appreciate
قَتْلٌ وَاعْدَامٌ <i>qatlou idam ét."</i>	to kill.
اِخْذٌ وَكِرْفَتٌ <i>akhzou girift ét."</i>	to arrest and seize.
حَاضِرٌ وَآمَادَةٌ <i>hazîr ou amadé</i>	ready.
عُلُومٌ وَفُنُونٌ <i>ouloum ou fûnoun</i>	arts and sciences.
عِلْمٌ وَعِرْفَانٌ <i>ilmou îrfan</i>	science and art.
عَرْضٌ وَتَقْدِيمٌ <i>arzou taqdîm ét."</i>	to present, to offer.
دَوْلَةٌ وَاقْبَالٌ <i>dévlét ou iqbal</i>	prosperity and good fortune.

II. کلمات مُسَجَّعَہ Symphonious Terminations.

§ 698. It was a great task in the ancient Ottoman literature, in imitation of Arabic and Persian to accumulate in a sentence words of the same termination; as:

هنکام طعام رسیده انجام اولونجه *héngtāmî ta-am résidéyi énjâm oloun'ja* when dinner(-time) was over.

ولادت باهر السعادت حضرت پادشاهی *véladéti bahirûs'-sa-a-déti hazréti padishahi* the prosperous birth-day of H. I. M. the Sultan.

جلوس میمنت مأنوس حضرت ظل الهی *jûlousou méyménét-mé-énousou hazréti zî'l'loul-lahi* the auspicious accession of H. I. M.

نشان ذیشان عثمانی *nishanî zishanî Osmani* the glorious Ottoman order (of knighthood).

III. کلمات مُتَضَادَّه Antonyms.

§ 699. There is another class of words which, though they are not synonymous and have contrary meanings, are yet connected together by **و** *ou, vû*:

اخذ و اعطا *akhzou ita* a taking and giving, buying and selling, trade, business. Turkish *alış veriş*.

بو يولك ابتدا و انتهاسی يوقدر *bou yolouñ iptida ou intihasi yoq dour* this road has no beginning and no end.

اقبال و ادبار اثاسنده *iqbal ou idbar ésnasînda* in the time of prosperity and misfortune.

چوجوقله جزء و کلى بر شى وير *chojouqlara jûz ou kûl'li bir shéy vér* give the children something more or less.

استانبوله عزيمت و عودت ايله دم *Istambola azeemét ou avdét éylé-dim* I went to Constantinople and came back.

مثالر Misal'lér Examples.

خير و شرّ <i>khay'rou shérr</i>	good and evil.
حيات و ممات <i>hayatou mémat</i>	life and death.
سوال و جواب <i>souval vé jévab</i>	question and answer.
كار و ضرر <i>kîar vé zarar</i>	gain and loss.
صفا و جفا <i>séfa vû jéfa</i>	pleasure and pain.
مكافات و مجازات <i>mûkîâfatou mûjazarat</i>	reward and punishment.

ایفاء و استیفاء <i>iyfa vû istiyyfa</i>	payment and receipt of a debt.
ایجار و استیجار <i>ijar ou istijar</i>	leasing and hiring.
تسليم و تسلّم <i>téslim vé tésél'lûm</i>	delivery and receipt.
اقراض و استقراض <i>iqraz ou istiqraz</i>	lending and borrowing.
تعليم و تعلّم <i>ta-lim outé-al'-lûm</i>	teaching and learning.

تعليم Exercise 150.

I. ۱ انسان حیواناتدن معدود^۱ در: فقط ذیروح، ذوالید و صاحب عقل و فکر در. ۲ مخاوقاتک حکمدار ذیشانی اولوب لایوت بر روحه مالکدر^۲. ۳ بو چشمه صاحب الخیرات و الحسنات مرحوم^۳ و مغفور متوفّا^۴ کته جیان حاجی^۵ بوغوٹ افندینکدر^۶ ۳ پایا^۷ لایحتی یم دیو ادعا^۸ ایدرسه ده، ارباب حکمت و کمالدن هیچ بریسی بوکا ایمان و اعتقاد^۹ ایتمز لر. ۴ لسان فارسیده ذیروح اولان اسمار "ان" ایله و غیر ذیروح اولانلر ایسه "ها" ایله جمعله نیرلر. ۵

ذیقمت مالکی صات ۱ *حالت* ۷ عرض ایتحه^۸ نامرده^۹ *

همان که^{۱۰} کله^{۱۱} صاغ اولسون *کلاه^{۱۲} اکسیک دکلدرد مرده* * (ضیا پاشا)

II. ۶ عینی زمانده نفس شهرده دخی بر حریق مهیل^{۱۳} ظهور ایله دی. اطفاسی^{۱۴} غیر ممکن اولدیغندن اها لیدن چوقلری اهل بیتلریله دیا: عدمه هجرت ایله دیلر^{۱۵}. ۷ پک چوقلری اقبال و سعادتک اوج بالاسنده ایکن، بر قاق ساعت ظرفنده فقر و ضرورتک درجه سفلاسنه^{۱۶} ایندی لر. بعضیاری

Words and Notes. 1. *ma'doud* regarded. 2. *malik dir* he has, owns. 3. *mérhoum* deceased and admitted to God's mercy (*méfoul of rahmét*); 3. *mútévéf'fa* dead, asleep (*méfoul of tévéf'fi* [§ 623]); 3. *haji* Jerusalem pilgrim (*fayil of hajj' is hajij = haji*); *Kétéjân Haji Boghos Efféndi*. 4. *papa* the pope of Rome. 5. *id-diya*, *id-da-a* to claim. 6. *itiqad* conviction (VIII. of *aqd* [§ 627]), *eeman* belief. 7. *halin'* for *halin'i* your situation, distress. 8. *arz étmék* to state politely. 9. *namérd* coward (§ 530), cruel. 10. *héman ki* since. 11. *kél'lé* skull, head. 12. *kûlah'* cap; *mérd* a manly man. 13. *mûheel* dreadful (*fayil* of *ihalé*, IV. of *هول*). 14. *itfa* to extinguish (§ 619). 15. *hijrét ét.* to pass. 16. *sâfla* lower, lowest (fem. of *ésfél* [§ 610]).

مجرّوح اولوب صاحب فراس اولديلر. ۷ انكاييز حكومتى ولى عهدى فخامتلو
 پرنس دى غال حضرتارى¹⁷ هندستانه مُتَوَجَّهاً سِير و سياحته¹⁷ چيقمه شلر.
 ۸ معلمه كز السيد¹⁸ حاجى¹⁸ كريم افنديك حَقْكَشِيْزده حسن ظَنى ميوار؟
 يوخسه سؤ ظَنى مى؟ ۹ افندم! معلّم مومى اليهك حق عاجزانه مده
 حسن توجّهارى باقى و دائمدر¹⁹. ۱۰ حاضر و آماده امريكزه منتظرم.

17. *séyr ou séyahat* journey; 17. *préns dî Gal* the Prince of Wales. 18. *és-séy'yid* a descendant from Mûhamméd, Lord; 18. *haji* pilgrim to Mecca. 19. *baqî* everlasting (*fayil* of *baqa*), *dayim* permanent (*fayil* of *dévam*).

ترجمه ۱۵۱ Translation 151.

I. 1. The speaker¹ began² his speech, by saying, 'Honourable hearers.'³ 2. Where is the residence of the undersigned? 3. The word 'who' is used for those who have sense⁴, and 'which' for things which have no sense. 4. My uncle is wealthy: his property is immense (innumerable). 5. Kojaman oghlou is a skilful (capable) artisan, he is a thorough master of his business: but Bîchaqjî oghlou is an incapable man, his family is always in poverty⁵. 6. Scientists and artists have done great services to humanity⁶.

II. 7. The teacher of penmanship in the College is Haji Nahid Effendi. 8. The pupils who have been disobedient⁷, the teacher disgraces⁸ them. 9. There was a great multitude⁹: the Moslem and the non-Moslem inhabitants of the city, with their families, were all present there. 10. I have not the habit of lending and borrowing. 11. The leasing and the hiring of this house are finished¹⁰. 12. The question¹¹ of education¹² is a question of life and death for a nation. 13. The payment and the receipt of your debt are impossible now. 14. Ali-Mouzaffér Effendi was appointed guardian (patron) to this orphan.

Words and Notes. 1. *natîq* (*fayil* of *noutq* speech). 2. *ibtidar ét.* 3. *houz'zarî zévil vaqar hazaratî*: *huz'zar* pl. of *hazîr*, *zévil vaqar* (§ 694¹); *hazarat* pl. of *hazrét*. 4. *zévil ouqoul*: *ouqoul*, pl. of *aql* sense (§ 694¹). 5. *faqr ou zarourét*. 6. *insaniyét* (§ 581). 7. *adémi ita-atda boulounan*. 8. *adémi ri-ayétdé boulounour*. 9. *iz-diham* (§ 620). 10. *khitam boulmaq*. 11. *mésélé* (n. w. *mim* of *souval*). 12. *talimou térbiyé*.

تعلیم قرائت Reading Exercise.

ترکیب بند

الله توکل^۱ ایده نک یاورى حَـتَدَر^۲
 نَشَاد^۲ کوکل برکون اولور شاد^۲ اوله جقدر.
 پک رنکنه آلدانه ! فلک^۳ اسکی فلکدر
 زیرا فلکک مشرب ناسازی^۴ دونک^۵ در.
 الله صیغین^۶ شخصِ حلیمک^۷ غضبندن^۸
 زیرا یومشاق^۹ خویلو آتک چیقته سی^۹ پک^{۱۰} در.
 یاقدی نیجه جانلر او تراکتله تبسم^{۱۱}
 شیرک^{۱۲} دخی قصد ایتمه سی^{۱۲} جانه^{۱۲} کوله رکدر.
 بداصله^{۱۳} نجات می^{۱۴} ویریر اونوفورمه^{۱۵} ؟
 زردوز^{۱۶} پالان وورسه ک^{۱۷} آشک ینه اشکدر.
 بدمایه^{۱۸} اولان آکلاشیلیر مجلس میده^{۱۹}
 عشرت^{۲۰} گَر^{۲۱} آدمی تمیزه^{۲۲} حک^{۲۳} در.

Words and Notes. *Térkibi-bénd* a poem in stanzas of similar metre but of different rhyme; the distiches of each stanza rhyme, excepting the last distich (pp. 302, 396). 1. *tévék'kûl* to trust (in God) [V. of *vékûl*]; *yavér* helper; *Haqq* The True One, God. 2. *shad* happy; *nashad* unhappy (§ 530). 3. *félék* a revolving sphere of the heavens; fortune, destiny. 4. *méshréb* natural disposition; *nasaz* discordant, incorrect. 5. *déonék* inconsistent, changeable (§ 439). 6. Take refuge! Trust to God! (= May God keep you). 7. *halim* mild, gentle (adj. q. of *hilm* [§ 606]). 8. *ghazab* anger. 9. *youmshaq khoylou* mild-natured; *chifté* a kick with both hind feet at once. 10. *pék*, *pérk* violent, severe. 11. graceful smile: *nézakét* (pseudo-Arabic from p. *nazik*) grace; *tébés'sum* smile (§ 622). 12. p. *sheer* a lion; *qasd ét* "to intend to kill. 13. *béd-asíl* whose family or origin is vile, bad; mean, nasty. 14. *néjabét* nobility. 15. *úniforma* uniform [It.]. 16. *zérdouz* gold-laced (§ 535). 17. to saddle: *palan* a pad substituted for a saddle in the East; it resembles a large cushion. 18. *béd-mayé* vile-natured (§ 536). 19. pleasure party, society: *méy*, wine. 20. *ishrét* drinking, wine. 21. *gihér* disposition. 22. *tém'yeez ét* "to distinguish. 23. *méhékk'*, vulg. *méhéng* a touchstone, test (n. i. of *hékk* [§ 599]).

نصح²⁴ ایله یوله کلمه یه نی ایتمه لی تکدیر²⁵ ،
 تکدیر ایله اوصلا نمایانک حتی²⁶ کوتک²⁷ در .
 ایمان ایله دین²⁸ : آچه در ارباب غناده²⁹ ،
 ناموس و حمیت³⁰ سوزی قالدی فقراده .
 بر یرده که یوق نغمه کی³¹ تقدیر ایده جک³² کوش³³ ،
 تضییع نفس ایله مه³⁴ ! تبدیل مقام³⁵ ایت !
 عورت³⁶ کبی مغلوب هوا³⁷ اوله ! ار³⁸ اول ار !
 نفسک³⁹ سنی رام ایتمه سین⁴⁰ ، سن نفسکی رام ایت .
 مائند شجر⁴¹ نابت اولور⁴² ثابت اولانلر⁴³ ،
 هر هانکی ایشک اهلی⁴⁴ ایسه ک ؛ اونده دوام ایت !
 نقصانگی⁴⁵ بیل ! برایشه یا باشلامه اول !
 یا باشلا دیغک کاری⁴⁶ پذیرای ختام⁴⁷ ایت . < ضیا پاشا >

24. *nous-h', nousouh'* advice; *yola gèlmék* to come right.
 25. to punish (§ 615). 26. *haqq'* right, claim. 27. *kêôték* beating, cudgelling. 28. belief and religion. 29. *érbabî ghîna* the rich people (§ 695²). 30. *namous* a sense of honour, decorum; *hameeyét* honesty.
 31. *naghmé* song, a melody sung. 32. *taqdeer et.* to appreciate.
 33. p. *gûsh* ear. 34. *tazyee* to waste [II. of *zay'*]; *néfés* the breath.
 35. *tébdéeł ét.* to change; *maqam* a tune. 36. *avrét, avrat* woman.
 37. *maghloub ol.* to be defeated; *héva* any unreasonable bias. 38. *ér* brave man (Armenian). 39. *néfs* the carnal man, the spirit of concupiscence. 40. *ram ét.* to submit. 41. *manén'di shéjér* like a tree. 42. *nabit ol.* to grow, to vegetate. 43. *sabit ol.* to be firm. 44. *éhl* a capable man (§ 695⁵). 45. *noqsan* deficiency.
 46. work. 47. *pézira'yî khitam ét.* to bring to an end.

مکالمه Conversation.

A Visit on Ship-board.

صبحا خیر اولسون ! بویورک !	صبحا شریفلیکز خیر ازلسون !
ازمیردن کلیورز افندم !	نره دن کلیورسکز ؟
قپودان جون سیمور در افندم !	سواریکزک اسمی نه در ؟
سفینه مزک اسمی 'اسقوجیا' در افندم !	سفینه کزک اسمی نه در ؟

تشکر اولونور شمدیلک هیچ بر شیئه احتیاجمین یوقدر. هوالر پک مساعد ایدی. بر هفته قدر. صوک اسکله من اولان ازمیردن بوصالی کونی حرکت ایتدک. اوت افندم!	بر شیئه احتیاجکز وار می? دیشاریده هوا نصل ایدی? بوراده نه قدر بولونه جقسکز? مُدّت سیاحتکز ن قدر امتداد ایلدی? او حالده ایکی کوندنبری دگیزده بولونویوررسکز? نرہ یہ کیتکی تصیم ایدیورسکز? پک اصابت ایدرسکز? ماکنه گزده وقوعبولان سَقَطْلَی بلا معاونت تسویه ایده ییلیر میسکز? بورایه نصل کلدیکز? الله ایصهارلادق! آلمش اولدیغم معلوماتی قبودانغه اخبار ایده جکم. لطیفکیزک منتداریم، لکن شمدی طورمغه وقتکم عدم مساعده سندن طولای انشالله معامله مهمانوازانه گیزدن وقت آخَرده مستفید اولورم. شیمدیلک الله ایصهارلادک!
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Lesson 59. درس ۵۹

Euphonic Changes of the Letters.

A. Assimilation or ادغام *Idgham*.

§ 700. *Idgham* is (the imposition of one letter on another, or) the assimilation of one letter to another. This occurs when two letters of the same kind have come together. The imposition (or assimilation) always takes place on the second letter, provided that the first

is quiescent (§ 42). The assimilation is denoted by a *shéddé* (ّ) over the second letter; the quiescent letter is marked by a *jézma* (°) [§ 45].

§ 701. There are four cases in which *Idgham* occurs:

a. **If the First of the double Homogeneous Letters is quiescent**, it is removed or imposed upon the second, and the latter is doubled or marked with a *shéddé*; as:

مَلَّتْ *mil' lét*: the first *lam* is quiescent: therefore it is omitted and imposed on the second *lam*: and this imposition is indicated by a *shéddé*, which shows that the second *lam* is doubled thus: مَلَّتْ *mil' lét*.

حَدَّتْ *hid' dét* 'anger': is written as حَدَّتْ *hid' dét*.

مَقُولُ *davét, afv*: the Obj. Part. of the measure مَقُولُ *davét, afv*: the first letter و is quiescent, therefore imposed on the second و; as: مَقُولُ *davét, afv*.

There is no change in the pronunciation in either instances.

b. **If the First of the double Homogeneous Letters is punctuated by a vowel**, the vowel is cast back upon the preceding letter and the letter itself imposed upon the second:

إِخْلَالَ *ikhla* to spoil: the remainder is خَلَلَ (§ 634 a): the Subjective Participle is مُخْلِلٌ: the first of the double letters has a vowel, the vowel is cast back upon the preceding letter: hence مُخْلِلٌ *moukh'-lil* becomes مُخْلِلٌ *moukhil'*; after the assimilation مُخْلِلٌ *mou-khill'*.

شَدِيدٌ *shédid* severe: شَدَدٌ *shéd*: the Noun of Superiority according to the measure أَفْقَلُ (§ 609) is أَشَدُّ *esh'-déd*: Remove the vowel to the preceding: it is أَشَدُّ *éshédd*, after the assimilation أَشَدُّ *é-shédd* 'severest'.

c. **If the Preceding Letter already has a vowel, or if it is an *élif***, the vowel of the first letter cannot be carried back to the preceding; therefore the vowel of the first letter is omitted: and the letter itself is placed over the second of the double homogeneous letters:

ارتداد *irtidād* apostasy (VIII of $\sqrt{\text{رَدَد}}$ [§ 627]): the remainder is رتدد (§ 634 a): the Subj. Part. is مُرْتَدَّد *mûrté'-did*: the first of the double letters د has a vowel: that vowel cannot be brought back to the preceding ت; because it already has a vowel: therefore the vowel of the first د is omitted: as مُرْتَدَّد *mûrtédd*, and the letter itself imposed upon or assimilated with the second د: as مُرْتَدَّد *mûr-tédd*' (vulg. *mourtad*, *mîrtad*) apostate.

Note. In such cases the Objective Participle is the same with Subj. Part. as: مُرْتَدَّد *mûrtéddéd* = مُرْتَدَّد = مُرْتَدَّد *mûrtédd*; but the Obj. Part. of the measures *Infiqal* and *Iftiqal* is not used.

مرور *mûrour* to pass: $\sqrt{\text{مَرَر}}$: according to the measure فَاقِلْ the Subj. Part. is مَارِر *ma'-rir*: the first of the double homogeneous letters (ر) has a vowel; but that vowel cannot be transported to the preceding letter, because it is *élif*: therefore the vowel of the first *ré* is omitted as مَارِر *marr*: and the letter itself assimilated with the second *ré* ر: as مَارِر *marr'*.

d. If two *élifs* have come together, the first *élif* is assimilated with the second: but the second *élif*, instead of taking a *shéddé*, has a *médda* placed over it (§§ 29 d, 39, 47, 603):

أَمْر *émr* order: the Subj. Part. of the measure فَاقِلْ is أَمِرْ *é-amir*: the first *élif* is omitted and the second has *médda*; thus أَمِرْ *a-mir* commander. اَتَى *ityan* to follow: $\sqrt{\text{آتَى}}$ اَتَى: فَاقِلْ: اَتَى *é-a-ti* = آتَى *a-ti* following.

Note. 1. All double homogeneous letters are not subject to assimilation, there are exceptions; as: مَدَد *médéd* help, خَلَل *khalél* injury, زَارَر *zarar* loss, سَبَب *sébéb* reason, اِكْتَتَاب *iktítāb* copying.

2. The Subj. Part. of حَجَّ *hajj* 'pilgrimage' is حَاجِج = حَاجِجٌ *hajj* = حَاج *hajj* or حَاجِي *haji* pilgrim [to Mecca (Sûnni Moslems), Jerusalem (Christians), Kérbéla (Persians) and Haji Béktash near Kir-shéhir (Qizilbashes)].

تعليم ١٥٢ Exercise 152.

Change the following words into the prescribed forms, first without *idgham* and afterwards with *idgham*:

Into the Subjective Participle (Fayil §§ 601—3, 634 d):

أَخَذَ^٦، انْضَمَّامٌ^٥، خُصُوصٌ^٤، أَكْثَلٌ^٣، اسْتِمْدَادٌ^٢، اخْتِلَالٌ^١،
استقلالٌ، عُمُومٌ^{١٠}، انْجِرَّارٌ^٩، تَمَامٌ^٨، اضْرَّارٌ^٧، اسودادٌ.

Into the Noun of Location (مَقْلٌ):

حَكٌّ^{١٣}، مُرُورٌ^{١٢}، حُلُولٌ^{١١}، قَرَارٌ^{١١}.

Into the Noun of Superiority (§ 609) أَفْضَلُ):

جَلالٌ، لَذِيذٌ^{١٧}، عَزِيزٌ^{١٦}، قَلِيلٌ^{١٥}، صَاحِبٌ^{١٤}، تَامٌ^{١٤}، خِفَتٌ.

Into the Noun with *Mim* (مَفْقَلٌ):

حُلُولٌ، ذَلَّتْ، سُرُورٌ^{٢٠}، ضَرَرٌ^{١٩}، حُبٌّ^{١٨}، وِدَادٌ^{١٨}.

Words. 1. confusion (spoil). 2. to implore help (who asks help). 3. to eat. 4. case, especiality (especial). 5. addition (added). 6. to take. 7. persistence (persistent). 8. completeness. 9. a becoming red (intensely red). 10. common (general, public). 11. to abide, stay (an abode, place). 12. to pass (a passage, path). 13. to scratch (a touch stone). 14. complete; true. 15. few. 16. beloved. 17. delicious. 18. love (love). 19. loss (loss). 20. joy (joy).

B. Modification of Letters. اَعْلالٌ *Eelal*.

§ 702. The letters اوى are called 'weak' or 'feeble' letters (*houroufou illét*), and all the others are called 'sound' letters (*houroufou sahihé*) by the Arabs. The weak letters cannot bear any burden or 'motion' (vowel), as the sound letters can; they cannot have any vowel, they must be quiescent (§ 42). If in the formation of words they should be in a position in which a vowel would naturally be placed on them, were they 'sound' letters, this vowel is removed or modified.

§ 703. The general principal of modification or permutation of the weak letters is as follows:

When a vowel (ـَـ) and a weak letter (اوى) which is not analogous to it come together in a word, the ordinary laws of euphony require that one should yield; and in Arabic the vowel prevails.

Note. *Élif* is analogous to *ûstân*, *yé* to *ésré* and *vav* to *êôtré* (§ 27).

§ 704. The weak letters و and ی require especial consideration: the changes of ا are not important.

§ 705. Modification of *vav* اعلال واو

a. If *vav* has a vowel and the preceding letter is quiescent, its vowel is transported to the preceding letter; as:

حَوْفٌ، قَوْلٌ، صَوْنٌ *savn, qavl, khavf* ^Vصَوْنٌ: the Obj. Part. by the measure مَفْقُول (§ 604): مَصُونٌ، مَقُولٌ، مَخُونٌ *mas'-voun, maq-voul, makh'rout*: modified مَصُونٌ *ma-sou-oun* etc. after the assimilation مَصُونٌ، مَقُولٌ، مَخُونٌ *ma-soun, maqoul, makhouf* 'kept, spoken, terrible'.

b. If the letter preceding *vav* has *ésré* as its vowel (و-) *vav* is changed into ی (-i-); as:

The word.	Root.	Measure.	Natural form ¹ .	Modified form.
دُعَاءٌ <i>dou'a</i>	دَعَوَ	فَاعِلٌ	{ دَاعِوُ <i>da-yiv</i>	دَاعِي <i>da-yi</i>
وَزَنَ <i>vézn</i>	وَزَنَ	مِفْعَالٌ	{ مَوِزَانٌ <i>miv-zan</i>	مِيَزَانٌ <i>miy-zan</i>
وُجُودٌ <i>vũjoud</i>	وَجَدَ	اِفْعَالٌ	{ اَوِجَادٌ <i>iv-jād</i>	اِيْجَادٌ <i>iy-jād</i>
إِدَارَةٌ (§ 620)	دَوَرَ	Subj. Part.	{ مَدُورٌ <i>mūd-vir</i>	مَدِيرٌ <i>mû-dir.</i>

c. If the letter preceding *vav* have *ústûn* as its vowel, (و-) the *vav* is changed into *élif* (-a-):

صَفَوْتُ <i>saf'vét</i>	صَفَوَ	مُفَاعَلَةٌ	{ مُصَافَوْتُ <i>mûsa-fé-vét</i>	مُصَافَاتٌ <i>mûsafat</i>
عَدَاوَتٌ <i>adavét</i>	عَدَوَ	»	{ مُعَادَاوَتٌ <i>mou-a-dévét</i>	مُعَادَاتٌ <i>mou-a-dat</i>

¹ The forms in this column do not actually occur, but are given to show how the rule works.

The word.	Root.	Measure.	Natural form.	Modified form.
رِضَاءَ <i>riza</i>	رَضَوَ	مَفْقَلَتٌ	{ مَرْضَوْتُ <i>mêr-zê-vét</i>	مَرْضَاةٌ <i>mérzat</i>
قَوْلٌ <i>qavl</i>	قَوَلَ	مَفْقَلٌ	{ مَقُولٌ <i>maq-vél</i>	مَقَالٌ <i>ma-qal</i>
دَوْرٌ <i>dévr</i>	دَوَرَ	»	{ مَذَوْرٌ <i>médvêr</i>	مَدَارٌ <i>médar.</i>

d. *Vav* after servile *élif* is changed into *hémzé* (§§ 591, 602 a):

دَوْرٌ <i>dévr</i>	دَوَرَ	فَاقَلَ	{ دَاوِرٌ <i>da-vir</i>	دَايِرٌ <i>da-yir</i>
لَغْوٌ <i>laghv</i>	لَغَوَ	إِفْقَالَ	{ الْغَاوُ <i>il-ghav</i>	الْغَاءُ <i>il-ghā</i>
دَعَوْتُ <i>davét</i>	دَعَوَ	فُقَالَ	{ دُعَاوُ <i>dou-av</i>	دُعَاءُ <i>dou-a</i>
رِضْوَانٌ <i>ridvan</i>	رَضَوَ	فِقَالَ	{ رِضَاوُ <i>ri-zāv</i>	رِضَاءُ <i>rizā</i>
عُلُوٌّ <i>ou-louv</i>	عَلَوَ	اِسْتَفْقَالَ	{ اِسْتِعْلَاوُ <i>is-ti-lav</i>	اِسْتِعْلَاءُ <i>is-ti-la.</i>

تعليم ۱۵۳ Exercise 153.

Change the following nouns into the forms mentioned below: first into the natural and afterwards into the modified forms:

Subjective Participle (§§ 602—603):

۱. اَصْطِفَاءُ، ۲. رِضَاءُ، ۳. نَوْمٌ، ۴. سَمُوٌّ، ۵. صُومٌ، ۶. خُلُوٌّ، ۷. قَوْلٌ، ۸. دَوَامٌ.

Noun with *Mim* (مَفْقَلٌ):

۹. مَوْتٌ، ۱۰. جَوَازٌ، ۱۱. كَوْنٌ، ۱۲. ذَوْقٌ، ۱۳. حَوْفٌ.

Words. 1. to continue. 2. word, agreement (consenting). 3. emptiness. 4. fasting. 5. eminence. 6. sleep. 7. consent. 8. fear. 9. taste (taste). 10. permission (figurative language). 11. death (death).

Derivative Infinitive (إِقْتَالَ [§ 621]).

وُجُوبٌ ، وُقُوعٌ ، وُضُوحٌ ، ¹⁵ وُجُودٌ ، ¹⁴ وُصُولٌ ، ¹³ وُرُودٌ ¹².

Deriv. Inf. (اِسْتَفْقَالَ [§ 631]): ¹⁶ عَوْ ، ¹⁷ وِفَاءٌ ، ¹⁸ وُضُوحٌ.

12. arrival (to bring forward, to cite). 13. arrival (to send).
14. existence (to invent). 15. clearness (to explain). 16. to excuse, pardon (to resign). 17. loyalty (to receive). 18. (to ask an explanation).

§ 706. Modification of *yé* اَعْلَالِ يَاءِ

a. If *yé* would properly and regularly have a vowel and if the preceding letter be quiescent, the vowel is transferred to the preceding letter:

The word.	Root.	Measure.	Natural form.	Modified form.
سَيَّلَان <i>séyélan</i>	سَيَّلَ	مَفْقَلٌ	مَسِيلٌ <i>més-yil</i>	مَسِيلٌ <i>mé-sil</i>
سَيَّرَ <i>séyr</i>	سَيَّرَ	مَفْقَلَتْ	مَسِيرَةٌ <i>més-yi-ré</i>	مَسِيرَةٌ <i>mé-si-ré</i>

b. If the letter preceding *yé* have *ústûn* for its vowel, the *yé* is changed into *élif*:

نَفَى <i>néfi</i>	نَفَى	مُفَاقَلَةٌ	مُنَافَيْتٌ <i>mû-na-fé-yét</i>	مُنَافَاتٌ <i>mû-na-fat</i>
رِعَايَتٌ <i>ri-ayét</i>	رَعَى	مُفَاقَلَةٌ	مُرَاعَيْتٌ <i>mûra'-é-yét</i>	مُرَاعَاتٌ <i>mû-ra-at</i>
زِيَارَتٌ <i>ziyarét</i>	زَيَّرَ	مَفْقَلٌ	مَزِيرٌ <i>méz-yér</i>	مَزَارٌ <i>mé-zar</i>
عَيْشٌ <i>aysh</i>	عَيْشَ	مَفْقَلٌ	مَعَيْشٌ <i>ma-yésh</i>	مَعَاشٌ <i>ma-ash</i>
هَيْبَتٌ <i>héybét</i>	هَيْبَ	مَفْقَلَتْ	مَهَيْبَتٌ <i>méh-yé-bét</i>	مَهَابَتٌ <i>mé-ha-bét</i>

c. If *yé* is quiescent and the preceding letter has *êotré* as its vowel, the *yé* is changed into *vav*:

إِجَادٌ <i>ijad</i>	(وَجَدَ) يَجِدُ	Subj. Part.	مُوجِدٌ <i>mouy-jid</i>	مُوجِدٌ <i>mou-jid</i>
إِجَابٌ <i>ijab</i>	(وَجَبَ) يَجِبُ	(§ 621)	مُوجِبٌ <i>mouy-jib</i>	مُوجِبٌ <i>mou-jib</i>

d. After the servile *élif*, *yé* is usually changed into *hémzé* (§§ 591, 602 a):

The word.	Root.	Measure.	Natural form.	Modified form.
نِيَابَتٌ <i>niyabét</i>	نَدَبَ	فَاعِلٌ	{ نَائِبٌ <i>na-yib</i>	نَائِبٌ <i>na-ib</i>
هَدِيَّةٌ <i>hédiyé</i>	هَدَى	اِفْعَالٌ	{ اِهْدَاىِ <i>ihdayj</i>	اِهْدَا <i>ihda.</i>

تعليم ۱۵۴ Exercise 154.

Change the following words into the measures mentioned below: first into their natural and afterwards into their modified forms:

Subjective Participle [§§ 602—603]:

اَيَوتَ^۵، سَيَرَانُ^۴، نَيَّلَانُ^۳، زِيَادَةُ^۲، زِيَارَتُ^۱، اِيْمَانُ

اِحْجَارُ، اِزْدِيَادُ، اِنْقِيَادُ، اِحْتِيَاْجُ

Deriv. Inf. (اِفْتِقَالُ): كِسْوَتُ^۶، نِهَائِتُ^۷، كِفَايَتُ^۸، شِكَايَتُ^۹.

Derivative Infinitive (اِفْعَالُ):

كِسْوَتُ^{۱۳}، جَرَيَانُ^{۱۲}، سَقَى^{۱۱}، رَخَاوَتُ^{۱۰}، بَقَا، خَفَى، نَهَى

Noun with *mim* (مَفْعَلُ):

رِضْوَانُ^{۱۷}، حَيَلَةٌ^{۱۶}، زِيَادَةٌ^{۱۵}، فَيْضٌ^{۱۴}.

Derivative Infinitive (مُفَاعَلَتُ = مُفَاعَلَةٌ § 618):

جَزَا، كَيْفٌ^{۲۵}، نَفَى^{۲۴}، بَهَا^{۲۳}، دَوَاءٌ^{۲۲}، نَجْوُ^{۲۱}، صَفْوَتُ^{۲۰}، لِقَاءُ^{۱۹}، رِعَايَتُ^{۱۸}.

Words. 1. visit (visitor). 2. much (redundant, superfluous). 3. to obtain (worthy). 4. to leave a remnant, to look (other, remainder). 5. to cause: to leave a legacy (who leaves property to one as heir; that causes). 6. dress, costume (to wear a garment). 7. end (to come to an end). 8. to be enough (to suffice). 9. complaint (to complain). 10. softness (to loosen). 11. drinking (to drink). 12. to act, happen (to perform) 13. (to wear). 14. abundance. 15. much (auction). 16. horror. 17. light (light-house). 18. respect, esteem. 19. meeting, encounter. 20. delight (amity). 21. whispering (supplication). 22. medicine (treatment). 23. pleasure (to vaunt). 24. discord. 25. pleasure (reward).

تعلیم قرائت Reading Exercise.

The Ceremony of the Coronation of the King of England.

London: Aug. 9., 1902. — The ceremony of the Coronation took place at 12.40 in Westminster Abbey, the interior of which was splendidly decorated.

A crowd of incalculable numbers was gathered all along the route of the Royal Couple [the King and the Queen] from Buckingham Palace to the Cathedral, making enthusiastic ovations. The King appeared to be in excellent health.

At 2. p. m. their Majesties (after having received the homage of the Archbishop of Canterbury, the Prince of Wales, the Duke of Norfolk, and the representatives of the Nobility) returned

انکلتره قرالی حضر تترینک رسم
تتوجاری

لوندرد: ۹ آغستوس - (وستمینستر)
کلیسایسندہ ساعت اون ایکی یی قرق
کچہ، تتوج مراسمی^۱ اجرا اولمشدر.
کلیسانک درونی، فوق العادہ^۲ و پک
مشعشع^۳ صورتدہ ترین ایدلش ایدی.

قرال وقرالیچہ حضراتی^۴ (بوکنغام)
سرایندن کلیسایہ قدر کچہ جکملری
یوللردہ طویلاغش اولان برجم غفر^۵
طرفندن آقیشلانمشلردر. قرال حضر-
تترینک احوال صحریہ لری^۶ پک ای
کورونیوردی.

قرال و قرالیچہ حضراتی^۴، ساعت
ایکیدہ: اہالینک آقیشلری آرزسندہ ؛
(قانتربوری) باش پسقوسی^۷ ایلہ^۸
پرنس (دوغال)^۹ و دوق (دونورفواق)
و زادکان صنفی^{۱۰} ہیئت مبعوثی^{۱۱}
طرفندن عرض اولونان تهریکات

Words and Notes. *Ingiltërra Qralî hazrêtlériniñ rêsmi têtév-vâjlêri.* 1. *rêsmi* pl. *mêrasim* (§ 649) ceremony. 2. *fêvqêl'adê* extraordinarily (§ 671 h). 3. *mûsha'sha' sourêtdê* splendidly (§ 458): *mûshasha* méf. of *sha-sha-a* (§ 635). 4. *hazarat* pl. of *hazrêl* (§§ 497, 576). 5. *jém'mi ghafêr* a great multitude. 6. *ahvalî sih'hiyé:* *ahval* pl. of *hal*, *sih-hi-yé* sanitary: ménsoub of *sih-hat* (§ 579). 7. *bash pisqopos.* 8. *ilê* for *vê* (§ 470). 9. *Préns* di Gal. *Dûk* di Norfolk. 10. *zadégân* (pl. of *zadê*) nobles (§ 510); *sînîf* the class. 11. *hiyét* assembly, *mébous* (méf. of *ba's*) delegate (§ 604).

to Buckingham Palace, where they appeared on the balcony and were loudly cheered by the throng outside.

We are assured that the King experienced no fatigue from (during) the ceremony and looked well throughout it.

The illuminations in the evening were magnificent; a vast crowd thronged the streets and filled the air with their shouts of joy.

(The Constantinople Agency.)

و احتراماتی قبول ایتدکدن صکره ؛
(بوکیغنام) سراینه عودتله ، بالقونه
چیقیشلر و اهالی طرفندن تکرار
آلغیشلاغیشلردر.

قرال حضرتلرینک مراسم تتوجیه
آئناسنده هیچ بر راحتسزلق و یورغونلق
حس ایتمه دکار، تأمین اولونیور^{۱۲}.
احوال صحیه لرینک بر کمال^{۱۳} اولدینی
ناصیه لرندن^{۱۴} نمایان اولویوردی.

آقسام اوزهری مشعشع^۳ شلیکلر اجرا
اولوغشدر . بر چوق اهالی آواز
بلندله مسرت عظیمه اظهار ایدهرک
سوقاقلرده طولاشمقدهدر.

(قسطنطینوپل)

London: the same (day) — Coronation day was favoured with splendid weather; the city was richly beflagged and a vast crowd filled the streets.

The ceremony in the Abbey, of which the duration was an hour and a quarter, was magnificent. The King showed no signs of fatigue.

لوندره : کذا — رسم تتوجک اجراسی
کوننده هوا پک لطیف ایدی . شهر پک
پارلاق بر صورتده دونادلش ایدی .
بر ازدحام فوق العاده سوقاقلری
دولدورمشدر.

کلیساده آیین پک مظنن^{۱۵} اولمشلردر.
قرال حضرتلری تعب و مشقت^{۱۶}
حس ایتمه مشلردر. آیین^{۱۷} یتمش بش
دقیقه امتداد ایتمشدر.

12. *té-é-min ét.*: to assure (2 of *émn* [§ 615]). 13. *bér kémal* perfect (§ 557 e). 14. *nasiyé* looking, face (§ 582). 15. *moutantan* magnificent (*méf.* of *tantana* [§ 458]). 16. *té-'ab ou méshaqqat* fatigue and suffering; *hiss ét.*: to feel. 17. *ayin* ceremony.

The procession (of the Coronation) was gorgeous. All the Peers and Peeresses were in State attire and produced a grand effect. (and among them were) Lord Kitchener, General Sir A. Gaselee, and Admiral Seymour. The hotels were decorated, and the ordinary prices were maintained. The terms for places on the platforms were very moderate. The enthusiasm was great. King Edward, although very thin, looks very well. No accident occurred. (The National Agency.)

رسمِ تَوجِ آلائی پکِ مطنن ایدی .
 لوردلرایله^{۱۸} زوجهلرینک لابس اولدقلری
 البسه رسمیهلر آلایه^{۱۹} برشعشه^{۲۰}
 ویریوردی . لورد کیچنر ایلہ جنرال
 (غزالی) و آمیرال (سہیمور) هرکک
 نظر دقتی جلب ایدیورلردی . اوتلر
 تزیین و اسکی فیاتلر ابقا ایدلشدر .
 اہالی یہ مخصوص انشا اولنان صرہلرک^{۱۹}
 فیثاتی پک دوندر^{۲۰} . مَسَرَّت عظیمدر .
 قرال حضرتلری ہرنہ قدر ضعیف
 ایسہلرہ احوال صحیہلری اییدر . هیچ
 بر حادثہ^{۲۱} وقوع بولامشدر .
 (آژانس ناسیونال)

18. *alay* procession. 19. *sıra* bench, platform. 20. *doun* low, moderate. 21. *hadisé* (fayil of *houdous* [§ 582]).

The Coronation in Westminster Abbey and the procession lasted an hour. The weather is magnificent. After the ceremony the King and Queen returned to Buckingham Palace.

لوندہ : کذا - (وستمینستر) دہ
 توج آیینی و آلایک مروری برسات
 دوام ایتمشدر . هوا غایت لطیفدر .
 قرال و قرالیچہ حضرتلری آتوجدن
 صوگرہ (بوکینگام) سراینہ عودت
 ایتمشلردر .

The King, who looks thinner, declares that the ceremony caused him no fatigue.

خستہلقِ مناسبتیلہ دوچارِ ضَعْفِ اولمش
 بولونان قرال حضرتلری هیچ بریورغو-
 نالق حیر ایتمدکلرینی بیان ایتمشلردر .

(Fournier.)

(فورنیہ)

درس ٦٠ Lesson 60.

Miscellaneous Idiomatic Phrases.

*Eldén gélénî yap.**Shimdi gélir.**İki gûndé bir.**Bén olmasam boghoulajaq îdî.**Az qaldî bēni bir gēōzdén
ēdi-yoroudou.**O qadarî ēl vérir.**Baña ēl vérméz.**Baña ēl étđi.**Oña gēōz étđi.**Aqlî bashîna gēldi.**Bashî dara gēldiyi gibi. }**Bashî tasha gélir gēlméz. }**Onou bir shéy yériné qomaz.**Pék chapouq aliniyor.**Yúzûnû asmish.**Aqlîma gēldi.**Aqlîna braq.**Dédiklérîmî fikriñdé tout.**Dépétaqla gētdi.**Eodûm patladî.**Ustûñû bashîñî déyishdir.**Sēōzûnû achmaq.**Nē qadar vaqît sūrér?**Bou hich bir shéyē yaramaz.**Gēōzdén géchir.**Elimé bēōylé bir kitab géch-
diyi yoghoudou.**Yéméyē gélir amma saqla-
maya gēlméz.**Dérîsî qirmîzîya chalar.**Sijîmî iki qatla.**Evléri iki qat dîr.**Bir dil baghî vérmishlér.*

Do as much as you can.

He will be here presently.

Once in two days.

But for my help he would
have been drowned.He came very near causing
me the loss of an eye.

That was sufficient.

I cannot afford it.

He beckoned me.

He winked at him.

He came to his senses.

When he got into trouble.

He regards that as of no
account.

He is easily touched.

He is out of humour.

It occurred to me.

Remind him of it.

Remember what I say.

It went down head foremost.

It alarms me excessively.

Change your clothes.

To commence conversation.

How long will it take?

This is good for nothing.

Cast your eye over it.

Such a book I had never
seen.It is good to eat, but will
not do to keep.

Its skin is reddish.

Double the string.

Their house is two stories
high.

They had given a token.

Kitaba bir qab géchir.
Ordan oraya, ordan oraya
né olajaq béôylé?
Qoulaq asma.
Tashî yériné qodou.

Top atdi.
Sêôyléméyéaghzîm varmayor. }
Dilim ûsté varmayor. }
Eli ouzoun (éyri) dour.
Sén né iséñ, béndé o youm.

Adam var adam da var.

Bizi alt ûst étî.

Baña yazîq dîr?
Baña yazîq déyîl mi?
Sésiñî kês!
Eli achîq bir adém dîr.
Béni dé'mî bashdan chîqara-
jaqsîn?
Erimi barqîmî bashîmayiqdî.

Gêôzé gélî. Nazara gélî.)
Gêôz déyî. Nazar déyî.)
Dagh dash adam kêsilmîsh.
Bashînî yéî.

Ishîmdén gûjûmdén oldoum.
Aqlîñî bashîña topla.
Janiñ' mî chîqîyoroudou?

Dili ouzoun dour.
Né oldou isé oldou.
Hich sorma!

Put a cover on the book.
 Why move it about from
 place to place?

Don't care.

He has hit the nail on the
 head.

He has become bankrupt.
 I cannot bear to speak (on
 so painful a subject).

He is thievish.

I have equal claims with
 you.

There are more sorts of
 men than one.

He has put us all to con-
 fusion.

I am to be pitied.

Am I not to be pitied?

Be quiet!

He is a liberal man.

Will you lead me also
 astray?

He has lost me all my pro-
 perty.

He has been affected by an
 evil eye. He is bewitched.

The hill is full of people.

He was the cause of his
 death.

I was hindered in my work.

Come to your senses.

Were you dying, that you
 were in such a hurry?

He talks much.

Forget the past.

I cannot tell (how badly
 matters are going).

Appendices.

The Ottoman Literature.

In all literary matters the Ottoman Turks have shown themselves a singularly uninventive people: the two great schools, the old and the new, into which we may divide their literature, being closely modelled, the one upon the classics of Persia, the other on those of Modern Europe, and more especially of France. The old or Persian school flourished from the foundation of the Empire down to about 1830, and still continues to drag on a feeble existence, though it is now out of fashion and cultivated by none of the leading men of letters. These belong to the new or European school, which sprang up some fifty or sixty years ago, and which, in spite of the bitter opposition of the partisans of the old Oriental system, has succeeded, partly through its own inherent superiority and partly through the talents and courage of its supporters, in expelling its rival from the position of undisputed authority which it had occupied for upwards of five hundred years. For the present purpose it will be convenient to divide the old school into three periods, which may be termed respectively the pre-classical, the classical, and the post-classical. Of these the first extends from the early days of the empire to the accession of Suleyman I., 1301—1520 (A. H. 700—926); the second from that event to the accession of Mahmoud I., 1520—1730 (926—1143); and the third from that date to the accession of Abd-ul-Aziz, 1730—1861 (1143—1277).

The works of the old school in all its periods are entirely Persian in tone, sentiment, and form. We find in them the same beauties and the same defects that we observe in the productions of the Iranian authors. The formal elegance and conventional grace, alike of thought and of expression, so characteristic of Persian classical literature, pervade the works of the best Ottoman

writers, and they are likewise imbued, though in a less degree, with that spirit of mysticism which runs through so much of the poetry of Iran. But the Ottomans did not stop here. In their romantic poems they chose as subjects the favorite themes of their Persian masters, such as Léyla and Méjnoun, Férhad and Shirin, Youssouf and Zûléykha, and so on. They constantly alluded to Persian heroes whose stories occur in the Shah-Namé and other storehouses of Iranian legendary lore; and they wrote their poems in Persian metres and in Persian forms.¹ The *mésnévi*, the *qasidé*, and the *ghazél*, — all of them, so far at least as the Ottomans are concerned, Persian, — were the favorite verse-forms of the old poets. A *mésnévi* is a poem written in rhyming couplets, and is usually narrative in subject. The *qasidé* and the *ghazél* are both monorhythmic; the first as a rule celebrates the praises of some great man, while the second discourses of the joys and woes of love. Why Persian rather than Arabian or any other literature became the model of Ottoman writers, is explained by the early history of the race. Some two centuries before the arrival of the Turks in Asia Minor, the Seljouks, then a mere horde of savages, had overrun Persia, where they settled and adopted the civilization of the people they had subdued. Thus Persian became the language of their court and Government, and when by and by they pushed their conquests into Asia Minor, and founded there the Seljouk empire of Roum, they carried with them their Persian culture, and diffused it among the peoples newly brought under their sway. It was the descendants of those Persianized Seljouks whom the early Ottomans found ruling in Asia Minor on their arrival there. What had happened to the Seljouks two centuries before, happened to the Ottomans then: the less civilized race adopted the culture of the more civilized. As the Seljouk empire fell to pieces and the Ottoman came gradually to occupy its place, the sons of men who had called themselves Seljouks began thenceforth to look upon themselves as Ottomans. Hence the vast majority of the people whom

¹ See the Reading Exercises in pages 259, 306—307.

we are accustomed to think of as Ottomans are so only by adoption, being really the descendants of Seljouks or Seljoukian subjects, who had derived from Persia whatever they possessed of civilization or of literary taste. An extraordinary love of precedent, the result apparently of conscious want of original power, was sufficient to keep their writers loyal to their early guide for centuries, till at length the allegiance, though not the fashion of it, has been changed in our own days, and Paris has replaced Shiraz as the shrine towards which the Ottoman scholar turns. While conspicuously lacking in creative genius, the Ottomans have always shown themselves possessed of receptive and assimilative powers to a remarkable degree, the result being that the number of their writers both in prose and verse is enormous. It ought to be premised that the poetry of the old school is greatly superior to the prose.

When we reach the reign of Mahmoud II., the great transition period of Ottoman history, during which the civilization of the West began to struggle in earnest with that of the East, we find the change which was coming over all things Turkish affecting literature along with the rest, and preparing the way for the appearance of the new school. The chief poets of the transition are Fazîl B  y, Vas  f, notable for his not altogether unhappy attempt to write verses in the spoken language of the capital, Izz  t Molla, P  rt  v Pasha, Akif Pasha, and the poetesses F  tn  t and L  yla. In the works of all of these, although we occasionally discern a hint of the new style, the old Persian manner is still supreme.

More intimate relations with Western Europe and a pretty general study of the French language and literature, together with the steady progress of the reforming tendency fairly started under Mahmoud II., have resulted in the birth of the New or Modern school, whose objects are truth and simplicity. In the political writings of R  shid and Akif Pashas we have the first clear note of change; but the man to whom more than to any other the new departure owes its success is Shinasi Eff  ndi, who employed it for poetry as well as for prose. The European style, on its introduction,

encountered the most violent opposition, but now it alone is used by living authors of repute. If any of these does write a pamphlet in the old manner, it is merely as a tour de force, or to prove to some faithful but clamorous partisan of the Persian style that it is not, as he supposes, lack of ability which causes the modern author to adopt the simpler and more natural fashion of the West. The whole tone, sentiment and form of Ottoman literature have been revolutionized by the new school: varieties of poetry hitherto unknown have been adopted from Europe; an altogether new branch of literature, the drama, has arisen; while the sciences are now treated and seriously studied after the system of the West.

Among writers of this school who have won distinction are Ziya Pasha, Jévdét Pasha: the statesmen and historians. Ahméd Midhat Efféndi, Sami Bév: the lexicographer and encyclopedist, Ebûz-Ziya Tévfîq Bév, Mouallim Naji Efféndi, Hamid Bév: who holds the first place among Ottoman dramatists, Mihran Efféndi: the grammarian, and Kémal Bév: the leader of the modern school and one of the most illustrious men of letters whom his country has produced. He has written with conspicuous success in almost every branch of literature, — history, romance, ethics, poetry, and the drama. G.

Sultans of the House of Osman.

The dates are those of the Sultan's accession, according to the Moslem and Christian eras.

		A. H.	A. D.
1. Osman I.	Son of Er-Toghroul	700	1301
2. Orkhan	» » Osman I.	726	1326
3. Mourad I.	» » Orkhan	761	1359
4. Bayazid (Bajazet) I.	» » Mourad I.	791	1389
Interregnum		804	1402
5. Méhémméd I.	» » Bayazid I.	816	1413
6. Mourad II.	» » Méhémméd I.	824	1421
7. Méhémméd II.	» » Mourad II.	855	1451
8. Bayazid II.	» » Méhémméd II.	886	1481
9. Sélim I.	» » Bayazid II.	918	1512

		A. H.	A. D.
10.	Souléyman I.	Son of Sélim I.	926 1520
11.	Sélim II.	» » Souléyman I.	974 1566
12.	Mourad III.	» » Sélim II.	982 1574
13.	Méhémméd III.	» » Mourad III.	1003 1595
14.	Ahméd I.	» » Méhémméd III.	1012 1603
15.	Moustafa I.	» » »	1026 1617
16.	Osman II.	» » Ahméd I.	1027 1618
	Moustafa I.	(restored)	1031 1622
17.	Mourad IV.	» » Ahméd I.	1032 1623
18.	Ibrahim	» » »	1049 1640
19.	Méhémméd IV.	» » Ibrahim	1058 1648
20.	Souléyman II.	» » »	1099 1687
21.	Ahméd II.	» » »	1102 1691
22.	Moustafa II.	» » Méhémméd IV.	1106 1695
23.	Ahméd III.	» » »	1115 1703
24.	Mahmoud I.	» » Moustafa II.	1143 1730
25.	Osman III.	» » »	1168 1754
26.	Moustafa III.	» » Ahméd III.	1171 1757
27.	Abd-ûl-Hamid I.	» » »	1187 1773
28.	Sélim III.	» » Moustafa III.	1203 1789
29.	Moustafa IV.	» » Abd-ûl-Hamid I.	1222 1807
30.	Mahmoud II.	» » »	1223 1808
31.	Abd-ûl-Méjid	» » Mahmoud II.	1255 1839
32.	Abd-ûl-Aziz	» » »	1277 1861
33.	— —	— —	— —
34.	Abd-ûl-Hamid II.	» » Abd-ûl-Méjid	1293 1876

تاریخ هجرت Arabic Calendar (pp. 96—98).

The Arabic, *i. e.* Lunar, Year being 10 days, 21 hours and $14\frac{2}{5}$ seconds shorter than the Christian *i. e.* solar year, does not correspond exactly with it. Its reckoning begins from the Hijrét or departure of Muhammed from Mecca to reside in Medina, A. D. 622 July 15/19 (Mouharrém 1).

In order approximately to convert a year of our Era into one of the Moslem Era: subtract 622, divide the remainder by 33 and add the quotient to the dividend.

Conversely, a year of the Moslem Era is converted into one of the Christian Era by dividing it by 33, subtracting the quotient from it, and adding 622 to the remainder; as:

$$1902 - 622 = 1280 \div 33 = 40; 1280 + 40 = 1320$$

$$1904 - 622 = 1282 \div 33 = 40; 1282 + 40 = 1322$$

$$1328 - 622 = 706 \div 33 = 23; 706 + 23 = 729$$

Conversely

$$1320 \div 33 = 40; 1320 - 40 = 1280 + 622 = 1902$$

$$1322 \div 33 = 40; 1322 - 40 = 1282 + 622 = 1904$$

$$729 \div 33 = 23; 729 - 23 = 706 + 622 = 1328.$$

سنة مالية The Ottoman Financial Calendar.

In the 1205th year of the Héjira ($\frac{1}{12}$ March 1789), Sultan Sélim III. issued an Iradé to use this calendar in financial and commercial transactions. It corresponds exactly to the Old Style, only the new year begins in March instead of in January. The following table shows the years of the Financial Calendar corresponding to those of ours, till 1909.

F.	C.	F.	C.	F.	C.	F.	C.	F.	C.
1205	1789	1225	1809	1245	1829	1265	1849	1285	1869
6	1790	6	1810	6	1830	6	1850	6	1870
7	1	7	1	7	1	7	1	7	1
8	2	8	2	8	2	8	2	8	2
9	3	9	3	9	3	9	3	9	3
1210	4	1230	4	1250	4	1270	4	1290	4
1	5	1	5	1	5	1	5	1	5
2	6	2	6	2	6	2	6	2	6
3	7	3	7	3	7	3	7	3	7
4	8	4	8	4	8	4	8	4	8
5	9	5	9	5	9	5	9	5	9
6	1800	6	1820	6	1840	6	1860	6	1880
7	1	7	1	7	1	7	1	7	1
8	2	8	2	8	2	8	2	8	2
9	3	9	3	9	3	9	3	9	3
1220	4	1240	4	1260	4	1280	4	1300	4
1	5	1	5	1	5	1	5	1	5
2	6	2	6	2	6	2	6	2	6
3	7	3	7	3	7	3	7	3	7
4	8	4	8	4	8	4	8	4	8

F.	C.	F.	C.	F.	C.	F.	C.	F.	C.
1305	1889	1309	1893	1313	1897	1317	1902	1321	1906
6	1890	1310	4	4	8	8	3	2	7
7	1	1	5	5	1900	9	4	3	8
8	2	2	6	6	1	1320	5	4	9

Parsing. تحلیل *Tahleel*.

The method of parsing in Arabic includes Grammatical and Logical Analysis. But in Ottoman-Turkish all that is really necessary is to give such particulars as are given in the subjoined parsing of a piece. The genders, numbers, moods, tenses and all particulars about the words must be mentioned, and the parts of Regular and Irregular Verbs must be given. Read first with expression the following Exercise, and analyse it afterwards. Turn up all references to the Grammar.

خطبه پیغمبری The Prophet's Speech.

رسول اکرم بر جمعه کوئی کندی دوهسنه بیدی و یوز نفر اهل اسلام ایله قُبادن قالقدی، و نفسِ مدینه‌یه عازم اولدی. اثنای راهده صول طرفنه میل ایله بنی سالم بن عوف یوردنده رانونا دینیلن وادینک اوست طرفنه ایندی و اوراده غایت بلیغانه بر خطبه اوقویوب جمعه غازی قیلدی.

خاتمُ الْأَنْبِیَا حضرتلرینک اڭ ابتدا قیلدیغی جمعه غازی بودر. و ابتدای خطبه‌سی او در که خلاصه وجه ایله ترجمه‌سی بوراده ایراد اولونور.

رسول اکرم قالقوب حق تعالی حضرتلرینه لایق اولدیغی وجه ایله حمد و ثنا ایله دکدنصوگره بویله بویورمش ایدی:

ای ناس! صاغلیغکنزده آخرتکُر ایچون تدارک کوروکُر. مُحَقَّق ییلکُر که، یوم قیامتده هر فردکُ باشینه ووروله‌جق و چوبانسز براقدیغی قویونندن سوریه‌جق. صوگره جناب حق اوڭما دییه‌جک. اما ناصل دییه‌جک؟ ترجمانی یوق، پرده‌داری یوق؛ بِالذَّات دییه‌جک که: 'ای قوم سڭا بنم رسولم کلوب ده تبلیغ ایتمه‌دی می؟ بن سڭا مال ویردم، لطف و احسان ایتدم؛ سن کنذکُ ایچین نه تدارک ایتدکُ؟'

«او کیسه دخی صاغنه صولنه باقه‌جق بر شی کورمه‌یه‌جک. اوڭونه

باقه جق، جهنمندن باشقه بر شی کورمه یه جک. او یله ایسه هر کیم که کندیسنی وکۆ که بر یاریم خُرما ایله اولسون، آتشدن قورتاره ییله جک ایسه، همان اول خیری ایشله سین. اوئی ده بولاماز ایسه، باری کلمه طَیْبَه ایله کندیسنی قورتارسین. زیرا اونگله بر خیره اون مثلندن یدیوز مثلینه قدر ثواب ویریلیر.»

وَالسَّلَامُ عَلَى رَسُولُ اللَّهِ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. (جودت پاشا)

Khoutbé'yi Péyghambéri 'the prophetic sermon, or the sermon of the prophet'. Pers. Izafét: if the first noun ends in vowel *hé*, a *hémzé* is placed over it (§ 519): *خطبه* is an Ar. noun, measure *فُقُلْتُ* (§ 592): 'a special homily and prayer, in which they praise God, bless Mouhammed and pray for the reigning Caliph, delivered by an official preacher (*khatib*) before the midday service of worship in Friday (*Jouma'a namazi*).² *p. پیغمبر* is composed of *پیغم* *péygham* 'message, revelation' *é*lif is omitted (§ 560) + *بر* *bér* 'carry' (§§ 535, 554); by the addition of *-i* it is changed into Noun of Rel. (§ 527).

Résou'lou Ekrém. 'The most venerable Prophet': Pers. Izafét composed of two Ar. words (§ 517). *رسول* 'prophet, apostle' Adj. Qual. of *رَسَالَت* of the meas. *فَقُول* (§ 607). *کرامت* 'أَفْقَلُ' *کرامت* is a N. of Superiority of *کرامت*, masc. meas. *فَقُول* is a miracle wrought through the agency of a saint, but *معجزه* *mûjizé* is a miracle wrought by Divine power.

bir Jouma'a gûnû 'on a Friday': Turk. *bir* جمعه کونی Ind. Article (§ 60), Turk. Izafét (§ 181). *جمعه* Ar. noun, meas. *فُقُلْتُ* (§ 592), the fayil being *جامع* 'collector, mosque', other derivatives: *کونی* = *کون* Turk. noun with pron. affix third person (§ 105³). *مجموعه* 'مجموع'

Kéndi dévésiné 'on his camel': Turk. *کندی* دوه سنه Izafét with pron. *کندی* pers. pron. (§ 147), *دوه* = *دوه سی* Turk. noun with pron. affix third person sing. dative case.

bindi 'he mounted': Turk. intrans. verb, Ind. Past sing. third person of the masdar *بينمك*. Der. *بيندیرمك*, *بينيلمك*.

vé yûz néfêr éhli islam'ilé 'and with believers two hundred in number': *وَ* Arab. Pers. conjunctive (§ 470), *يوز* Turk. Card. number (§ 192), *نَفَرٌ* Ar. noun meas. *فَقْلٌ* 'individual' used for men (§ 203): Reg. Fem. pl. *نفرات* (§ 576); *اهل اسلام* Pers. Izafét 'Moslem'. Comp. noun (§ 695⁵). a. *اهل* meas. *فَقْلٌ*, Irregular pl. *أهالى* (§ 650). *تَهْقُلُ* = *تأهل* *té-éh'hûl* to marry; *اسلام* submitting himself to the divine disposal, IV. of *سلام*, *ayil* *mûslim* 'one who submissively obeys God, Moslem' (§§ 512, 634 d); *ايه* Turk. post position, sign of Instrumental case (§ 232).

Qoubadan qalqdî 'he started from Qouba': a. *قبادن* prop. noun, sing. abl.; nom. *Qouba* 'a place near Medina'; *قالقدى* Ind. Past, sing. third person the primitive masdar *قالقمق*, deriv.: *قالقشمق*, *قالدريق* (§§ 263, 268).

vé néfsi Médinéyé 'to the [main] city of Medina' (as distinguished from its outlying regions): Pers. Izafét: a. *نفس* 'the very substance, main' meas. *فَقْلٌ*; a. *مدينه* prop. noun, sing. dative of the measure *فقيه*, Abstract noun by the addition of *hé* (ا = é [§ 582]).

'azim oldou 'he departed toward': comp. Intrans. verb., Ind. Past sing. third person, formed by using noun with aux. verb *اولمق*, Masdar *عازم اولمق* (§ 272): a. *عازم* *ayil* of *اغرام* = *إفقال* IV. deriv. *عزيت*.

ésnayi rahdé, -rahda 'in the course of the road, or journey, i. e. on the way': Pers. Izafét (§ 518): a. *اثناء* Irreg. plural of *ثني* *sénee* (§ 639 b) 'twisting, winding', used in Turkish as a sing., in the sense of 'the course of a journey,

the time of a stay, a period of time': اثنای اقامتده 'in the course of the stay', اول ثناده 'at that time, in that interval'; راهده sing. loc. case.

صول طرفنه *sol tarafına* 'to his left side': Turk. adj. and noun: t. صول adj., a. طرفنه = طرف 'طرفی' meas. فقل with pron. affix third person singular dative (§§ 99, 105³).

میل ایدهرک *méyl ilé* 'swerving, turning' for ایدهرک: the Turk. conj. ایله is used to express the meaning of ایدهرک (§ 430). a. فقل meas. میل.

بنی سالم بن عوف یوردنده *Bénee Salim bén Of yourdounda* 'in the settlement of the children of Salim bén Of': Pers. and Turk. Izaféts. بنی masc. pl. of بنو 'بنو' (§ 575); سالم یوردی 'یورد' = یوردنده (§ 669³); بن: بن عوف 'tent, home' second member of Turk. Izafét, with pron. affix third person sing. locative.

رانونا دینیلن وادینک اوست طرفنه *Ranona dénîlén vadiniñ* 'in the upper part of the valley called Ranona': رانونا Ar. prop. noun; دینیلن *méfoul* of دینلمک (§ 402); وادینک first member of the Turkish Izafét, Ar. noun meas. فاعل sing. genitive; اوست Turk. postposition used as an adj. (§ 452); ا. طرفنه = طرف 'طرفی' noun, pl. اطراف (§ 639 b); it indicates motion (§ 237).

ایندی *éndi* 'he halted': Ind. Past singular third person Primitive masdar اینمک, deriv. ایندیرمک (§ 263).

اوراده *orada* 'there': adverbial demonstrative (§ 144), sing. locative case, it indicates location (§ 237).

غایت بلیغانه بر خطبه اوقویوب *ghayét bélighané bir khoutbé oqouyoup* 'he recited a very eloquent speech': غایت بلیغانه superl. degree of Turk. adj. (§ 226). a. p. بلیغانه pers. adj. or adv. (§§ 528, 684): a. بلیغ adj. Qual. of بلاغت 'eloquence'; اوقویوب

Turk. Gerund 'having recited' or 'he recited and afterwards ...' (for اوقودی و... قیلدی).

Jouma'a namazî qıldî 'he performed his Friday prayer': جمعہ غازی Turk. Izafét (§ 109): a. جمعہ = فَقْلَةُ first member. غازی second member, third person of p. غازی 'the Divine worship of Islam, consisting of fixed recitals of praise with prostration of the body, five times a day', غازی قیلیق 'to make his prayers', comp. trans. verb (§ 272); قیلدی Ind. Past. singular third person.

خاتم الانبیا حضرتلرینک اڭ ابتدا قیلدیغی جمعہ غازی بو در
Khatim'ul énbiya hazrétlériniñ én iptida qıldıghı Jouma'a namazî bou dour 'This is the first Friday prayer which the seal i. e. the last, of the prophets (Mouhammed) has performed': خاتم الانبیاء Arabic Izafét (§ 668²), a. خاتم fayıl of ختام = ختام = فِقال = نَبِیْ nébee (§ 645 c), which is Adj. Qual. of حضرتلری 'حضرتی' حضرت = حضرتلرینک 'prophecy' *núbouvrét* Ar. noun meas. فَقْلَتْ with pron. affix third person pl. Genitive, used after the name of God, saints and great personalities (§§ 497, 500). اڭ ابتداء Turk. Superl. adj. (§ 224): ابتداء Ar. deriv. masdar meas. افتقال (§ 627) of بدایت 'بدایت' Obj. participle of قیلیق (§ 413); بو Demonstrative (Pron.) Adj.; در copula (§ 67).

ابتدائی خطبہ سی او در کہ خلاصہ وجہ ایلہ ترجمہ سی بورادہ ایراد
iptidaki khoutbési o dour ki khûlasa véjh' ilé tér-jémési bourada iyrad olounour 'This is his first speech (or oration), the translation of which is given below in brief': ابتدائی Turk. pron. adj. (§ 138). کہ Pers. Relative pron. (§ 317); ایراد Ar. Quadriliteral Masdar meas. فَقْلَلَه (§ 595); ایراد اولونور Turk. comp. passive verb (§ 274), Ind. Aorist, sing. third person.

تصرف افعال Conjugation of Turkish Verbs.

Infinitive of Verbs مصدر *Masdar*.

Masdar: the Root $\sqrt{+mék}$, $\sqrt{+maq}$; *Sérmek'*, *Yazmaq'*.

Negative: *Sév'mémék*, *Yaz'mamaq*.

Verbal Substantives: 1. *Sérméklik'*, 2. *Sérmé'*, 3. *Sévish'* (§ 288).

Derivative Forms (§§ 261—268):

Otourtmaq', *Basdîrmaq'*, *Yatîrmaq'*, *Taranmaq'*,
Yazîlmaq', *Chékishmék'*.

Potential verbs: *Sévêbilmék'*, neg. *Sév'é'mémék* (§ 283).

Accelerative verb: *Sévî'vérmék* (§ 286).

Verbs derived from nouns and adjectives:

Hazirlamaq', *Hazirlanmaq'*, *Hazirlatmaq'* (§ 277).

Compound Verbs (Nouns with Auxiliaries) (§ 272):

Sival' étmék, — *éylémék*, — *qûlmaq*, — *bouyourmaq*.

Participles فرع فعل

Subjective Mood (§ 399).		Objective Mood (§ 411).	
Active <i>Fa'il</i>	<i>yazan'</i> <i>yazar'</i> <i>yazdıq'</i> <i>yazmîsh'</i> <i>yazajaq'</i> — <i>olan</i>	Passive <i>Mef'oul</i>	<i>yazılan'</i> <i>yazılir'</i> <i>yazıldıq'</i> <i>yazılmîsh'</i> <i>yazılajaq'</i> — <i>olan</i>
		Past	<i>yazdıghım'</i> <i>yazdıghıñ'</i> <i>yazdıghı'</i> <i>yazdıghımîz'</i> <i>yazdıghıñîz'</i> <i>yazdıqları'</i>
		Future	<i>yazajaghım'</i> <i>yazajaghıñ'</i> <i>yazajaghı'</i> <i>yazajaghımîz'</i> <i>yazajaghıñîz'</i> <i>yazajaqları'</i>

Gerunds رابطه صیغہ (pp. 206—207).

- | | | | |
|------------------------|----------------------|--------------------------|---------------------------|
| 1. <i>yazar'jasına</i> | 4. <i>yazdıq'da</i> | 8. <i>yaza'raq</i> | 12. <i>yazdıghında'</i> |
| 2. <i>yaz'madan</i> | 5. <i>yazdıq'ja</i> | 9. <i>yazası'</i> | <i>yazajaghından'</i> |
| 3. <i>yazın'ja</i> | 6. <i>yazalı'</i> | 10. <i>yazajaghıñıñ'</i> | 13. <i>yazıb', yazıp'</i> |
| <i>yazar' yazmaz</i> | 7. <i>yaza' yaza</i> | 11. <i>yazın'ja</i> | 14. <i>yazar'ken</i> . |

Verbal Adjectives صفت مشبہ (§ 436).

1. *Yazıjı'*, 2. *achiq'*, 3. *sürgün'*, 4. *êdlü'*, 5. *sérinj'*.

Noun of Excess: *Chalishqan'*, *süzgêj'*, *dalgıj'*.

Noun of Location: *Yataq'*, *otlaq'*.

Instrumental noun: *Elék'*, *daraq'*.

Finite Verb. فعل ، افعال ذاتيه

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood
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Imperative امر حاضر (§ 316).

— — —
yaz'
yazsın'
yazalım'
ya'zınız
yazsınlar'

Present حال (§ 318).

<i>sévi' yoroum</i>	<i>sévi'yor idim</i>	<i>sévi'yor imishim</i>	<i>sévi'yor isém</i>
<i>sévi' yorsoun</i>	" <i>idiñ</i>	" <i>imishsiñ</i>	" <i>isén</i>
<i>sévi'yor</i>	" <i>idi</i>	" <i>imish</i>	" <i>isé</i>
<i>sévi' yorouz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sévi' yorsouñouz</i>	" <i>idiñiz</i>	" <i>imishiñiz</i>	" <i>iséniz</i>
<i>sévi' yorlar</i>	" <i>idilér</i>	" <i>imishlér</i>	" <i>isélér.</i>

Aorist مضارع (§ 326).

<i>sévér' rim</i>	<i>sévér' idim</i>	<i>sévér' imishim</i>	<i>sévér' isém</i>
<i>sévér' siñ</i>	" <i>idiñ</i>	" <i>imishsiñ</i>	" <i>isén</i>
<i>sévér'</i>	" <i>idi</i>	" <i>imish</i>	" <i>isé</i>
<i>sévér' riz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sévér' siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséniz</i>
<i>sévér' lér</i>	" <i>idilér</i>	" <i>imishlér</i>	" <i>isélér.</i>

Past ماضى شهودى (§ 344).

<i>sévdim'</i>	<i>sévdí' idim</i>	<i>sévdí' isém</i>
<i>sévdin'</i>	" <i>idiñ</i>	" <i>isén</i>
<i>sévdí'</i>	" <i>idi</i>	" <i>isé</i>
<i>sévdik'</i>	" <i>idik</i>	" <i>isék</i>
<i>sévdinñiz'</i>	" <i>idiñiz</i>	" <i>iséniz</i>
<i>sévdilér'</i>	" <i>idilér</i>	" <i>isélér.</i>

Dubitative ماضى نقلى (§ 351).

<i>sérmí' shim</i>	<i>sérmish' idim</i>	<i>sérmish' imishim</i>	<i>sérmish' isém</i>
<i>sérmish' sin</i>	" <i>idiñ</i>	" <i>imishsin</i>	" <i>isén</i>
<i>sérmish'</i>	" <i>idi</i>	" <i>imish</i>	" <i>isé</i>
<i>sérmish' iz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sérmish' siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséniz</i>
<i>sérmishlér'</i>	" <i>idélér</i>	" <i>imishlér</i>	" <i>isélér.</i>

Future مستقبل (§ 357).

<i>sévéj' yim</i>	<i>sévéjék' idim</i>	<i>sévéjék' imishim</i>	<i>sévéjék' isém</i>
<i>sévéjék' sin'</i>	" <i>idiñ</i>	" <i>imishsin</i>	" <i>isén</i>

Indicative Mood	Assertive Mood	Relative Mood	Conditional Mood
<i>sévéjék'</i>	<i>sévéjék' idi</i>	<i>sévéjék' imish</i>	<i>sévéjék' isé</i>
<i>sévéjé yiz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sévéjék' siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséñiz</i>
<i>sévéjéklér'</i>	" <i>idilér</i>	" <i>imishlér</i>	" <i>isélér.</i>

Optative التامى (§ 365).

<i>sévéyim'</i>	<i>sévé' idim</i>	
<i>sévésiñ'</i>	" <i>idiñ</i>	
<i>sévé'</i>	" <i>idi</i>	
<i>sévélím'</i>	" <i>idik</i>	
<i>sévé' siñiz</i>	" <i>idiñiz</i>	
<i>sévélér'</i>	" <i>idilér</i>	

Suppositive انشائيه ياخود فرضيه (§ 377).

<i>sév' sém</i>	<i>sév' sé idim</i>	<i>sév' sé imishim</i>
<i>sév' séñ</i>	" <i>idiñ</i>	" <i>imishsiñ</i>
<i>sév' sé</i>	" <i>idi</i>	" <i>imish</i>
<i>sév' sék</i>	" <i>idik</i>	" <i>imishiz</i>
<i>sév' séñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>
<i>sév' sélér</i>	" <i>idilér</i>	" <i>imishlér</i>

Necessitative وجوبى (§ 384).

<i>sévméli' yim</i>	<i>sévméli' idim</i>	<i>sévméli' imishim</i>	<i>sévméli' isém</i>
<i>sévméli' siñ</i>	" <i>idiñ</i>	" <i>imishsiñ</i>	" <i>iséñ</i>
<i>sévméli'</i>	" <i>idi</i>	" <i>imish</i>	" <i>isé</i>
<i>sévméli' yiz</i>	" <i>idik</i>	" <i>imishiz</i>	" <i>isék</i>
<i>sévméli' siñiz</i>	" <i>idiñiz</i>	" <i>imishsiñiz</i>	" <i>iséñiz</i>
<i>sévméli' dirlér</i>	" <i>idilér</i>	" <i>imishlér</i>	" <i>isélér.</i>

The Verb To HAVE.

<i>Bénim var, séniñ var, onouñ var ...</i>	} I have a (book).
<i>Béndé var, séndé var, onda var ...</i>	
<i>Béndé dir, séndé dir, onda dir ...</i>	I have the (book).
<i>Bénim var idi, séniñ var idi, onouñ var idi</i>	} I had a —
<i>Béndé var idi, séndé var idi, onda var idi</i>	
<i>Bénim var imish, séniñ var imish ...</i>	(They say that) I have,
<i>Bénim var isa; Béndé var isa</i>	If I had a —
<i>Bénim oldou, sénin oldou ...</i>	I got a —
<i>Bénim olajaq, séniñ olajaq ...</i>	I shall have a —
<i>Bénim olsa; séniñ olsa idi.</i>	If it were mine.

قسم رسمی

The Official Part.

The Imperial Palace مابین همایون حضرت ملوکانه

His Imperial Majesty the Sultan ذات حضرت پادشاهی

- | | |
|---------------------------------------|--|
| تشریفات عمومی ناظری | <i>Téshrifatî oumoumiyé Nazîrî</i> , The Grand Master of Ceremony. |
| دارالسعادت الشریفه اغاسی، قیزلر اغاسی | <i>Dar-ûs-sa'adét ûsh-shérifé aghasî, Qızlar aghasî</i> , The Chief of the Eunuchs of the Imp. Palace. |
| سرقرنای حضرت شهریارى ' باش ماینجی | <i>Sér qourénayi Hazréti Shéh'riyari, Bash Mabéynji</i> , The Chief (Lord High-) Chamberlain. |
| مابین همایون باش کتابتی | <i>Mabéyni Hûmayoun Bash Kitabéti</i> , The Imperial Chancellery. |
| مابین همایون باش کاتبی | <i>Mabéyni Humayoun Bash Kiâtibi</i> , The First Secretary of the Imp. Palace. |
| کاتب خصوصی حضرت شهریارى | <i>Kiâtibi Khousousiyyi Hazréti Shéh'riyari</i> , The Private Secretary of H. I. M. |
| دیوان همایون باش ترجمانی | <i>Divanî Hûmayoun Bash Térjémanî</i> , The Premier Dragoman of the Imp. Divan. |
| دیوان همایون باش مترجمی | <i>Divanî Hûmayoun Bash Mûtérijimi</i> , The Premier Translator of the Imp. Divan. |
| مابین همایون امامی | <i>Mabéyni Hûmayoun Imamî</i> , The Chief Almoner (Imam) of the Imp. Palace. |
| یاور اکرم حضرت پادشاهی | <i>Yavéri Ekrémi Hazréti Padishahi</i> , The Aide-de-Camp of H. I. M. |
| فخری یاوران، یاور فخری | <i>Fakhri Yavéran</i> , The Honorary aides-de-camp. |
| یاور، یاوران | <i>Yavér, pl. yavéran</i> , Aide-de-camp, Aides de camp. |

باش مصاحب	<i>Bash Mousahib</i> , The Premier Courtier (French Courtisan).
جیب همایون	<i>Jébi Hûmayoun</i> , The Privy Purse.
خزینہ خاصہ شاهانہ	<i>Khazinéyi Khassayi Shahané</i> , The Civil List.
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ماہین همایون مدیری	<i>Mabéyni Hûmayoun Mûdiri</i> , The Director of the Imp. Palace.
اصطبل عامرہ مدیری	<i>Îstablî Amiré Mûdiri</i> , The Grand Equerry of H. I. M.
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قابوچیلر کتخداس	<i>Qapoujoular Két'khûdasi</i> , The Chief of the Porters.
حطب آنباری مدیری	<i>Hatab anbarî Mûdiri</i> , The Director of the Dépôt of Combustibles.
ماہین همایون سر معماری	<i>Mabéyni Hûmayoun Sér Miymari</i> , The Premier Architect of the Imp. Palace.
ماہین همایون سر اطباسی	<i>Mabéyni Hûmayoun Sér atıbbasî</i> , The Premier Physician of the Imp. Palace.
مطبخ و فرونلر مدیری	<i>Matbakh vé Fourounlar Mûdiri</i> , The Director of the Imp. Kitchens and Ovens.
ارزاق آنباری مدیری	<i>Erzaq anbarî Mûdiri</i> , The Director of the Provisions.
حبوبات آنباری مدیری	<i>Houboubat anbarî mûdiri</i> , The Director of the Granaries.
حدیقہ شاهانہ مدیری	<i>Hadiqayi Shahané Mûdiri</i> , The Director of the Imp. Gardens.
چیتلکات همایون مدیری	<i>Chiftlikîâtî Hûmayoun Mûdiri</i> , The Director of the Imp. Farms.

باب عالی The Sublime Porte

مجلس خاص وکلا The Council of Ministers

صدر اعظم	<i>Sadrî A'zam</i> , The Grand Vizier.
شیخ الاسلام	<i>Shéykh-ûl Islam</i> . The Minister of the Canon Law of Islam.
داخلیہ ناظری	<i>Dakhiliyé Nazirî</i> , The Minister of the Interior.
خارجیہ ناظری	<i>Kharijiyé Nazirî</i> , The Minister for Foreign Affairs.
سرعسکر، حربیہ ناظری	<i>Séraskér</i> , (<i>Harbiyé Nazirî</i>) The Minister for War.

شورای دولت رئیس	<i>Shourayî Dêvlét Réyisi</i> , The President of the Council of State.
عدلیه و مذاهب ناظری	<i>Adliyé vé Mézahib Nazîrî</i> , The Minister of Justice and Public worship.
مالیه ناظری.	<i>Maliyé Nazîrî</i> , The Minister of Finance.
معارف عمومیه ناظری	<i>Méarifi ounoumiyé Nazîrî</i> , The Minister of Public Instruction.
بحریه ناظری	<i>Bahriye Nazîrî</i> , The Minister for Naval Affairs (Navy).
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اوقاف ناظری	<i>Evqaf Nazîrî</i> , The Minister of Religious Funds.
تجارت و نافعہ ناظری	<i>Tijarét vé Nafiya Nazîrî</i> , The Minister of Commerce and Public Works.
شهر امینی	<i>Shéhir Emeeni</i> , The Prefect of the City.
ضبطیه ناظری	<i>Zaptiyé Nazîrî</i> , The Prefect of the Police.
لیمان رئیس	<i>Liman Réyisi</i> , The Prefect of the Port.
رسومات امینی	<i>Rousoumat Emini</i> , Director General of Customs.
دفتر خاقانی ناظری	<i>Déftéri Khaqani Nazîrî</i> , Director General of the Imperial Archives.
پوسته و تلغراف ناظری	<i>Posta vé Télégraf Nazîrî</i> , Director-General of Post and Telegraphs.
اورمان و معادن و زراعت ناظری	<i>Orman vé Méadin vé zira'at Nazîrî</i> , The Minister of Mines, Forests and Agriculture.
اطفائیه آلائی قوماندانی	<i>Itfayiyé alayî Komandanî</i> , The Commander of the Fire-Brigade.

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ولایات ممتازہ قلمی	<i>Vilayati Mûmtazé Qalémi</i> , The Bureau of the privileged Provinces.
سفرا تشریفاتجیسی	<i>Sâféra Téshrifatjîsî</i> , Introducer of the Ambassadors.

The Council of State شورای دولت

ملکيه دائره سی	<i>Milkiyê Dayirési</i> , The Civil Department.
تنظیمات دائره سی	<i>Tanzimat Dayirési</i> , The Legislative Department.
محاکمات دائره سی	<i>Mouhakémat Dayirési</i> , The Judiciary Department.
شورای دولت کتابی	<i>Shourayi Dévlét Kitabéti</i> , The Bureau of the Council of State.
امور نافعہ قومیسونی	<i>Oumourou Nafiya Qomisionou</i> , The High Commission of public Constructions (Improvements).
شورای دولت ملازمی	<i>Shourayi Dévlét mülazimi</i> , The Auditor of the Council of State.

The Foreign Office خارجیه نظارت جلیله سی

خارجیه مستشاری	<i>Kharijiyê Músteshari</i> , The Under-Secretary of State for For. Affairs.
ترجمہ قلمی	<i>Térjémé qalémi</i> , The Bureau of Translation.
مکتوبی خارجیه قلمی	<i>Méktoubiyi Kharijiyê qalémi</i> , The Bureau of Correspondence.
تحریرات اجنبیه قلمی	<i>Tahrirati Ejnébiyê Qalémi</i> , The Bureau of Foreign Correspondence.
اوراق اوطه سی	<i>Erraq Odasi</i> , The Bureau of Archives.
محاسبہ قلمی	<i>Mouhasébe Qalémi</i> , Board of Audit.
امور حقوقیہ مختلطہ قلمی	<i>Oumourou Houqouqiyéyi Múkhitélité Qalémi</i> , The Bureau of Disputed Claims.
حقوق مشاورلری اوطه سی	<i>Houqouq mûshavirléri Odasi</i> , The Bureau of Legists.
تابعیت قلمی	<i>Tabiyyét Qalémi</i> , The Bureau of Nationality (naturalization).
مطبوعات اجنبیه اوطه سی	<i>Matbou'atî Ejnébiyê Odasi</i> , The Bureau of the Foreign Press.
سجل احوال قلمی	<i>Sijli ahval Qalémi</i> , The Bureau of personnel.

The Ministry of Internal Affairs داخلیه نظارت جلیله سی

مطبوعات قلمی	<i>Matbou'at Qalémi</i> , The Bureau of the Press.
انتخاب مأمورین قومیسونی	<i>Intikhabî Mémoureen Qomisiyonou</i> , The Commission for the Selection of functionaries.

Téqayûd sandîghî Nazaréti, The
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The Vice-Chancellor of Turkey.
صدر آناتولی ، آناتولی قاضی مسکری Sadri Anadolou, Anadolou Qazas-
keri, The Second Vice-Chancellor
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of Islam.

مالیه نظارت جلیله سی The Ministry of Finance

واردات اداره عمومیه سی Varidat Idaréyi Oumoumiyési, The
General Directorate of revenues.
مصارفات اداره عمومیه سی Mézarifat Idaréyi Oumoumiyési,
The General Directorate of Ex-
penses.
دیون اداره عمومیه سی Douyoun Idaréyi Oumoumiyési,
The General Directorate of Public
Debts.
محاسبات عتیقه دأره سی Mouhasébatî atîqa dayirési, The
Bureau of regulation of ancient
accounts.
اعشار و اغنام امانتی Ashar ou aghnam Emanéti, The
administration of the tithes and
taxes on sheep.
وزنه ، مالیه وزنه سی Vézne, Directorate of Weights and
Test.
مع ترجمه تحریرات اجنبیه فلمی Ma térmémé Tahriratî Ejnébiyé
Qalémi, The office of Translation
and correspondence in foreign
languages.
دیوان محاسبات Divani Mouhasébat, The Court of
Accounts.
مؤسسات مالیه Mûés'sésatî maliyé, Financial Estab-
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چاشنی دأره سی Chashni Dayirési, The department
of assays.
ماکینه دأره سی Makina Dayirési, The department
of Machines.

قلع دأرهسی *Qal Dayirési*, The department of Refining.

رسومات امانت علیهسی The Customs Administration

- رسوم ستة ادارهسی *Rousoumou Sitté Idarési*, The Administration of the six indirect taxes (p. 390).
- مع مسكرات ذخيره كومروكي نظارتی *Ma mûskirat zakhiré gêomrûyû nézaréti*, The Directorate of the customs on cereals and liquors.
- كراسته كومروكي نظارتی *Kérésté gêomrûyû Nézaréti*, The Directorate of the Customs on wood.
- میوه و سبزه كومروكي نظارتی *Mévré vé Sébzé gêomrûyû Nézaréti*, The Directorate of the customs on fruits and vegetables.
- بالقحانه نظارتی *Balîqhané Nézaréti*, The Directorate of the Fishery.
- مشترك المنفعة انحصار دخان دولت علیه عثمانیه 'رژي *Mûstherékûl Ménfa'a inhisarî doukhanî Dévléti Aliyéyi Osmaniyé*, The Regie co-intéressé of tobaccos of the Ottoman-Empire.
- ديون عمومیه ادارهسی *Douyounou Oumoumiyé Idarési*, The Administration of Public Debts.
- ديون عمومیه باش قوميسرى *Douyounou Oumoumiyé bash qomisiri*, Imperial Commissary of the Ottoman Public Debts.

معارف عمومیه نظارت جليلهسی

The Ministry of Public Instruction

- انجمن تفتيش و معاينه *Enjûméni Téftish ou Mouayéné*, The Council of Inspection and Censure (Supervision).
- مطبوعات اجنيه قلمی *Matbou'atî Ejnébiyé Qalémi*, The Bureau of the Domestic Press.
- مطبوعات داخلیه قلمی *Matbou'atî Dakhiliyé Qalémi*, The Bureau of the Domestic Press.
- مطبوعات داخلیه مدیری *Matbou'atî Dakhiliyé Mûdiri*, The Director of the Domestic Press Bureau.
- مکاتب عالیہ مدیریتی *Méktâtibi Aliyé Mûdiriyéti*, The Directorate of the Higher Schools.
- مکتب ملکیہ شاهانه *Méktébi Milkiyéyi Shahané*, The Imperial Civil College.
- مکتب سلطانی *Méktébi Soultani*, The Imp. Lyceum of Galata-Séray.
- مکتب حقوق شاهانه *Méktébi Houqouqou Shahané*, The Imp. Lyceum of Law.

لسان مکتبی	<i>Lisan Méktébi</i> , The Imp. Lyceum of Languages.
مکتب صنایع	<i>Méktébi Sanayi</i> , The School of Arts and Industry.
مکتب ابتدائیه (مکاتب ابتدائیه)	<i>Méktébi Iptidayiyé</i> , A Primary School.
مکتب رشديه (مکاتب رشديه)	<i>Méktébi Rûshdiyyé</i> , A Grammar School.
مکتب اعدادیه (مکاتب اعدادیه)	<i>Méktébi Idadiyé</i> , An Academy or Preparatory School (which prepares for a College).
مکتب عالی (مکاتب عالیہ)	<i>Méktébi Ali</i> , A Superior (High-) School or College.
دار المعلمین	<i>Dar-ûl Mouallimeen</i> , A Normal School for teachers.
دار المعلمات	<i>Dar-ûl Mouallimat</i> , A Normal School for lady teachers.
مکتب طبیه ملکیہ	<i>Méktébi Tibbiyeyi Milkiyè</i> , The Civil Medical School.
عشیرت مکتبی	<i>Ashirét Méktébi</i> , A School for Nomadic Tribes.
رصدخانه عامره	<i>Rasadkhanéyi Amiré</i> , The Imp. Meteorological Observatory.
موزه خانه همايون	<i>Mûzékhanéyi Hûmayoun</i> , The Imperial Museum.
مطبعه عامره	<i>Matba'ayi Amiré</i> , The Imperial Printing-House.

عدلیہ و مذاہب نظارتِ جلیلہ سی

The Ministry of Justice and Public Worship

مذاہب مدیری	<i>Mézahib Mûdiri</i> , Director of Public Worship (Religions).
انجمن عدلیہ ہیئت	<i>Enjûméni adliyé Hiyéti</i> , The Board of the Justice.
محکمہ تمیز	<i>Méhkéméyi Témyeez</i> , The Court of Cassation.
باش مدعی عمومی	<i>Bash Mûddayi ounoumi</i> , The Procuror General of the Court of Cassation.
محکمہ استئناف	<i>Méhkéméyi Istinaf</i> , The Court of appeals.
استدعا دائرہ سی	<i>Istida dayirési</i> , The Section of Requests (in the C. of Cassation).
جنایت دائرہ سی	<i>Jinayét Dayirési</i> , The Criminal Section.
جنبه دائرہ سی	<i>Jînha Dayirési</i> , The Correctional Section.
حقوق دائرہ سی	<i>Houqouq Dayirési</i> , The Civil Section.

جزا دأرهسی	<i>Jéza Dayirési</i> , The Court of Criminal jurisdiction.
هیئت اتهامیه دأرهسی	<i>Hiyéti It-hamiyé Dayirési</i> , The Court of accusation.
محکمه بدایت، بدایت محکمهسی	<i>Méhkéméyi Bidayét</i> , The Court of first instance.
محکمه تجارت	<i>Méhkéméyi Tijarét</i> , The tribunal of Commerce.
برنجی تجارت مجلسی (محکمهسی)	<i>Birinji Tijarét Méjlisi</i> , The First Commercial Court (where the cases between foreigners and Ottoman subjects are dealt with).
محکمه تجارت بحریه	<i>Méhkéméyi Tijaréti Bahriyé</i> , The Maritime Com. Court.

حاکم، حکام	<i>Hakim</i> , pl. <i>houk'kiâm</i> , Judge.
رئیس	<i>Réyis</i> , President. (The presiding Judge.)
محکمه اعضاسی، اعضا	<i>Méhkémé Azasi</i> , aza, Member of council.
مدعی عمومی	<i>Müddayi Oumoumi</i> , Procuror General. (Public prosecutor.)
مدعی عمومی معاونی	<i>Müddayi Oumoumi mou'avini</i> , The assistant Proc. Gen.
ضبط کاتبی	<i>Zabt Kîatibi</i> , The Clerk.
معاون	<i>Mouavin</i> , Assistant.
مستنطق	<i>Moustantiq</i> , The trial justice.
مقاولات محرری	<i>Mouqavélat Mouharriri</i> , The Notary Public.
مدعی، دعاوی، خاصم	<i>Müddayi, davajî, khasim</i> , The plaintiff.
مدعی علیه	<i>Müddayi aléyh'</i> , The defendant.
شاهد	<i>Shahid</i> , vulg. <i>shahad</i> Witness.
دعوا وکیلی، آووقات	<i>Dava vékili, avoqat</i> , Lawyer, attorney.
وکالتنامه	<i>Vékîlétname</i> , A power of attorney.

The Prefecture of Police ضبطیه نظارت عالیہسی

پولیس مجلسی	<i>Polis méjlisi</i> , The council of police.
ژاندارمه مجلسی	<i>Jandarma méjlisi</i> , The council of gendarmery.
پولیس قومیسری	<i>Polis Qomiséri</i> , The commissary of police.
پساپورت اوطهسی	<i>Pasaport odaşı</i> (vulg. <i>pashaport</i>), The bureau of passports.

پولیس مدیر لکی	<i>Polis müdirliyi</i> , The prefects of police.
صو نظارتی	<i>Sou nézaréti</i> , The directorate of waters.
حبس خانہ عمومی	<i>Habskhanéyi ouchoumoui</i> , The central prison.
شہر امانت ہیہ سی	<i>Shéhir émanéti béhiyési</i> , The Prefecture of the City (of Const.).
برنجی دائرہ بلدیہ	<i>Birinji dayireyi belédiyé</i> , The first municipality circle.
بلدیہ دائرہ سی	<i>Bélédiyé dayirési</i> , The municipality.
بلدیہ رئیس	<i>Bélédiyé réyisi</i> , The mayor (of a city).
بلدیہ مجلس	<i>Bélédiyé méjlisi</i> , The municipal council.
تیمار خانہ	<i>Timarkhané</i> , Asylum of the insane.
غربا خستہ خانہ سی	<i>Gouréba Khastahanési</i> , The hospital for strangers.

تجارت و نافعہ نظارت جلیلہ سی

The Ministry of Commerce and Public Works

تیمور یوللر اداره عمومیہ سی	<i>Démir yollar idaréyi ouchoumiyési</i> , The general directorate of railroads.
مدیر عمومی	<i>Mûdirichoumoui</i> , General manager.
طرق و معابر اداره سی	<i>Tourouq ou méabir idarési</i> , The general directorate of roads and bridges.
مہندس خانہ ہمایون	<i>Mâhéndiskhanéyi Hâmayoun</i> , The School of Engineers.

امور صحیہ نظارت ہیہ سی

The Council of International Sanitation

ادارہ امور صحیہ	<i>Idaréyi ouchoumourou síhhiyé</i> , The sanitary administration.
دائرہ صحیہ	<i>Dayiréyi Síhhiyé</i> , The Bureau of Sanitation.
تجفط خانہ ، قرانتنہ ، قارانتینہ	<i>Téhaïfouzghané, Quarantina</i> , The Lazaretto, Quarantine Station.

اوقاف ہمایون نظارت جلیلہ سی

The Ministry of Religious Funds

فراغ	<i>Féragh</i> , Alienation, Quitclaim.
انتقال	<i>Intigal</i> , Transmission by inheritance.

پوسته و تلگراف نظارت بییه سی

The Administration of Posts and Telegraphs

دولت علیہ عثمانیہ اتحاد پوستہ لری	<i>Dévléti Aliyéyi Osmaniye Ittihad Postalarî, The International Ottoman Posts.</i>
دفتر خانہ خاقانی نظارتی	<i>Déftérkhanéyi Khaqani Nézaréti, The Ministry of Archives.</i>
زراعت بانکہ سی	<i>Zira'at banqası, The Agricultural Bank.</i>
عثمانی بانکہ سی	<i>Osmanlı banqası, The Ottoman Bank.</i>
بانق عثمانی مدیری	<i>Banqî Osmani Mûdiri, The manager of the Imp. Ottoman Bank.</i>

The Ministry of War حربیہ نظارت جلیہ سی

باب والای سرعسکری	<i>Babî Valayi Séraskéri, The Seraskeriat (The War Office).</i>
ارکان حرب	<i>Erkânî Harb, The General Staff.</i>
عموم ارکان حرب دائرہ سی	<i>Oumoum Erkânî Harb Dayirési, The Department of the General Staff.</i>
پیادہ دائرہ سی	<i>Piyadé Dayirési, The Infantry Department.</i>
سواری دائرہ سی	<i>Suvarî Dayirési, The Cavalry Department.</i>
طوبچی دائرہ سی	<i>Topjou Dayirési, The Artillery Department.</i>
استحکامات و انشآت دائرہ سی	<i>Istihkûmat vé Insha'at Dayirési, The Department of Military fortification and buildings.</i>
محاکمات عسکریہ دائرہ سی	<i>Mouhakématî askériyé Dayirési, The Department of Military Justice.</i>
صحبہ عسکریہ دائرہ سی	<i>Sihhiyéyi askériyé Dayirési, The Department of Military Sanitation.</i>
امور صحبہ انسانیہ شعبہ سی	<i>Oumourou Sihhiyéyi Insaniyé shûbésî, The Department of Military medical Inspection.</i>
امور صحبہ حیوانیہ شعبہ سی	<i>Oumourou Sihhiyéyi Hayvaniyé Shûbésî, The Department of equestrian hygiene.</i>
تفتیش عسکریہ قومیسون عالی سی	<i>Téftishi askériyé Qomisiyonou alisi, High Military Commission.</i>
لوازمات عمومیہ دائرہ سی	<i>Lévazimatî oumoumiyé Dayirési, The Commissary-General's Dep.</i>
محاسبات عمومیہ دائرہ سی	<i>Mouhasébatî oumoumiyé Dayirési, The Department of General accounts.</i>

ژاندارمه دآرہسی	<i>Jandarma dayirəsi</i> , The Department of Gendarmery.
اطفائیہ آلائی، طلومبہ جی آلائی	<i>İtfaiyî alayî, Touloumbajî alayî</i> , The Brigade of Firemen.
مکتب حربیہ	<i>Méktébi Harbiyê</i> , The Military School.
مکتب طبیہ عسکریہ	<i>Méktébi Tıbbiyéyi Askériyê</i> , The Medical Military School.
عموم مکاتب عسکریہ مدیری	<i>Oumoum Méktâtibi Askériyê Mûdiri</i> , Director General of the Military Schools.

مأمورین عسکریہ Military Grades

سردار	<i>Sérdar</i> , General (cf. p. 458).	
سردار اکرم	<i>Sérdarî Ékrém</i> , Grand Marshal.	
مشیر	<i>Mûsheer</i> , Marshal.	ارکان En kân Highest officers
فریق	<i>Fériq</i> , General of division.	
میرلوا	<i>Miriliva</i> , General of brigade.	
میر آلائی	<i>Miralay</i> , Colonel.	اوسا Uméra Higher officers
قائم مقام	<i>Qaymaqam</i> , Lieutenant colonel.	
بیگ باشی	<i>Biñ bashî</i> , Major.	
قول اغاسی	<i>Qol aghasî</i> , Adjutant major.	ضابطہ، ضابطہ Zabî pl. zabîta Officer
یوز باشی	<i>Yûz bashî</i> , Captain.	
ملازم اول	<i>Mûlazimi évvêl</i> , Lieutenant.	
ملازم ثانی	<i>Mûlazimi sani</i> , Sub-lieutenant.	
آلائی امینی	<i>Alay Émini</i> , Intendant of a regiment.	افراد Ejrad Lower officers
آلائی کاتبی	<i>Alay Kâtibi</i> , Sec. of a regiment.	
آلائی امامی	<i>Alay Imamî</i> , Chaplain of a regiment.	
طابور امامی	<i>Tabour Imamî</i> , Chaplain of a battalion.	
باش چاوش	<i>Bash chavoush</i> , Sergeant major.	افراد Ejrad Lower officers
صیرہ چاوش	<i>Sîra chavoushou</i> , Sergeant.	
اون باشی	<i>On bashî</i> , Corporal.	
نفر، عسکر نفری	<i>Néfér, askér néféri</i> , Soldier, Private.	Reg. Army
قرعہ عسکری، عجمی	<i>Qour'a askéri, Ajémi</i> , Conscript.	
احتیاط عسکری	<i>Ihtiyat askéri</i> , The army reserve.	

اردو *Ordou*, Army.فرقه *Firqa*, Division.لواء *Liva*, Brigade.آلای *Alay*, Regiment.طوپچی یاخود سواری بولوکی *Topjou yakhod souvari bēdlūyū*, Squadron.طابور، پیاده طابوری *Tabour, piyadé tabourou*, Battalion.بولوک، پیاده بولوکی *Bēdlūk, piyadé bēdlūyū*, Company.پیاده عساکری، نفری *Piyadé asakiri; -néféri*, Infantry; Foot-soldier.طوپچی عساکری، نفری *Topjou asakiri; -néféri*, Artillery; -man.سواری عساکری، نفری *Souvari asakiri*, Cavalry.بحریه عساکری، نفری *Bahriyé asakiri*, Marines.عساکر نظامیه (مُوطَف) *Asakiri nizamiyé, -Mouvazzaf*, Regulars.عساکر ردیفه *Asakiri rédifé*, Militia.عساکر مستحفظه *Asakiri moustahfiza*, The last Reserves.خاصه عساکری *Khassa asakiri*, The corps of the Imp. Guards.دردنچی اردوی همایون *Dēōrdūnjū Ordouyi Hūmayoun*, The 4th Army Corps.

Note. 1. The centre of the Imp. Guards is Constantinople, 2nd Edirné, 3rd Monastir, 4th Erzinjan, 5th Damascus, 6th Bagdad, 7th Sana.

Note. 2. All the Moslems in Turkey are called to enter the Army at the age of 20, which is called the age of Maturity (*ésnan*). The term is 9 years in the Regular Army (*Asakiri Nizamiyé*); 3 years under arms and 6 years in the army reserve (*Ihtiyat*); 6 in the territorial army (*Militia Rédif*) and 3 in the territorial reserve (*Moustahfiz*).

Arms اسلحه

اسلحه ناریه *Éslihayi nariyé*, Fire arms.اسلحه جارحه *Éslihayi jariha*, Pointed arms.توفنگ *Tuféng*, Gun.فیشنگ *Fishéng*, Rocket.روولور *Révolvér*, Revolver.طابانچه *Tabanja*, Pistol.طوب *Top*, Canon.سونکی *Sûngû*, Bayonet.قضاطوره *Qatsatoura*, Strap.قیلیج *Qilij*, Sword.قبضه، قین *Qabzé, qin*, Sheath.بالطه *Balta*, Axe.مزراق *Mizraq*, Lancet.خانچر *Khanchér*, Sabre.قامه *Qama*, Dagger.یاتاغان *Yatagan*, Yatagan.

بحریہ نظارت جلیلہ سی The Admiralty

- Shourayi bahriyé, Board of admiralty. شورای بحریہ
- Érkîânî harb dayirési, Staff-office. ارکان حرب دائرہ سی
- Bahriyé nazîrî, Minister of marine. بحریہ ناظری
- Bahriyé mûshiri, amiral, Admiral. بحریہ مشیری، آمیرال (a. امیر)
- Donanma qomandanî, Admiral of the fleet. دونامہ قوماندانی [الماء]
- Fériq, Vice-admiral (of the 1st class). فریق
- Miriliva, riyalé pasha, Rear-admiral. میرلوا (ریالہ پاشا)
- Comodor, Commôdore. قومودور
- Miralay, Captain. میرآلای
- Bin bashî, gémî souvarisi, souvari, Commander. بیٹ باشی، کمی سواریسی، سواری
- Qol aghasî, Lieutenant-commander. قول اغاسی [سواری]
- Qîdémli yûzbashî, First Lieutenant. قدملی یوز باشی
- Yûz bashî, Lieutenant. یوز باشی
- Mûlazimi évvél, Sub-Lieutenant. ملازم اول
- Mûlazimi sani, Midshipman. ملازم ثانی
- mûhéndis, Naval cadet. — — — تعلیم سفینہ سنده بولونان مہندس
- mouallim, Naval instructor. — — — تعلیم سفینہ سنده بولونان معلمہ
- Tûféng éndaz zabiti, Marine officer. تفنگ انداز ضابطی
- Harb zabiti, Executive officer. حرب ضابطی
- Érkîânî harb zabiti, Staff officer. ارکان حرب ضابطی
- Géôdyérté zabiti, Deck officer. کوکرتہ ضابطی
- Torpedo zabiti, Torpedo officer. طورپیدو ضابطی
- Topjou zabiti, Gunnery officer. طوپچی ضابطی
- Qîdémli zabît, Senior officer. قدملی ضابط
- Qîdémsiz zabît, Junior officer. قدمسز ضابط
- Névbétji zabiti, { Officer of the day. } » on duty. نوبتچی ضابطی
- Varda zabiti, Officer of the watch. واردا ضابطی
- Séyri séfayin mémourou, Navigating officer. سیر سفائن ماموری

چرخجی ضابطی، انشائیہ ضابطی *Charkhji zabiti, inshayiyé zabiti*, Civil officer.

چرخجی باشی *Charkhji bashî*, Chief engineer.

چرخجی باشی معاونی *Charkhji bashî mouavini*, Assistant engineer.

قالیون کاتبی *Qalyon kiâtibi*, Fleet paymaster.

سفینه کاتبی *Séfiné kiâtibi*, Paymaster.

بریق کاتبی *Briq kiâtibi*, Clerk.

قلاغوز *Qlarouz*, Pilot.

دومنچی *Dûménji*, Steersman.

پورصون *Porsoun*, Boatswain.

طوپچی *Topjou*, Gunner.

مارانقوز *Maranqoz*, Carpenter.

یاکنجی *Yélkénji*, Sailmaker.

قالافات *Qalafat*, Caulker.

غایبار *Gaybar*, Topman.

واردا باندہرا *Varda bandêra*, Signalman.

سفینه امینی *Séfiné émini*, Master at arms.

مستعد کمیچی، اونباشی *Mûstayid gémiji, onbashi*, Seaman.

نفر، طائفہ *Néfér, tayifé*, vulg. *tay'fa*, Blue jacket.

سلاح انداز نفری *Silahéndaz néféri*, Marine.

عجمی نفر *Ajémi néfér*, Dock hand.

موسیقہ جی *Mousiqaji*, Bandsman.

بوروجی *Boroujou*, Bugler.

ترامپت *Trampét*, Drummer.

دمیرجی *Démirji*, Blacksmith.

آتشچی *Atéshji*, Stoker.

کومورجی *Kêômûrjû*, Trimmer.

سفینه پاپاسی، سفینه امام *Séfiné papasi, séfiné imamî*, Chaplain.

قارانتینہ اداره سی *Qarantina idarési*, Quarantine administration.

قارانتینہ مجلسی *Qarantina méjlisi*, Board of health.

تمیز پراتیقہ *Témiz pratiqa*, Clean bill of health.

بولاشیق پراتیقہ *Boulashîq pratiqa*, Foul bill of health.

ترسانہ عامرہ The Imperial Arsenal

ترسانہ (دارالصناعہ) *Térsané, (darús'sana'a)*, Dockyard, arsenal.

رسمخانہ *Résimkhané*, Drawing office.

انشائیہ دائرہ سی *Inshayiyé dayirési*, Constructor's office.

طورپیدو دائرہ سی *Torpedo dayirési*, Torpedo department.

- دمیرخانه *Démir khané*, Blacksmith's shop.
 دوکمه خانه *Dêdkmé khané*, Foundry, forge.
 بیچی خانه *Bîchqî khané*, Sawmill.
 قازانخانه 'قزغانخانه *Qazankhané*, Boilermaker's shop.
 ماکینه اعمالخانه سی *Makina imalatkhanési*, Engine shop.
 تسویه فابریقه سی *Tésviyé fabriqasî*, Fitting shop.
 تیر کوکرته *Teer gêdyérté*, Rigging loft.
 چلیک فابریقه سی *Chélik fabriqasî*, Steel factory.
 یلکنجی مغازه سی *Yélkénji maghazasî*, Sail loft.
 حاوض 'حوض *Havouz*, Dock.
 سابح حاوض *Sabih havouz*, Floating dock.
 صولو حاوض *Soulou havouz*, Basin or wet dock.
 قورو حاوض *Qourou havouz*, Dry or graving dock.
 آنبار 'ده پور *Anbar, ambar*, Stores.
 کرسته محلی *Kérésté mahélli-mahalî*, Timber yard.

سفینه نك انواعی Different Kinds of Ships

- سفینه 'سفان' کمی *Séfiné, séfayin; gémî*, Ship.
 زرہلی سفینه 'سفن *Zirhlî séfiné*, pl. *sûfén*, Armour-plated ship.
 باربه تالی زرہلی *Barbétalî zîrh'î*, Armour-plated barbette ship.
 قولہ لی زرہلی *Qouléli zîrh'î*, Armour-plated turret ship.
 قالیون *Qalyon*, Line-of-battle ship.
 فرقاتین 'فرقاتین *Fîrqatin*, Frigate.
 قوروت *Qorvét*, Corvette. بریق *Briq*, Brig.
 غولت *Golét*, Brigantine. غانبوت *Ganbot*, Gunboat.
 قروآزور *Qrouazor*, Cruiser. ایسقونه *Isqouna*, Schooner.
 تاجار ناویسی 'تجار ناویسی *Tûjjar navîsî, tûjjar navlîsî*, Barque.
 داوولومبازی واپور *Davloumbazî vapor*, Paddle boat.
 ایسقرو واپور *Îsqrou vapor*, Screw steamer.
 تنزه واپوری 'یوط *Ténézzûh vaporou, Yot*, Yacht.

قبا سوره سفینه *Qabasourta séfiné*, Full-rigged ship.

قراغول سفینه *Qaraghol séfiné*, Guard ship.

زرهلی سفینه *Zirhli séfiné*, An Iron-clad.

ساج کیمی *Saj gémi*, Iron ship.

تعلیم سفینه سی *Talim séfinési*, Training ship.

نقلیه سفینه سی *Naqliyé séfinési*, Transport ship.

مساحه کمیس *Mésahé gémisi*, Surveying ship.

یولجی طاشیان سفینه *Yoljou tashîyan séfiné*, Passenger ship.

تورپیدو ایستیمبوتی *Torpedo istimbotou*, Torpedo boat.

تحت البحر تورپیدو ایستیمبوتی *Tahtélbahr torpedo* { Submarine torpedo
istimbotou, } boat.

تورپیدو که چری *Torpedo Kéchîrî*, Torpedo catcher.

ولایات شاهانه (p. 126, 441) The Provinces

ولایت، والی *Vilayét, vali*, Province, Governor-General.

والی جدید *Valiyei jédid*, The newly-appointed Vali.

والی وکیل *Vali vékili*, The acting Governor-General.

والی معاونی *Vali mouavini*, The assistant governor.

لوا، سانجاق، متصرف *Liva, sanjaq; mûtésarrîf*, County; governor.

قضا، قانقاق *Qaza, qaymaqam*, District, sub-governor.

ناحیه، مدیر *Nahiye, müdir*, Parish, Müdür.

ولایت قاپو کتخداسی *Vilayét qapou Kétkhoudası*, vulg. -*kéh'yası*, The agent of the Governor-General.

مال مدیری، محاسبه‌چی، دفتردار *Déftérdar, mouhasébéji, mal müdiri*,
The comptrollers of revenue and expenditure in Vilayét, Sanjaq and Qaza (p. 352).

مکتوبچی، تحریرات مدیری، تحریرات کاتبی *Méktoubjou, tahrirat müdiri, tahrirat kiâtibi*, The chief secretaries in Vilayét, Sanjaq and Qaza.

دفتر خاقانی مأموری، طاپو مأموری، طاپو کاتبی *Déftéri khaqani mémourou, tapou mémourou, tapou kiâtibi*, Registrar of Real-Estate or Title-deeds (in Vilayét, Liva and Qaza).

نفوس ناظری، نفوس مأموری، نفوس کاتبی *Noufous nazîrî, noufous mémourou, noufous kiâtibi*, Census-taker (in Vilayét, Liva and Qaza. (Who issue the *Tézkérés* and passports also.)

- فراغ قومیسونی *Féragh qomisiyonou*, The quit claim commission.
- تحصیلات قومیسونی *Tahsilat qomisiyonou*, Commission of taxes.
- تحصیلدار *Tahsildar*, Tax-collector.
- مہاجرین قومیسونی *Mouhajireen qomisiyonou*, Commission of immigrants.
- صندوق امینی *Sandîq émini*, Treasurer.
- مع تحریر ویرکو قلمی *Ma tahrir vérgi qalémi*, The bureau of cadasters.
- زراعت بانکہ سی شعبہ سی *Zira'at banqasî shûbésî*, A branch of the Agricultural bank.
- پولیس سر قومیسری *Polis sér qomiséri*, First commissioner of Police.
- قومیسر *Qomisér*, Commissioner.
- پولیس *Polis*, Police, policeman.
- مفتش *Mûfétish*, Inspector.
- محکمہ شرعہ *Méhkémeyi shériyé*, The court of Canon-Law.
- مفتی (فتویٰ = افتاء) *Mûftî*, A judge of Canon-Law.
- محکمہ نظامیہ، محکمہ عدلیہ *Méhkémeyi nizamiyé, méhkémeyi adliyé*, The Judicial Court (pl. *Méhakim*).
- نائب؛ مرکز نائی *Nayib, mérkéz nayibi*, Deputy judge.
- قاضی، حاکم (قضیاء، حکم) *Qadî, hakim*, A judge, magistrate.
- ممیز، باش کاتب *Mûméyyiz*, Chief secretary.
- مسود، خلفا، مبض، مقید *Mûsévvîd, khouléfa, mûbéyyiz, mou-qayyîd*, Clerk.
- بلدیہ مجلس *Bélédiyé méjlisi*, Municipality.
- بلدیہ رئیس *Bélédiyé réyisi*, Mayor.
- بلدیہ طبیبی، - حکیم *Bélédiyé tabibi*, Municipality doctor.
- آشیجی، آشی مأموری *Ashîjî, ashî mémourou*, Vaccinator.
- پوسٹہ مدیری *Posta mûdiri*, Post-master.

دیپلوماسی تعیراتی Diplomatic Terms

- ایچی، اورتہ ایچی *Séfir, élchi, Orta élchi*, Minister.
- سفیر کبیر، بویوک ایچی *Séfiri kébir, bêôyûk élchi*, Ambassador.
- سفارت مستشاری *Séfarét mûstésharî*, The counsellor of legation.
- مصلحتہ کذار *Maslahatgûzar*, Chargé d'affaires.

هیئت سفارت *Hiyéti séfarét*, The personnel of the Embassy.

سفارتخانه *Séfarétkhané*, Embassy, legation.

باش کاتب *Bash kiâtib*, The chief secretary.

قونسولوسلر هیئتی *Qonsoloslar hiyéti*, The consular corps.

فونسولوس 'شهبندر' *Qonsolos, shéhbéndér*, The consul.

باش قونسولوس 'باش شهبندر' *Bash qonsolos*, The consul-general.

قونسولوس وکیل 'شهبندر وکیل' *Qonsolos rékili*, The vice-consul.

قونسولوسخانه 'قونسولاتو' *Qonsoloskhané, qonsolato*, General-consulate.

قنچلاریا 'قنچه لاریا' *Qanchélarya*, The chancellery.

تعاطی تحریرات *Ta'atiyi tahrirat*, Exchange of correspondence.

تحریرات رسمیہ *Tahriratî résmiyé*, Official correspondence.

تحریرات غیر رسمیہ *Tahriratî ghayrî résmiyé*, Unofficial correspondence.

صورت رسمیہ دہ 'رسمی' *Souréti résmiyédé, résmén*, Officially.

صورت غیر رسمیہ دہ *Souréti ghay'rî résmiyédé*, Unofficially.

مبادلہ افکار *Mûbadéléyi éfkîar*, Exchange of opinions (views).

مباہنت افکار *Mûbayénéti éfkîar*, Divergency of opinions.

مذکرہ عمومیہ *Mûzékkéréyi oumoumiyé*, Consular dispatch.

مشترک نوطہ *Mûshtériék nota*, Collective note.

تقریر شفاهی 'مذکرہ شفاهیہ' *Taqriri shifahi, Mûzék-kéréyi shifahiyé* } Verbal note.

صوک و قطعی تکلیف 'اولتیماتوم' *Son véqati téklif, ûltimatoum*, Ultimatum.

صلح 'مصالحہ' *Soulh, mûsaléha*, Peace.

قونفرانس 'قونفرہ' *Qonsérans, qongré*, Conference, congress.

مرخص *Mourakh'khas*, Plenipotentiary.

معاهدہ 'عہنامہ' *Mouahédé, ahd'namé*, Treaty.

صلح معاهدہ سی *Soulh mouahédési*, Treaty of peace.

تجارت معاهدہ سی *Tijarét mouahédési*, Treaty of commerce.

تضمینات *Tazminat*, Indemnity.

تضمینات حربیہ *Tazminatî harbiyé*, War Indemnity.

تسلیم اراضی *Téslimi arazi*, Cession of territory.

اشغال، استیلا *Ishghal, istiyla*, Occupation.

تخلیه *Takhliyé*, Evacuation.

مأذونا *Méézounén*, On furlough.

حکومت مشروطه *Hükûméti méshrouté*, Constitutional government.

حکومت مطلقه *Hükûméti moutlaqa*, Absolute government.

جمهوریت *Jûmhouriyét*, Republic.

قانون اساسی *Qanounou ésasi*, The constitution.

مجلس مبعوثان، پارلامنتو *Méjlisi mébousan, parlaménto*, The Commons.

مبعوث *Mébous*, Deputy, delegate. M. P.

مجلس اعیان *Méjlisi ayan*, Senate.

مجلس اعیان اعضاسی *Méjlisi ayan azasi*, Senator.

نامزد، قانیددا *Namzéd, Qandida*, Candidate.

منتخب *Mûntakhib*, Elector.

رای، رأیلر، آرا *Rey, pl. ara, reylér*, Vote, votes.

اکثریت آرا *Éksériyétî ara*, The majority of votes.

قلیت آرا *Aqalliyétî ara*, Minority of votes.

تکلیف، تکلیف ایتمک *Téklif, —ét'*, Motion, to move.

اکثریت *Éksériyét*, Quorum.

پولیتیکه فرقه‌لری *Politiqa fîrqalarî*, Political parties.

محافظه‌کاران فرقه‌سی *Mouhafazakârân fîrqaşî*, Conservative party.

ترقی پروران فرقه‌سی *Téraqqî pérvéran fîrqaşî*, Progressive party.

حریت پروران فرقه‌سی *Hourriyét pérvéran fîrqaşî*, Liberal party.

حکومت طرفدارانی *Hükûmét tarafdarânî*, The supporters of the government.

حکومت خلافگیرانی *Hükûmét khilafgiranî*, The Opposition.

فرقه عوام *Fîrqaşî avamm*, The Democratic party.

فرقه جمهوریه *Fîrqaşî jûmhouriyé*, The republican party.

فرقه مخالفه رئیس *Fîrqaşî moukhaléfé réyisi*, The leader of the Opposition.

- بحران وكلا *Bouhranî vûkêla*, A ministerial crisis.
 تبدل وكلا *Tébédûlû vûkêla*, Change of ministry.
 ایتماک — استعفا *Istifa, — étmék*, Resignation, to resign.
 عزل ایتماک *Azl, azl étmék*, Removal, to remove.
 نصب و تعین *Nasbou tayin*, Nomination.
 ترفیع رتبه *Térfiyi rûtbé*, Promotion.
 توجیه نشان *Tévjihi nishan*, Decoration.
 رتبه ' صنف *Rûtbé, sinîf*, Class, order.
 آچیق *Achîq*, Deficit. بودجه *Bûdgé*, Budget.
 واردات *Hasîlat, varidat*, Income.
 مصارفات ' مدفوعات *Mésarifat, médfouat*, Expenditure.
 فضله حاصلات *Fazlayî hasîlat*, Surplus.
 محاربه ' حرب *Mouharébé, harb*, The war.
 محاربه بحریه *Mouharébéyi bahriyé*, Naval battle.
 محاربه بریه » *berriyé*, Land battle.
 محاربه داخلیه » *dakhiliyé*, Civil war.
 اعلان حرب *Ilanî harb*, A declaration of war.
 اداره عرفیه *Idaréyi êorfiyé*, A state of siege.
 اتفاق مثلث *Ittifaqî mûsêllés*, The Triple alliance.
 اتفاق تدافعی و تجاوزی *Ittifaqî tédafiyî vé téjavouzi*, An offensive and defensive alliance.
 محارب دولتلر *Mouharib dévlétlér*, The Belligerent Powers.
 دولت معاونه *Dévléti mouaviné*, Allied Power.
 بی طرف دولت *Bitaraf devlét*, Neutral Power.
 آبلوقه *Abloqa*, Blokade. مضاربه *Mûdarébé*, Battle.
 محاسره *Mouhaséré*, Siege. هجوم *Hûjûm*, Attack.
 قلعه *Istihkiâm, qala, qalé*, Fortress.
 تسلیم مقاوله سی *Téslim mouqavêlési*, Capitulation.
 غلبه *Ghalébé*, Victory. فتح *Féth*, Conquest.
 متارکه *Mûtaréké*, Armistice.
 بین الملل *Béynél milél*, International.

Festivals بايراملر و يورطولر

- Allah Ta'ala Hazrétleri, Jénabî Allah, Jénabî Haqq, God, the Most High. الله تعالى حضرتلى، جناب الله، جناب حق
- { Salousou Shérif } Éqanimi Sélésé The Holy Trinity. ثالوث شريف، اقانيم ثلته
- Eesa-él-Mésih, Jesus Christ. عيسى المسيح
- Rouhoul Qoudous, The Holy Spirit. روح القدس
- Kilisé, Kiliséyi Mésihiyé, Church, Christian Church. كليسه، كليسه مسيحيه
- Yévmi makhsous, Anniversary. يوم مخصوص
- Sélamliq résmi alisi, The ceremony of Sélamliq (a public procession of the Sultan to mosque at noon on Friday). سلاملق رسم عاليسى
- Bayram, Moslem or Jewish festival. Eed, pl. ayad festival. بايرام، عيد
- Yévmi véladét, The birthday. يوم ولادت
- Isim gûnû, The name-day. اسم كوفى
- Séné bashî, yil bashî, The New Year's Day. سنه باشى، ييل باشى
- Véladéti Hûmayoun, The Birthday of Sultan. ولادت همايون
- Jûlousou Hûmayoun, The accession of H. I. S. جلوس همايون
- Zatî Shahanénîn qîlîj qoushanmasî, The investiture of H. M. with the sword of the Prophet. ذات شاهانه نك قيليج قوشانهسى
- Qîlîj alayî, The ceremony of investiture. قيليج آلانى
- Shahzadégânîñ sûnnét dûyûnû, The circumcision feast of the Imp. princes. شهادكانك سنت دوكونى
- Khitan jémîyyéti, sûnnét dûyûnû, A circumcision feast. ختان جمعيتى، سنت دوكونى
- Véleemé jémîyyéti, dûyûn, The wedding. وليمه جمعيتى، دوكون
- Léyléyi mûbaréké, pl. léyalîyi mûbaréké, The Holy night, — nights. ليه مباركه، ليالى مباركه
- Mévloudoun nébi, mévloud, The birthday of the Prophet. مولود النبى، مولود
- Léyletûl miraj, miraj géjési, The Night of the Ascent of the Prophet (26th Réjéb). ليلة المعراج، معراج كيجهسى
- Léylétûl Ragayib, léyléyi Ragayib, The Night of the first Friday of Réjéb, regarded as the anniversary of the conception of the Prophet. ليلة الرغائب، ليله رغائت

برأت کیجہسی *Bérat géjési*, The Night of Absolution, the Night of the 5th of Shaban, in which the revelation was communicated to Muhammed by the angel Gabriel.

قندیل کیجہسی *Qandil géjési*, Any Night of general illumination for a Moslem festival, of which there are four: Muhammed's Birthday, Conception, Night-ascent and Absolution.

قدر کیجہسی *Léylét'ül qadîr, léylé'yi qadîr, qadîr' géjési, Qadr géjési*, The Night of Power, name given to the 27th night of Ramazan.

لیلة العيد *Léylét'ül eed*, The night preceding either of the two days of Bayram.

عرفه *Aréfé*, The day preceding the two following Bayrams.

عید فطر، رمضان بیرامی، شکر بیرامی *Eedi fitîr, Ramazan bayramî, Shékér bayramî*, The festival at the end of the fast of Ramazan. (The first three days of Shaban.)

عید اضحیٰ، قربان بیرامی، حاجیلر بیرامی *Eedi adha, Qourban bayramî, Hajîlar bayramî*, The Moslem festival of sacrifice, the Great Bayram falling on 10—13 of Zilhijjé.

خرقه شریف، خرقه سعادت *Khîrqayî Shérif, Khîrqayî Sa-adét*, The mantle of Muhammed, given to the poet Kîâ'b.

صره همايون *Sourréyi Hûmayoun*, The Sultan's yearly gifts for Mecca and Medina.

مکب حج شریف *Mévkibi Hajjî Shérif*, The Sacred Caravan for the Holy Lands of Islam.

Christian Festivals (یورطولر)

میلاذ عیسیٰ، کوچوک پاسقالیه *Meeladi Eesa, Kûchûk Pasqalya*, Christmas.

میلاذ عیسیٰ عرفهسی، ختوم *Meeladi Eesa aréfési, Khîtom*, The Christmas Eve.

قارناوال، ات کسیمى، بارقاندان *Qarnaval, Êt késimi, Barqandan*, The carnival.

بویوک برهیز *Béyûk Pérhiz*, The Lent.

پاسقالیه، بویوک پاسقالیه، زادیک *Pasqalya, Zadig*, Easter.

عروج حضرت عیسا (عسی) *Oroujou Hazréti Eesa*, The Ascension.

عید الخمسین، خمسین بیرامی *Eedûl Khamseen, Khamseen bayramî*, The feast of Pentecost.

قداس، قداس شریف *Qouddas, Qoudda'sî Shérif*, The Eucharist.

عشای ربانی *Asha'yî Rabbani*, The Lord's Supper.

ایجاد یهودیه (بایراملر) Jewish Festivals

- خامورسز بیرامی 'فصح *Khamoursouz bayramî, Fîsîh'*, The Jewish Passover. (15 Nissan.)
 چوراب بیرامی 'کیپور *Chorab bayramî, Kîpour*, The feast of Atonement. (10 Tishri.)
 قامش بیرامی 'سوککوت *Qamish bayramî, Soukkot*, The feast of Tabernacles. (15 Tishri.)
 قاره بیرام *Qara bayram*, The Jewish fast for the destruction of Jerusalem. (9 Ab.)
 کل بیرامی 'صاووت *Gûl bayramî*, The Jewish Pentecost. (6 Sivan.)
 شکر بیرامی 'پوریم *Shékér bayrami, Pourim*, The festival of Purim. (14 Adar.)

Orders of the Ottoman Empire

سلطنت سنیة عثمانیه نك نشان ذیشانلری

1. خاندان آل عثمان *Khanédanî Ali Osman*: Star in brilliants (*Mou-rassa* مرصع), established by Sultan Hamid.
2. ارطغرل نشانی *Értogroul nîshanî*: Gold, established by Sultan Hamid.
3. نشان افتخار *Nîshanî İftikhar*: Star in brilliants, established by Sultan Mahmoud.
4. نشان امتیاز *Nîshanî İmtiyaz*: Star in brilliants, established by Sultan Hamid.
5. نشان عثمانی *Nîshanî Osmanee*: Star in brilliants, 1, 2, 3, 4, established by Sultan Abdûl Aziz.
6. نشان مجیدی *Nîshanî Méjidee*: Star in brilliants, 1, 2, 3, 4, 5, established by Sultan Méjid.
7. نشان شفقت *Nîshanî Shéfaqat*: The only order conferred on ladies 1, 2, 3, established by Sultan Hamid.

مدالیه لر Medals

1. Gold medal of *Liyaqat*. لیاقت مدالیه سی
2. Gold and silver medals of *İmtiyaz*. امتیاز مدالیه سی
3. » » » » » صنایع مدالیه سی
4. Silver medal for saving life. جان قورقاران مدالیه سی
5. » » » » » افتخار مدالیه سی

رتب مختلفه دولت عثمانيه Empire Ottoman in the Different Ranks

رتب ملکیه Civil Grades	رتب عسکریه Military Grades	رتب علمیه Religious Grades
وزارت، وزیر p	مشیرلک، مشیر p	صدر روم ایلی ϵ or روم ایلی
رتبه بالا b, ϵ		قاضی عسکر ϵ یا پدیس ϵ
رتبه اولی صنف اول b, ϵ	فریق اول p	صدر آناتولی ϵ or آناتولی
or روم ایلی بکلربیکی پادیس b, ϵ	فریق ثانی p	قاضی عسکر ϵ یا پدیس ϵ
رتبه اولی صنف ثانی ϵ	میرلوا or لوا پاشا p	استانبول قاضی پادیس ϵ
or میرمیران پادیس p	میرآلای b	حرمین شریفین مولوی ϵ
رتبه ثانی صنف اول متمیزی b, ϵ	قائم مقام b, ϵ	بلاد خمس مولوی ϵ
or میر الامرا پادیس b	یکباش b, ϵ	مخرج مولوی ϵ
رتبه ثانی صنف ثانی ϵ	قول اغاسی ϵ	کبار مدرسین ϵ
or اصطبل عامره مدیرلکی پادیس ϵ	یوز باش a, ϵ	سلیانیه مادوندنه مدرسین ϵ
رتبه ثالثه ϵ	ملازم a	خواججه ϵ
or رکاب همایون قابوچی باشلی ϵ		
رتبه رابعه ϵ		
رتبه خامسه ϵ		

Note.

1. The title-holders are called p = pasha, ϵ = *éffendi*, b = *béy*, a = *agha*.

2. *Rûtébi* is the plural of *rûtbé* 'grade, degree'. *Rûtébi Milkiyé* = *Milkiyé Rûtbéleri*.

Civil Grades *Milkiyé Rûtbéléri*

1. *Vézarét, Vézir*, The Rank of Vezir (the highest civil grade).
2. *Rûtbéyi Bala*, The Rank of Bala (*béy, éffëndi*).
3. *Rûtbéyi Oula sinîfî évvél (béy, éffëndi)* yakhod *Rouméli Béylér béyi payési (béy, éffëndi)*, The Rank of 1st grade, 1st class.
4. *Rûtbéyi Oula sinîfî sani (éffëndi)* yakhod *Mirimiran Payési (pasha)*, 1st grade 2nd class or the rank of Mirimiran.
5. *Rûtbéyi Saniyé sinîfî évvél Mûtémayizi (éffëndi)* yakhod *Miyrûl ûméra payési*, 2nd class Mûtémayiz or the Rank of Miyrûl ûméra.
6. *Rûtbéyi Saniyé sinîfî sani (éffëndi)* yakhod *Stablî Amiré Mûdir-liyi payési*, 2nd class 2nd grade.
7. *Rûtbéyi Salisé (éffëndi)* yakhod *Rikîabî Hûmayoun Qapoujou bashîlighî payési (éffëndi)*, 3rd class.
8. *Rûtbéyi Rabiya (éffëndi)*, 4th class.
9. *Rûtbéyi Khamisé (éffëndi)*, 5th class.

Military and Naval Grades *Askériyé Rûtbéléri*

1. *Mûshirlik, Mûshir (pasha)*, Marshal = Admiral (p. 444).
2. *Fériq, Fériqi évvél (pasha)*, General of Division I. rank.
3. *Fériqi sani (pasha)*, Gen. of Division II. rank = Vice Admiral.
4. *Miriliva, Liva pasha*, General of Brigade = Rear Admiral.
5. *Miralay (béy)*, Colonel = Captain.
6. *Qaymaqam (éffëndi, béy)*, Lieutenant Colonel = Captain of frigate.
7. *Bînbashî (éffëndi, béy)*, Major = Commander.
8. *Qol aghasî (éffëndi)*, Adj. Major = Lieutenant Major.
9. *Yûzbashî (éffëndi, agha)*, Captain = Lieutenant.
10. *Mûlazim (agha)*, Sublieutenant = Sublieutenant.

Grades of Religious Hierarchy *Ilmiyé Rûtbéléri*

1. *Sadrî Rouméli* yakhod *Rouméli Qazaskérliyi Payési (éffëndi)*, The Rank of the Chancellor of Rouméli (corresp. to Archbishop): The Vice-Chancellor of Turkey (p. 438).
2. *Sadrî Anadolou* yakhod *Anadolou Qazaskérliyi payési (éffëndi)*, The rank of the chancellor of Anadolou (corresp. to Bishop).
3. *Istanbul Qadîlighî payési (éffëndi)*.
4. *Harémeyni Shériféyn payési (éffëndi)*.
5. *Biladî Khamsé mévléviyétî payési (éffëndi)*.
6. *Makhréj mévléviyétî payési (éffëndi)*.
7. *Kibarî Mûderriseen payési (éffëndi)*.
8. *Sûléymaniyé Madounounda mûderriseen payési (éffëndi)*.
9. *Hoja, Khoja payési (éffëndi)*.

Official Titles القاب رسمیه

There are numerous expressions to denote 'His Imp. Majesty the Sultan', the followings are much in use:
 ذات حضرت پادشاهی ' ذات حضرت جهانداري ' ذات حضرت شهنشاهی ' ولی نعمتمیز ' ولی نعمتمیز پادشاهمیز افندیمیز ' شوکتیمات افندیمیز ' شوکتلو پادشاهمیز افندیمیز ' ذات شوکتیمات حضرت کیتی ستانی .

Zatî hazrêti Padishahi, Zatî hazrêti jhandari, Zatî hazrêti shêhinshahi, Vêlinimêtimiz, Vêlinimêtimiz Padishahîmîz êffêndimiz, Shêvkêtmêab êffêndimiz, Shêvkêtlou Padishahîmîz êffêndimiz, Zatî Shêvkêtsîmatî hazrêti giytî sitani.

Imperial:

'جهانبانی' جهانداري ' سنیه ' خسروانه ' همایون ' ملوکانه ' شاهانه ' پادشاهی etc. شہریاریلری ' ملوکانہلری ' شاہانہلری ' پادشاہیلری or تاجداري ' شہنشاہی

Padishahi, Shahané, Mûlûkiâné, Hûmayoun, Khûsrêvané, Sêniyé, Jhandari, Jihanbani, Shêhinshahi, Tajdari or Padishahîlêri, Shahanêlêri, Mûlûkiânêlêri, Shêhriyarilêri etc.

Especial titles of the Mother-Sultana (*Validé sultân aliyêtûsh'shan hazrêtlêri*):

دولتو عصمتلو عظمتلو عنایتلو مرحمتلو افندم حضرتلری

Of Foreign Emperors and Kings:

هندستان ایمپراطوری و انکلترہ قرالی حشمتلو آلبرت ادوارد حضرتلری
Hindistan Impêratorou vé Ingiltêrra Qiralî Hashmêtlou Albert Edward hazrêtlêri. (H. M.)

حشمتپناھا! *Hashmêtpênahâ! Sire!*

Of the Shah of Persia:

(H. M.) ایران شاہی شہامتلو مظفر الدین خان حضرتلری

Of the Imperial Princes:

(H. I. H.) دولتو نجابتلو افندی حضرتلری

Of the Khedive of Egypt, the Presidents of Republics and the Grand vizier:

فخامتلو دولتو افندم حضرتلری *Fêkhamêtlou dêvlêtlou Effêndim hazrêtlêri. (H. H.)*

ذات فخامتیمات حضرت صدر اعظمی *Zatî fêkhamêtsîmatî hazrêti Sadrî Azamî.*

Of the Ex-Grand viziers:

اہتلو دولتو پاشا حضرتلری *Ûbhêtlou dêvlêtlou Pasha hazrêtlêri.*

Of Foreign Ambassadors:

اصالتلو سیر (نیقولاس اوقونور) جنابری

Of the Shérif (governor) of Mécca and Medina:

دولتو سیادتلو افندم حضرتلری (H. H.)

Of the Chief Eunuch of the Imperial Palace:

دولتو عنایتلو افندم حضرتلری (H. H.)

Of the Minister of War and the Husbands of Imperial Princesses:

دولتو عطوفتو افندم حضرتلری (H. H.)

Of the Grand Marshal (*Sérdarî Ékrém*):

دولتو رأفتلو افندم حضرتلری (Excellency)

Of Functionaries of Civil and Military Grades.

۱ Of Marshals and Viziers:

دولتو افندم حضرتلری (Excellency)

Of the Governors General (*Valis*):

دولتو عطوفتو افندم حضرتلری (Excellency)

۲ Of functionaries of *Bala*, of the Imperial Chamberlains, of the Premier Secretary of H. I. M. and of the President of the Council of State:

عطوفتو افندم حضرتلری (Excellency)

۳ Of Generals of Division (*Fériq*), Vice-Admirals, and of the functionaries of the First grade of the *Rûtbéyi Oula*, and of *Rouméli Béylér Béyliyi*:

سعادتو افندم حضرتلری (Excellency)

۴ Of Brigadier-Generals (*Miriliva*), Rear-Admirals and the functionaries of the 2nd grade *Rûtbéyi Oula* and the *Mûtésarrîfs*:

سعادتو افندم

۵ Of Colonels, Captains of ships (*Miralay*), functionaries of *Mûtemayiz* and *Qaymaqams*:

عزتو افندم حضرتلری

٦ Of functionaries of *Rûtbéyi Saniyé*, of Lieutenant-Colonels, Captains of Frigates and the Director of the Imperial Stables:

عزت‌لو افندی or بك or اغا

٧ Of Majors (*Binbashî*), Commanders (Captains of Corvettes), *Mûdirs* and Intendants of Regiments (*Alay Emini*):

رفعت‌لو بك or افندی or اغا

٨ Of Adjutant-Majors, functionaries of *Rabiya*, Lieutenant-Commanders and Captains:

فتوت‌لو بك or افندی or اغا

٩ To those who are below the above functionaries:

حمیت‌لو بك or افندی or اغا

Of Moslem Clergy.

Of the Sheiykh-ûl Islam:

دولت‌لو ساحت‌لو افندم حضرت‌لری

Given by Clergy:

معروض داعی دیرینه‌لری درکه

Given by laymen:

معروض بنده دیرینه‌لری درکه

Of each Ex-Shéykh-ûl Islam:

دولت‌لو فضیلت‌لو افندی حضرت‌لری

١٢ Of the Judges of Rouméli and Anatolia:

ساحت‌لو افندم حضرت‌لری

٣ Of the Istanbul Qadîsî and the Judges of Canon Law:

فضیلت‌لو افندم حضرت‌لری

٤, ٥, ٦ Of the functionaries of Haréméyn etc.:

فضیلت‌لو افندی

٧ Of the functionaries of Mûderriseen (Doctors of Theological Seminaries):

مکرم‌ت‌لو افندی

٨٩ Of the functionaries of the 8th and 9th grade:

مؤدّت‌لو افندی

Of Chélébi Effendi (the Shéykh occupying the post of Mévlana Jélaléddini Roumi at Iconium):

رَشا دتلو افندی

Non-Moslem Clergy.

Of the Catholicos, Patriarchs, Bulgarian Exarch and Grand-Rabbi:

رتبتيها! رتبتلو افندی حضرتاری

Of the Chancellor of Protestants (*Millét Vékili*):

سعادتلو افندم حضرتاری

Of Archbishops and Bishops:

سماحتلو افندم

Of Pastors, Missionaries, Chief Priests and Priests:

حرمتلو افندی given by Moslems فضيلتو افندی

Commercial Terms اصطلاحات تجاریه

Accept (to) *qaboul ét.*

accepter *qaboul édén*; - ted *maq-bouloun dour.*

account *hisab, mouhasébé*; -current *hisabi jari*; on- *alél hisab.*

acquittal *ibranamé, ibra sénédi.*

action *hissé sénédi.*

address *adrés, khitab.*

advance *péshin, téslimat.*

advise *ikhbar ét.*; letter of advice *ikhbarnamé, ikhtarnamé.*

agent *agénta, vékil.*

agio *aqjé farqi, bash.*

agreement *ouzlashma.*

allowance *ikram.*

amount *meblagh, para.*

assets *mévjoud, -at; matloubat.*

assurance *sigourta, téeminat.*

average *avarya, -malí.*

Bail, to be. - *kéfalét, -ét.*

balance *mávazéné, -diftéri, bilancho; baqiyéyi hisab, borj.*

bank *banqa; -shares ésham; -note qayimé, banqnot.*

banker *bankér, sarraf.*

bankrupt, -cy *mûflis, iflas.*

bargain *pazarliq.*

barrel *varél, fichi.*

bearer *hamil.*

bill of exchange *qambiyal, policha; - of lading irsalíyé qaymésé.*

blank indorsement *béyaz jiro.*

bonds *tahril, séhim; éshamí ou-moumiyé, qonsolid.*

bottomry *gémíniñ térhini.*

breveté, chartered *bératlí.*

broker *déllal, símsar.*

brokerage *déllaliyé, símsariyé.*

budget *irad masraf deftéri, búdjé.*

bulletin *jédvél, pousoula.*

bureau *qalém, idarékhané.*

business *oumour, ish.*

buy *satín almaq, ishtira.*

buyer *múshtéri, alíji.*

Capital *sérmayé, résûlmal.*

cargo *hamoulé, yúk.*

cash *para; in - péshin, naqdén.*

certificate *ilmoukhabér, shéhadet-namé.*

change *tébdil, bozma.*

charter *bérat, imtiyaz.*

chattel *émvalí ménqoulé.*

check *chék*; coin *sikké*, *para*.
 commerce *tijarét*, *akhzouita*.
 commercial *tûjjari*; - law canonou *tijarét*.
 commission *gomisiyon*; -er *gomisiyonjou*, -*tûjjar*.
 company *qoumpanya*, *shirkét*.
 consols *qonsolid*, *ésham*.
 contract *mougavélé*, *qontourato*.
 copy *qopya*, *nûskhé*.
 correspondence *moukhabéré*; -dant *moukhabir*, *adém*.
 course of exchange *piatsa*.
 credit *qrédito*, *itibar*; *matloub*; on - *véresiyé*.
 creditor *alajaqli*, *dayin*.
 currency *rayij aqjé*, *para*.
 custom *gêomrûk*, *rousoum*; -house *gêomrûk*, *rousoumat dayirési*.
 customer *mûshtéri*, *bayi*.
 Damage *zarar*, *ziyan*, *khasar*.
 days of grace *mûsaadé*, *mûhlét*.
 dear *bahali*, *fiyatli*.
 debt *déyn*, *borj*.
 debit *zimmét*, *dûyounat*; (to) *zimmét qayd ét.*"
 debtor *médyoun*, *borjlou*.
 deduction *ténzil*, *tark'*.
 deficiency *achîq*.
 delay *téekhir*; without - *bila téekhir*, *sériyan*.
 demurrage *istalya*.
 deposit *émanét*, *déposito*.
 destination *mahalli maqsoud*.
 discount *îsgonto*, *ténzil*.
 dissatisfaction *khoshnoudsouz-louq*.
 dissolution *féskh*, *laghv*.
 dividend *hisseyi téméttû*, *kiârdan dûshén hissé*.
 double *chifté*; -entry *mûzaaf*.
 draft *qambiyal*, *politsa*.
 draw a bill (to) *politsa chékmék*, - back *gêomrûk résmiinî iya-dési*.
 drawer *késhidéji*.
 due *téediyési lazîm gélén*.
 duplicate *nûskhéyi saniyé*.
 Endorsement *jiro*, *havalé*.
 error *séhv'*, *khata*, *yaneish*.
 exchange *éjnébi piatsasi*, - *poli-sasi*; *mûbadélé*, *trampa*.

exports *ikhrajat*.
 Factor *gomisiyonjou*.
 fair *panayir*.
 final *qati*, *soñ*.
 firm *tijarétkhané*.
 foreign *éjnébi*.
 forestaller *madrabaz*, *mûhtékir*.
 freight *hamoulé*, *yûk*; (to) *gêmi yûklétmék*, *tahmil ét.*"
 fund *méblagh*, *aqjé*; *sérmayé*, *résûlmal*.
 Gain *kiâr*, *qazanj*, *téméttû*; net-*safi téméttû*, *safi kiâr*.
 goods *ésh-ya*, *mal*.
 guaranty *kéfalét*, *kéfil*.
 Honour (*politsayî*) *qaboul ét.*"
 Import(ation) *idkhalat*.
 imputable *ténzili lazîm gélén*.
 indemnity *tazminat*.
 indorsement *jiro*, *havalé*.
 indorser *jiranta*, *jiro édén*.
 insurance *sigourta*, *tééminat*.
 insured *sigourтали*.
 interest *fayiz*, *gûzéshté*.
 inventory *mûfrédât déftéri*.
 invoice *fatoura*, *qayimé*.
 Letter *tahrirat*, *méktoub*.
 liability *zimmét*, *borj*.
 licence *roukhsat*, *béhiyé*.
 loss *zarar*, *ziyan*.
 Maker *médyoun*, *késhidéji*.
 mark *marqa*, *alamét*.
 market *charshî*, *piyatsa*.
 maturity *vadéniñ ikmalî*.
 memorandum *hisab pousoulasi*.
 merchandise *mal*, *émta'a*.
 merchant *tûjjar*, *tajir*.
 money *aqjé*, *naqîd*.
 monopoly *inhisar*.
 mortgage *rêhin*, *vêfa*.
 Negotiable *géché*, *rayij*.
 net *safi*; *îsgontosouz*.
 Offer *satlîgha chîqarilan mal*.
 office *idarékhané*, *oda*.
 order *émr*, *îparîsh*.
 Package *pakét*.
 partner *shêrik*, *ortaq*; -ship *shir-két*, *ortaqliq*.
 patent *bérat*, *imtiyaz*.
 pattern *mostra*, *êornék*.
 pawn, pledge *rêhin*.
 payable *téediyési méshrout olan*.

payee *alijî, hamil*.
 payment *téediyé, éda*. [*goulé*.
 personal property *emvalî mén-*
post posta, - *vaporou*; - office
postahané; - order *manda*.
 power of attorney *vékiâlétnamé*.
 price *fiyat, qiymét, baha*; -current
fiyatî jari, rayij.
 principal *sérmayé*.
 protest *protésto*.
 Quality *név, jins*.
 Real estate *émvalî gayrî ménqoulé,*
mal mûlk.
 ratification *tasdiq*.
 receipt *ilmouhabér, maqbouz*; on-
ba ilmouhabér.
 reference *bir tijarétkhané haq-*
qinda vérilén malûmat, shéha-
dét.
 reimbursement *téslim, téediyé*.
 rent *ijar, kira*.
 responsible *mésoul*.
 responsibility *mésouliyé*.
 retail *pérakéndé satîsh*.
 return *avdét, iyadé*.
 Sale *satîsh, sarfiyat, sûrûm*.
 sell *satmaq, firoukht étmék*.
 seller *bayî, satîjî*.

satisfaction *mémnouniyét*.
 security *kéfil, kefalét*.
 S. G. D. G. (sans garanti du
 gouvernement) *hûkûmêtiñ té-*
éminatî olmaqsîzîn.
 ship *gêmi, séfiné*; -ment *tahmil,*
yûklémé; (to) *tahmil ét*.'' *yûk-*
létmék.
 simple *safi; adi*.
 sign *imzalamag*.
 signature *imza*.
 smuggled *qachaq (mal, tûtûn)*.
 solid *mûtébér, qavee*.
 stamp: postage- *posta poulou*;
 revenue- *damga poulou, séné*
poulou.
 stock *hissé, hissé sénédi*.
 superior *ala, aghâr (mal)*.
 Titledeed *tapou sénédi*.
 trade mark *alaméti fariqa*.
 trustee *vasi, mûtévèlli*.
 Ultimo *mahî sabîq, géchén ay*.
 usury *téféjilik*.
 Warehouse *maghaza*.
 warranty *kéfalét*.
 weigh *tartmaq, vézn ét*.''
 weight *aghîrlîq, siqlét*.
 wholesale *topdan satîsh*.

لغتچی

Vocabulary.

Abandon (to) *braqmaq*, a. *térk ét.*"
abate (to) *ashaghî varmaq*, *chî-qarmaq*, a. *ténzil ét.*"
ability a. *qabiliyét*, *iqtidar*; *goudrét.*
able a. *qadir*, *mûqtédir.*
ablution p. *abdést.*
abode év, p. *khané*, a. *mésken.*
abolish (to) a. *laghv*, *mahv*, *imha ét.*"
abominable p. *napak*, *mourdar.*
about a. *dayir*; *tagribén.*
above *yoqarî*, *yoqarda*; *ûstûn.*
absence a. *ghayboubét*; *fîqdan*, *yoqlouq.*
absent a. *ghayib*, *namévjoud.*
absolute a. *moutlaq*, *mûstaqil.*
absolutely a. *qatiyan*, *külliyén*, *as'la.*
abstain (to) a. *ijtinab ét.*", p. *pérhiz ét.*", *pérhiz toutmaq.*
abstinence a. *ijtinab*, p. *pérhiz kiârliq*; a. *imsak*, *orouj.*
abundant *bol*, *choq*, a. *késir.*
abuse (to) a. *ifsad ét.*", *bozmaq.*
abyss a. *varta*, *lûjjé*, *q'ar.*
academy p. *énjûméni danish*, *f. aqadémiya*; a. *méktébi ali.*
accept a. *qaboul*, *akhz ét.*", *almaq*, a. *razee olmaq.*
access a. *téqarroub*, a. *doukhoul.*
accident a. *qaza*, *rouqouat*, *hadisé.*
acclivity *yoqoush*, *bayir.*
accompany a. *rifaqat*, *arqadashliq ét.*"
accord (to) a. *ittifaq ét.*"; *vérmék.*
according (to) . . . a. *gêôré*, *binaén*, *nazarén.*
account a. *hisab*, *mon'amélé.*
accumulate (to) *birikdirmék*, a. *jém ét.*"; *yîghmaq*, *toplamaq.*

accurate *doghrou*, p. *dûrust*, a. *sahih'.*
accusation a. *shikâiyét*, *ittiham.*
ache *aghrî*, a. *véj'a.*
acid *ékshi*; a. *hamiz.*
acknowledge a. *igrar*, *i'iraf*; *tanîmaq*; a. *tasdiq étmék.*
acorn *palamout.*
acquire (to) *tahsil ét.*"; *êôyrén-mék.*
across *tarafindan*; *arqîrî.*
act (to) a. *harékét ét.*"; *étmék*, *yapmaq.*
act, action *ish*, a. *f'îl*; p. *jéng.*
active *ishgûzar*; (verb) a. *f'îli mûtéaddi.*
actually a. *filhaqîqa*, *sahihén*; (now) *shimdi.*
acute *sivri*, *késkin*; a. *fétin*, (angle) a. *zaviyéyi haddé.*
adamant *polad.*
adapt (to) *ouydourmaq*, a. *mouva-fiq qûlmaq.*
add (to) *qatmaq*, a. *zamm*, *ilavé ét.*"
adder *éngérék yilanî.*
addition *'ilavé*; (arith.) *jém'.*
adieu! a. *éyvallah*, *Allaha îsmar-ladiq*, f. *adiyo.*
adjective a. *sîfét*, *vasf.*
administer a. *idaré étmék*; *vérmék.*
admiral *amiral*, *bahriyé mûshiri.*
admire (to) *béyénmék*, a. *tahsin ét.*"
admit (to) a. *qaboul ét.*"
adore (to) *tapînmaq*, p. *pérés-tish ét.*"
adult *bêôyûk*, *aqla baligh.*
adultery a. *zina*, *fah'shiyat.*
advantage a. *foyidé*, *kiâr*, *istifadé.*
adversary a. *khasim*, *'adou*, p. *dûshmén.*

advice a. *nasihat*; *khabér*.
 advocate, f. *avoqat*, *dava vékili*.
 —(to) a. *iltizam*, *istis-hab*, *térvijét*.
 affair *ish*, a. *maslahat*; p. *jéng*.
 affection a. *mouhabbet*, *houbb*; *illét*.
 affiance (to) a. *aqdi nikîah ét*.
 affray *ghavgha*, a. *niz'a*.
 affront a. *tahqir*, *haqarét ét*.
 t. *gujendirmék*.
 aforesaid a. *salif iz zikr*, *mézkûr*.
 afraid (to be) *qorqmaq*, a. *khafo ét*.
 after *soñra*, a. *badéhou*, *badéma*.
 afternoon *ikindi*, a. *badéz zéval*.
 again *bir daha*, a. *tékrar*, *tékrarén*.
 age *yash*, a. *sinn*; a. *asr*, *dévr*,
 éyam.
 agent a. *vékil*, *adém*, f. *agénta*.
 agitator a. *mouharrik*, *müfsid*.
 agony a. *iztirab*; *halétün néz'*.
 agree a. *qavl*, *ittifaq ét*.
 razi ol.
 agriculture a. *zira'at*, *rénjbérlik*.
 ague *sitma*.
 ah! *akh!*, *aman!* *vakh*.
 aid *yardim*, a. *mouavénét*, *imdad*.
 aim (to take) p. *nishan almaq*.
 air a. *hava*, *havayi nésimi*.
 alarm *qorqou*, a. *iztirab*, *héyéjan*.
 alas! *éyvak!* *yaziq!*
 alderman a. *ayan*, *sahibi noufous*.
 algebra a. *ilmi jébr*, *jebr*.
 alien a. *éjnébi*, t. *yadîrghî*.
 alike a. *mûshabih*, *béñzér*.
 alive *diri*, *sagh*, a. *hayy'*.
 all *hép*, a. *jâmlé*, *jémi*, *küllî*.
 alleviate (to) a. *takhfif ét*.
 alley *dar soqaq*, *chîqmaz*.
 alliance a. *ittifaq*, *ittihad*.
 allow a. *izin*, *roukhsat vérmék*.
 allowance a. *tayin*, *tayinat*.
 almanac a. *taqvîm*, p. *salnamé*.
 almond *badém*.
 almost *hëman*, *az qaldî*.
 alms a. *sadaqa*, *eeyané*, *zékîât*.
 alone p. *ténha*; *yalînîz*.
 aloud *pék*, p. *avazî bulénd ilé*.
 alphabet *êlifbé*, a. *houroufou héja*.
 already a. *zatén*; p. *hénouz*.
 also *da*, *dakhi*, a. *kéزالik*.
 altar a. *mézbah*.
 alter (to) a. *taghyir*, *tébdil ét*.
 t. *déyishdirmék*.

although *hér néqadar*, p. *éyérichi*.
 altitude *yûkséklik*, a. *irtifa*.
 altogether a. *jâmlétén*, *témamén*.
 alum *shab*, *shéb*.
 always a. *dayîma*, p. *hémishé*.
 ambassador p. *élchi*, a. *séfir*.
 amber p. *kéhrûba*, *kéhrîbar*.
 ambergris a. *'anbér*, *ambér*.
 ambition a. *hîrsî shan*, *iqbal pé-*
 réstlik.
 amble (to) *rahvan*, *éshkin*, *yorgha*
 gitmék. [gîah.
 ambuscade t. *pousou*, p. *kémin-*
 amiable a. *latif*, p. *khosh*, t. *tatlî*.
 ammunition p. *jéghané*.
 amount a. *yékûn*; *méblagh*.
 ample *bol*, *joshgoun*, a. *késir*.
 amulet a. *nouskha*, *tîlîsim*, *hama-*
 amuse (to) *éyléndirmék*. [yil.
 ancestor a. *jédd*; (pl.) *aba ou éjdad*.
 anchor *démir*, *lengér*.
 anchovy *sardéla*, *sardalya*.
 ancient a. *qadim*, t. *éski*.
 ankle *topouq*, a. *kîab*.
 anecdote a. *hikîâyé*, *latifé*, *qîssé*.
 angel a. *mélék*, *mélayiké*.
 anger a. *hiddét*, *khîrs*, t. *êofké*.
 angle a. *zaviyé*, p. *kéôshé*.
 angry *darghîn*, p. *ghazabnak*.
 animal a. *hayvan*.
 annals a. *tarikh*, (pl.) *tévarikh*.
 annoy (to) a. *tajiz ét*.
 osandîr.
 annual *yîllîq*, a. *sénévi*. [maq.
 answer a. *jévab*, p. *pasoukh*.
 ant *qarînja*, p. *mourché*.
 antagonist a. *moukhasim*, *raqib*.
 antelope *jéyran*, *jéylan*, p. *ahou*.
 antichrist a. *déjjal*.
 anvil *êôrs*, *sal*.
 anxiety p. *éndishé*, a. *vésvésé*.
 ape *maymoun*, p. *kébi*.
 apology *êôzûr*; a. *tarziyé*; *mûda-*
 apoplexy *damla*, a. *nâzûl*. [fa'a.
 apostate a. *mûrtédd* vulg. *mourtad*.
 apostle a. *résoul*, *havari* (of
 Christ). [méydanda.
 apparent a. *zahir*, p. *ashikîûr*,
 appeal a. *khitab*; *mânajât*.
 appear (to) *gêôrûnmék*; a. *zahir*,
 p. *nûmayan ol*.
 appearance *gêôrûnûsh*, a. *sourét*,
 shékl; *zouhour*.

appendix a. *ilavé, zamimé.*
 appetite a. *ishtiha, vulg. ishtah.*
 apple *élma*, (of eye) *géoz bébéyi.*
 appoint (to) a. *nasb. tayin ét.*
 apprentice *oushaq, p. shayird.*
 apricot (dry) *zérdali*, (fresh) *qayisi.*
 apron p. *péshimal, fota.*
 Arabian, -bic *arabi, arabja.*
 arch *kémér, p. taq.*
 archbishop *mitropolit, arachnort.*
 archer p. *kémankésh, tiréndaz.*
 architect a. *mimar, qalfa, p. ousta.*
 aright *doghrou, a. salim. sahih.*
 arithmetic a. *ilmi hisab.*
 arm *qol, p. bazou; a. silah.*
 army *ordou, p. léshkér.*
 arrange a. *tértib ét., t. dizmek.*
 arrival *gélisht, a. vürüd, vüsül.*
 arsenal f. *térsané.*
 art a. *fénn, pl. fúnûn, sana'at.*
 artery *shah damar, a. shéryan.*
 artichoke *énginar, gangar.*
 artificer a. *ésnaf, éhli sana'at.*
 artificial *yapma, a. soun'i; taqlid.*
 artillery *toplar, topjou éshlihasi.*
 ascend a. *sou'oud ét., chiqmaq.*
 ascertain a. *tahqiq ét.; yoqlamaq.*
 ashamed (to be) *outanmaq, a. hijab ét.*
 ashes *kûl, p. rémad.*
 ask *sormaq, a. istifsar, sival ét.*
 ass *éshék, p. khar, a. mérkéb.*
 assassin *qanlı, a. qatil, p. khoun-riz.*
 assist *yardim, a. mou'avénét, iané.*
 assuredly a. *filhaqiqa, haqiqatén.*
 astray *yoldan sapmâsh, gûmrah.*
 astrologer a. *mûnéjjim, t. baqiji.*
 astronomy *ilmi hiyét.*
 atom a. *zérré, jévhér; jûz.*
 atone a. *kéfarét ét.*
 atrocity a. *zûlm, mézalim.*
 attack a. *hûjûm, hamlé. [ét.]*
 attempt (to) *chalishmaq, a. téjribé*
 attend, (upon) a. *khîzmét ét.; (to) a. hazir ol."*
 attention a. *digqat; khass dour!*
 attract a. *jézb ét., chékmék.*
 auction a. *mézad, mûzayédé.*
 augment *artirmaq, a. téksir ét."*
 August (month) *avosdos, okosdos.*

aunt (paternal) a. *émé; (maternal) téyzé, a. hala.*
 Austrian *némché, n'intsé.*
 author *mûéllif, mûharrir.*
 auxiliary *yardimji; (verb) a. fiyli iyané, fiyli 'amm (§ 272, 309).*
 avenge a. *t. intiqam almaq.*
 avenue a. *jaddé.*
 await *béklemék, a. mountazir ol."*
 awake *ouyanmaq.*
 awe *qorgou, a. dâshét, héybét.*
 axe *balta, girébi.*
 axis a. *mihvér.*
 axle *dingil.*
 azure *lajivérd, achiq mari, géov.*
 Baby *bébék, chojouq, chagha.*
 bachelor *érgén, a. azab, békiur.*
 back *arqa, sirt, a. véra.*
 backgammon *tavlou.*
 bacon *doñouz pasdirmasi.*
 bad a. *féna, p. béd, t. kédû.*
 bag a. *késé, chouval; khourj, héybé.*
 baggage *pîri pirti, pîrti, a. éshya.*
 bail a. *kéfil. bait yém.*
 bake *pishirmék, a. tabkh ét."*
 baker *ékmékji, fourounjou.*
 balance a. *térazi, p. mizan.*
 balcony f. *balcon, p. shahnishin.*
 bald *daz bashli, daz, p. kél.*
 ball *top, gûllé; qourshoun; f. balo.*
 balloon f. *balon.*
 ballot a. *qour'a.*
 band *bagh, p. bénd; taqim;*
 bandage *sarghi. [f. banda.*
 bank *sou kénari, qiyi; a. sédd; f. banka.*
 banker a. *sarraf, f. bankér.*
 bankrupt a. *mûtlis, médhîz.*
 banner *bayraq, a. além.*
 banquet a. *ziyafét.*
 baptism f. *vastiz, a. ta'mid.*
 bar *choubouq, siriq.*
 barbarian a. *vah'shi, yabani.*
 barber *bérbér.*
 bare *chiblaq, a. úryan, t. achiq.*
 barefooted *yalin ayaq, p. bérhéni*
 bargain *pazarliq. [pay.*
 barge *marouna; mayét vaporou.*
 bark *aghaj qaboughou; (of dog) úrûmék, havlamaq.*
 barley *arpa, a. shayir.*
 barn a. *p. anbar, ambar.*

- barometer a. *mizan ûl hava*,
 f. *barométro*.
 barracks *qishla*.
 barrel *fichî*, f. *varêl*, *varil*.
 barrow *êl arabasî*.
 barter *trampa*, *déyish toqoush*.
 base *alchaq*, a. *édna*, *déni*, p. *khôr*;
 (foundation) *daban*, a. *ésas*;
 f. *baso* (*sés*).
 bashful *outanjaq*, a. *mahjoub*.
 basin p. *léyén*; a. *kâsé*, *chanag*.
 basket *sépéd*, a. *zénbil*.
 bastinado *dayaq*, a. *falaga*.
 bastion a. *ta'biyé*, *tabya*.
 bat *chomaq*; *yarasé*, *géjé qoushou*.
 bath a. *ham'mam*, *sîjaq*.
 battalion *tabour*. [*ghavgha*.
 battle a. *mouharébé*, p. *jéng*,
 bay (gulf) *kêorféz*, (colour) *dorou*.
 bayonet *sûngû*, p. *nizé*.
 beacon a. *minarê*, p. *nishan*.
 beam *kirish*; (of sun) p. *pértév*.
 bean a. *bagla*; f. *fasoulya*.
 bear *ayî*; (to) *dayanmaq*, *gêôtûr-
 mék*, a. *tehammûl ét.*"
 beard *saqal*, p. *rish*.
 bearer a. *hamil*.
 beast a. *hayvan*; p. *janvér*.
 beat *dêdymék*; *bozmaq*.
 beautiful *gûzêl*, p. *dîlbér*.
 beaver *qoundouz*.
 bed *yataq*, *dêdshég*.
 bee *ari*, a. *zénbour*.
 beef *sighûr étî*.
 beet root *panjar*, *chûkândûr*.
 beggar *dilénji*, a. *sayil*.
 begin *bashlamaq*, a. *iptidar ét.*"
 behead *bashînî késmék*, a. *qatl*.
 behold! *ishté*, *nah!*, *na!*
 believe (to) *inanmaq*, *iman ét.*"
 bell (small) *chîngîrdaq*; (large)
chañ, *gampana*; (of a time-
 bellows *kêorûk*. [piece] *zil*.
 belly *qarîn*, a. *batn*, *batin*.
 beloved a. *mahboub*, *mashouq*;
 (fem.) a. *mashouqa*, *mahboubé*.
 belt *kémér*, *qayîsh*.
 bend *éymék*, *éyilmék*.
 benediction *bérékét dou'asî*.
 benefactor *éffendi*, a. *vêlî niymét*.
 bereave (to) a. *mahroum ét.*"
 berry p. *dané*, a. *habbé*.
 beseech *yalvarmaq*; a. *istid'a*, *réja
 ét.*"
 besides, -dan *ma'da*, -dan *bashqa*.
 besiege a. *mouhaséré ét.*"
 better *éyi*, *daha éyi*, p. *bih'tér*.
 bible a. *kitabî mouqaddés*.
 big *bêdyûk*, *iri*, *qojaman*.
 bile *safra*, *êod*; a. *ghazab*.
 bill a. *hisab*, f. *pousoula*; a. *sénéd*.
 billet f. *pousoula*, *bilét*.
 bind *baghlamaq*, p. *bénd ét.*"
 bird *qoush*, p. *mûrgh*.
 biscuit f. *béksimét*, *galéta*, *gévrek*.
 bishop f. *épiscopos*, *mérkhasa*.
 bit a. *jûz*, p. *parcha*; a. *logma*.
 bite (to) *îsirmaq*, *dishlémék*.
 bitter *aji*. —ness *ajiliq*.
 black *qara*, p. *siyah*, a. *ésvéd*.
 blacksmith *démîrji*, p. *ahéngér*.
 bladder a. *mésané*.
 bleed (to) *qanamaq*; *qan almaq*.
 bless (to) *mûbaréklémék*, a. t. *béré-
 két oqoumaq*.
 blessing a. *khayr dou'a*, *bérékét*.
 blind p. *kêor*, a. *a'ma*.
 blood *qan*, p. *dém*. — money
 a. *diyét*. — thirsty p. *khounriz*.
 blossom *chichék*, p. *ghonché*.
 blow (to) (wind) *ésmék*; (mouth)
ûflémék.
 blow a. *darbé*, *vouroush*.
 blue (light) *mavi*, *géov*; (deep)
lajivêrd.
 blunt *kêor*, *késméz*.
 board *tahta*; a. *méjlisi idaré*.
 boat *qayiq*, f. *filîqa*, *sandal*.
 body *géovdé*, a. *vûjûd*, *bédén*, p. *tén*.
 boil (to) *qaynamaq*, *qaynatmaq*;
pishirmék, *hashlamaq*.
 boiled souda *pishmish*, *hashlan-
 mîsh*; *gaynar* (sou).
 bold a. *jésour*, p. *dilavér*.
 bolster *yasdîq*, *yûz yasdighî*.
 bolt *sûrmé*, *sûrgû*.
 bombshell f. *goumbara*.
 bone *kémik*. book a. *kitab*.
 boot *chizmé*. border p. *kénar*.
 bore (of a gun) *chap*; (to) *dêlmék*.
 borrow (to) *êodûnj almaq*, a. *isti-
 graz ét.*"
 bosom *géokûs*, p. *siné*; *goyoun*.
 bottle *shishé*; bottom *dib*.

bountiful *bol*, a. t. *bérékétli*.
 bow (to) *bash éymék*, a. *inqiyadét*.
 bow *yay*; a. *téménna*, *sélam*.
 bowels *baghirsaq*.
 bowl a. *tas*, *kīasé*; *lûlé*; f. *qavata*.
 bowstring *kirish*, p. *zih*.
 box (chest) *sandîq*; (desk) *chék-méjé*, (small) *qoutou*; (on the ear) *sillé*, *togat*; (tree) *shimshir*.
 boy *oghlan*, *chojouq*.
 brace (pair) *chift*; (braces) *asghî*.
 brain *béyin*, *béyn*.
 bran *képék*. branch *dal*.
 brandy *raqî*. brass *pirinj*.
 brave *yigit*, a. *jésour*, f. *péhlivan*.
 bread *ékmék*, f. *pidé*.
 breakfast *qahvaltî*. [maq.
 break *qirmaq*, a. *késr ét*."; *qiril-*
 breast *gêdkûs*; *mémé*.
 breath *néfés*, *solouq*; a. *ténéffûsét*.
 bribe a. *rishvét*; (to) *rishvét vér-*
 brick *toughla*, *kirémid*. [mék.
 bride *gêlin*, a. *arous*.
 bridegroom *gûvéyi*, *damad*.
 bridge *keoprû*. bridle *bashliq*.
 brigade *liva*. brigadier *miri viva*.
 bright *parlaq*, p. *roushén*.
 brilliant *pîrlantî*; *parlaq*.
 brimstone p. *kûkûrt*.
 bring (to) *gétirmék*.
 broad *énli*; *génish*.
 brook *chay*, sou. broth *ét souyou*.
 brother *gardash*, p. *biradér*.
 bronze *touj*. brush *fîrcha*.
 buck *gêyik*. bucket *qova*.
 buffalo a. *jamous*, *manda*.
 bug *tahta biti*; *bêdjék*.
 build (to) a. *bina ét*.", *yapmaq*.
 building a. *bina*; a. *tamir*.
 bull *bougha*. bullock *tosoun*.
 bullet *qourshoun*.
 bunch *salqîm*; *démét*, p. *désté*.
 burden *yûk*, p. *bar*, a. *hamoulé*.
 burial a. *jénazé alayi*. *défn*.
 buried *défn olounmoush*, a. *méd-*
foun.
 burn (to) *yaqmaq*, a. *ihraq ét*.";
 t. *yanmaq*.
 burning-glass p. *pértévsouz*, *khour-*
débeen.
 burst (to) *patlamag*; *patlatmaq*.
 bury a. *défn ét*.", *gêommék*.

bush *chali*, *chaliliq*. [sab.
 busy a. *mêshghoul*. butcher a. *gas-*
 butter *téré yaghî*, *kéré yaghî*,
 p. *kéré*; (clarified) *saghî yaghî*
 vulg. *say yaghî*.
 button *dûymé*, f. *qobja*.
 buy (to) *satîn almag*, a. *ishtira ét*.
 buyer a. *mûstéri*, a. *bayi*.
 buzz *vizlamag*. *viz-viz étmék*.
 Cabbage *lahana*, *kélém*.
 cabin (in ship) f. *qamara*.
 cage *cafés*. cake *qourabiyé*.
 calamity a. *afét*, *mousibét*; *béla*,
 calculate a. *hisab ét*. [qaza.
 calendar a. *taqvim*, p. *salnamé*.
 calf *dana*. calico *chit*, *basma*.
 call *chaghîrmaq*; a. *tésmiyé ét*.
 calm a. *asoudé*; (weather) a. *mûla-*
 calumny *iftira*, *bûhtan*. [yim.
 camel *dévé*, a. *jémél*, p. *ûstûr*.
 camp *ordou*. candle *moum*.
 cane *qamish*; *déynék*.
 cannon top. canvass *yélkén bézi*.
 cap *fés*, p. *kûlah*, f. *kép*.
 capital p. *paytakht*; (money) *sér-*
mayé.
 captain (army) a. *zabit*; (navy)
 p. *sûvari*, f. *qaptan*.
 captive a. *ésir* vulg. *yés'sir*.
 caravan p. *kérvan*, a. *qafilé*.
 carcass *lêsh*, p. *lashé*.
 card a. *mouqava*; f. *kart*.
 carder (of cotton) a. *hallaj*.
 caress *oqshamaq*, *taltif ét*.
 cargo *yûk*, a. *hamoulé*.
 carnal a. *jismani*, *néfsani*.
 carpenter (house) *dûrgér*; (joiner)
doghramajî; (ship's) *marangoz*.
 carpet *halî*, *khalî*, *kilim*; a. *séjjadé*
 (prayer-carpet).
 carriage *araba*.
 carrier *éshékji*, *qatîrjî*; a. *hammal*.
 carrot *harouj*, a. *késhour*.
 carry *tashîmaq*, *gêôtûrmék*.
 cart *araba*, *qañlî*, *qañnî*.
 cascade *chaghlayan*, a. *shélalé*.
 case *sandîq*. cash a. *naqd*.
 cask *fichî*. cast (to) *atmaq*.
 castle a. *qala'*. cat *kédi*.
 catch (to) *toutmaq*. catgut *kirish*.
 catholics *qatoghigos*.
 cattle a. *hayvanat*. *davar*, *sîghîr*.

cauliflower *qarnabit*. [yiri.
causal (verb) a. *mûtéaddiyi tas-*
cause a. *sébéb, moujib, bayis, badi*.
cavalry *atli*, p. *sûvari*.
cavern *maghara*, in, a. *ghar*.
ceiling *tavan*; celery *kéréviz*.
cell a. *hûjré*. centre a. *mérkéz, orta*.
cement *toutqal, zamq; alchî*.
certain a. *mouhaqqaq*, a. t. *shûbhé-*
chaff *saman*. chain *zénjir*. [siz.
chair *sandalya*. chalk *tébeshir*.
challenge *méydan oqoumaq*.
chamber *oda*; (of mine) a. *khaziné*.
change *déyishmék; déyishdirmék*.
channel *sou yolou*, a. *méjra*.
chapel a. p. *ibadétkhané*, a. *mabéd*.
character a. *siyrét (moral)*; (writ-
ten) *yazî*, a. *khatt*; (quality)
a. *kéyfiyét*.
charcoal *kêdmûr*. [gûzar.
chargé d'affaires a. p. *maslahat-*
charity a. *khayrat, sadaqa*.
charming a. *latif*, p. *dilbér*,
t. *gûzél*.
cheap *oujouz*. cheek *yanaq*.
cheat *aldatmaq, dolandirmaq*.
cheerful p. *shén, shénshoukh, kéyflî*.
cheese *péynir*. chess p. *satranj*.
chemise *qadîn géomléyi*, a. *gamis*.
cherry *kiraz*; (morella) *vishné*.
chestnut *késtané*. chew *chiynémék*.
chicken *piliç*. child *chojouq*.
chief *bash, sérgérdé, shéykh*.
chimney *ojaq, baja*; lamba *jamâ*.
chin *chéné*. chip *yonga*.
chisel *qalém*. cholera *qoléra*.
choice a. *ikhtiyar, yédi ikhtiyar*.
chop (cut) *késmék*; (mince) *qûymaq*.
Christ *Hazréti Isa, Kristos*.
Christian *khristiyan; isavee, mé-*
siki; mûmin, dindar.
church f. *kilisé*.
cigar *sigara*; (-case) *tabaqa*.
cinnamon *tarchin*. circle a. *dayiré*.
circular *youvarlaq*, a. *mûdévér*.
circulate *dêonmék*, a. *déveran ét.*"
circumcise (to) *sûnnét, khatn ét.*"
circumstance a. *hal, kéyfiyét*.
city p. *shéhir, shéhr*.
civil a. *nazik, zarif, térbiyéli*.
civilisation a. *médénîyét, téméd-*
dûn.

class a. *sînîf*. clean a. t. *témiz*.
clear *témiz*; a. *bérraq*; t. *achîq*.
clergyman a. *rouhani, rouhban*
gîrouhou. (Moslem) *ouléma*.
clerk a. *kâtib*, t. *yaziji*, p. *mirza*.
climate p. *ab ou hava*, a. *iqlim*.
cloak *qapoud, aba*; clock a. *sa'at*.
close *qapali*; *yaqin*.
cloth *béz*; *chouha*. cloud *boulout*.
clover *yonja*. coal *kêdmûr*.
coarse *qaba, qalin, bayaghî*.
coast *qiyi, yali*, p. *kénar*, a. *sahil*.
coat f. *sétri, sûrtougo*.
cobbler *éskiji, paboujjou*.
cobweb *êdrûmjék aghî*.
cock *khoroz*; *mouslouq*.
coffee f. *qahvé*. coffin a. *tabout*.
coin a. *sikké*; (pl.) *méskûkiât*.
cold *sovouq*; a. *névazil*.
colic *sanji*; collar *yaqa*.
collect (to) *toplamaq, jém étmék*.
collection a. *méjmou'a*.
college a. *médresé, méktébi ali*.
colonel a. t. *mîralay*.
colour p. *réng*. colt *tay, sipa*.
comb *taraq*, p. *shané*. [p. *jéng*.
combat a. *mouharébé, ghavgha*,
come *gélémék*, a. *vasil olmaq*.
comet *gouyrouqlou-yûldiz*.
commend a. *émr, émîr*; f. *qomanda*.
commence *bashlamaq*, a. *ibtidar*.
commentary a. *téfsir, shérh*. [ét."
commerce a. *tijarét, akhzou ita*.
common 'oumoumi, amm; (-people)
avamm, avam'mî nas, éhali.
communion a. *ûnsiyét; (Holy-)*
Ashayi-rabbani.
community a. *jéma'at; millét*.
companion *arqadash*, a. *shérik*.
company a. *rûféqa, arqadashlar*.
compare a. *mouqabélé, tatbiq ét.*"
compass f. *pousoula*; (pl.) *pérgél*.
compatriot p. *hémshéhri*.
complain a. *shikîâyét, ishtikîâ ét.*"
complete a. *tékmil, tamm, kîamil*.
compose a. *tértib, tasnif ét.*"
composition a. *meqalé*.
comrade *arqadash*, a. *réfq*.
condition a. *hal; shart, shourout*,
shérayit.
conduct a. *harékét: tarrou haré-*
confidence a. *itimad, émnîyét*. [két.

congratulate a. *tébrîk ét.*
 conquer (to) *zabt, fét-h ét.*
 consent a. *razi olmaq, qaboul ét.*
 consider *dûshûnmék, a. mûtalâ'a*
 consist (to) a. *ibarét olmaq. [ét.]*
 console (to) a. *tésélli ét.*
 consul f. *qonsolos, p. shéhbéndér.*
 consulate f. p. *consoloskhané,*
 p. *shéhbéndérkhané.*
 contain *almaq, a. mûhtévi ol.*
 content a. *razi, p. hoshnoud.*
 contraband *qachaq, yasaq.*
 contrary a. *khilaf, zîdd.*
 controversy a. *mûbahasé, bahs.*
 convenient a. *mûnasib.*
 convent f. *manastîr.*
 convert a. *mûhtédi.*
 cook *ashjî; (to) pishirmék.*
 cool *sérin, cooper fîchîjî.*
 copper *baqîr; qazan.*
 copy a. *sourét, ayn.*
 coral *mérjan, cord ip.*
 cork *mantar, corn a. zakhîré.*
 corner p. *kêshé, t. boujaq.*
 corporal *onbashî. [ét.]*
 correct *doghroultmaq, a. tas-hîh*
 correspondence *mêktoublashma,*
 a. *moukhabéré.*
 correspondent a. *moukhabîr.*
 corrupt *bozoug, chûrûk.*
 corsair *goursan, — gémîsi.*
 cottage f. a. *goulîbé, tounjîk.*
 cotton *pamoug.*
 cough *êoksûrûk; êoksûrmék.*
 council a. *méjlîs, shoura.*
 counsel a. *nasihat; — vérmék.*
 count *saymaq, ta'dad étmék.*
 counter p. *péshtahta.*
 counterfeit p. *sakhté, a. qalb.*
 country a. *mémlekét, p. êôlké; kêôy.*
 couple *chift.*
 courage *yigîlîk, a. jésarét.*
 courier *tatar, p. chapar.*
 courtyard *havli, havlou.*
 cover *êôrtû; êôrtmék.*
 coverlet *yorghân.*
 cow *iné, coward qorqaq.*
 cream *qaymaq, sûd yûzû.*
 creation *khilqatî 'além.*
 credit a. *itibar; alajaq.*
 creditor *alajaqlî, a. dayîn.*
 crescent *yarîm ay, a. hilâl.*

crime a. *jinayét. crier a. déllal.*
 criminal a. *jani. cripple cholaq.*
 crooked *éyri, gambour.*
 cross p. *hach, khach, a. salib.*
 crowd *galabalîq.*
 crown a. *taj; (of head) dépé.*
 cruel a. *zalim, mérhamétsiz.*
 crumb *ékmék ichi, ékmék oufan-*
tisi.
 crust *qaboug.*
 cry (to) *baghîрмаq, aghlamaq.*
 crystal a. *billor, billour.*
 cucumber *khîyar. cudgel sopa.*
 cup *finjan; — board dolab.*
 cure *shîfa vérmék, éyilémék.*
 curiosity a. *méraq; a. tohafiyé.*
 currants *fréng úzûmû.*
 curse a. *lanét, vulg. nallét.*
 curtain p. *pérdé. cushion yasdiq.*
 custom a. *adét; (tax) résmi gêom-*
rûk, résm (pl. rousoum).
 customer *mûshteri.*
 customhouse *gêomrûk dayirési.*
 cut *késmék, a. qat étmék.*
 cypress p. *sérv, sélvi.*
 Dagger a. *khanchér, gama.*
 daily *gûnlûk, a. yérmî.*
 damage *saqatlîq, a. zarar, ziyan.*
 damp p. *ném, némnak.*
 dance a. *raqs ét., t. hora tépmék.*
 danger a. *téhlîké, moukhatara.*
 dark *qaranlîq, a. zoulmét.*
 darling a. *mahboubé, mahboub.*
 date a. *tarikh; (fruit) khourma.*
 dated a. *tarikhlî, mûvérrakh'.*
 daughter *qîz, p. dûkhtér, a. bint.*
 dawn *chinsabah, a. shafaq, féjr.*
 day a. *yérm, t. gûn, p. rouz.*
 deacon a. *shémmas, f. sargarak,*
diaconos.
 dead *êôlû, p. mûrdé, jansîz.*
 deaf *saghîr, ishîtméz.*
 dear *bahâlî, p. giranbaha; a. aziz*
(loved). My-. azizim.
 death *êôlûm, a. mévt, mémat.*
 debt *borj. a. déyn (pl. dûyoun, -at).*
 debtor *borjlou, a. médyoun.*
 deceitful *aldadijî, p. hiylékîâr.*
 deceive (to) *aldatmaq.*
 decide (to) *qarar vérmék, qarar-*
lashdîрмаq.
 deck f. *gêôvérté. (It. cuverta.)*

- declare a. *ilan ét.*, *néshr ét.*
 decline a. *zéval*.
 decree p. *férman*; a. *fétva*.
 dedicate (to) *taqdis*, a. *takhsis ét.*
 deep *dérin*; *qoyou* (colour).
 deer *géyik*, *qaraja*. [mék.
 defeat (to) *yénmék*, a. *ghalib gél-*
 defence a. *mouhafaza*, *mûdafa'a*.
 defendant a. *mûd'dayi aléyhi*.
 deficient *éksik*, a. *noqsan*.
 deformed *bichimsiz*, *bodour*.
 degree a. *déréjé*.
 deign a. *kérém*, *loutf ét.*
 delay (to) a. *tévaqqouf*, *téekhir ét.*
 delicate a. *nazik*, t. *injé*.
 delicious a. *léziz*, *lézzéti*.
 delight *sévinj*, a. *sûrour*.
 deliver (to) *qourtarmaq*, a. *khélas*
 deluge a. *toufan*. [ét."
 demand a. *istid'a*, *dava*.
 demolish *yénmék*, *bozmaq*.
 den in, a. *maghara*.
 deny a. *inkîâr ét.*
 depart (to) *ayrîlmaq*, p. *révan ol.*
 depend a. *tabi ol.*, *baqmaq*.
 deprive a. *mahroum étmék*.
 depth *derinlik*, a. *oumq*.
 deputy a. *vékil*, *nayib*.
 derision a. *istihza*, *zévoqlénmé*.
 derogatory *yaqishmaz*.
 descend *énmék*, a. *nazil ol.*
 describe a. *tarif étmék*.
 desert *chêol*, *béyaban*; (to) *qach-*
maq, a. *fîrar ét.*, *térk ét.*
 design a. *niyét*, *méram*.
 despair *âmidsizlik*, a. *yés*, *fûtâr*.
 destiny a. *qadér*, *qismét*.
 detach *ayîrmaq*.
 devil a. *shéytan*, *iblis*.
 devote (to) *takhsis ét.*
 dew *chik*, p. *shébném*.
 diamond *élmás*.
 diarrhœa a. *is-hal*.
 diary a. t. *mâkhtiré déftéri*.
 dice *tavlou zarî*, *zar*.
 dictionary *loughét kitabî*.
 die (to) *êolmék*, *véfat ét.*
 difference a. *farq*, *ikhtilâf*.
 different *farqlî*, *bashqa*.
 difficult *gûj*, a. *mûshkil*.
 dig (to) *qazmaq*, a. *hafr ét.*
 digest (to) a. *hazm ét.*, *sîndirmék*.
 dignity p. *shan*, a. *mansîb*, *izzét*.
 dike *sédd*, *séd*, *khéndék*.
 diligent *chalishqan*, a. *ghayour*.
 dine (to) *yémék yémék*, a. *ta'am ét.*
 dinner *yémék*, a. *ta-am*.
 dirt *kir*, *mourdarliq*.
 disabled a. *sagat*. [khosh.
 disagreeable p. *namaqboul*, *na-*
 disappear (to) *gêorûnméz ol.*
 disappoint (to) *aldatmaq*.
 discharge (to) *boshaltmaq*.
 discipline a. *téédib*, *inzibat*.
 disease *hastaliq*, p. *dérd*, a. *illét*.
 disgrace a. *rézalét*.
 disgust (to) a. *néfrét étmék*.
 dish *tabaq*; *qab*; *yémék*.
 dishonest a. *mûrtékib*, t. *khîrsîz*.
 disorder *qarîshîqliq*.
 disperse (to) *daghîlmaq*.
 distance *ouzaqlîq*, a. *mésafé*.
 distant *ouzaq*, *iraq*.
 distinguish a. *téfrîq ét.*
 ditch p. *héndék*, *khandék*.
 divide (to) *bêolmék*, *taqsim ét.*
 divine a. *ilahi*, *rêb'banî*.
 do (to) *étmék*, a. *ijra ét.*" (p. 128).
 doctor a. *hékim*, *tabib*.
 dogma a. *aqidé*, p. *aqayid*.
 doll *bébéq*, *qouqla*.
 door *gapou*, *qapî*, a. *bab*.
 dormitory *govoush*, f. *nînjaran*.
 double *iki qat*; *chifté*.
 doubt a. *shûb'hé*; *shûbhé ét.*
 doubtful *shubhéli*; less *shûb-*
hésiz.
 dough a. *hamour*, *hamîr*.
 downy *tûylû*, *havlî*.
 dragon *azhdérha*; *atlî*.
 drain *laghîm*, *gériz*.
 draughts (game) *dama*.
 drawers *ich donou*; *chékméjé*.
 draw (to) *chékmék*; a. *résm ét.*
 drawing-room, *mûsafir odasî*.
 dream a. *rouya*, t. *dûsh*.
 dress f. *rouba*, t. *âstbash*.
 drink *ichmék*.
 drop *damlâ*; *damlamaq*.
 dropsy a. *istisqa*, vulg. *sîsqa*.
 drown (to) *boghmaq*; *boghoulmaq*.
 drum *davoul*.
 drunk p. *sérhosh*, *sérkhosh*.
 dry *qourou*, a. *yabis*.

duck *êordék*. dumb *dilsiz*.
 dung *gûbré*, *fishqî*.
 dungeon p. *zindan*.
 dust *toz*.
 Dutch *filéménk*.
 duty *vazifé*, *khizmét*.
 dwarf *jâjé*; *bodour*.
 dye *boya*; *boyamaq*.
 dynasty a. *sûlalé*, p. *khanédan*.
 dysentery *qanli is-hal*.
 Each *hér bir*, p. *bêher*.
 ear *goulaq*, a. *ûzn*.
 earn *qazanmaq*, a. *késb ét.*"
 earth *topraq*; a. *dûnya*.
 earthquake a. *zélzélé*, vulg. *zérzélé*.
 ease a. *rahat*; *qolayliq*.
 east *gûndoghoul*, a. *sharq*.
 Easter f. *pasqalya*.
 easy a. *rahat*; *qolay*, *souhoulétli*.
 eat *yémék*, a. *ékl ét.*"
 echo *yanqo*, a. *aksî sêda*.
 eclipse (*gûnésh*, ay) *toutoulma*.
 economic a. t. *idaréli*.
 edge p. *kénar*, *ouj*; *aghîz*.
 education a. *talim ou térbiyé*.
 effect a. *nétijé*, *séméré*, *téésir*.
 effort a. *say*, *ghayrét*, *jéhd*.
 egg *youmourta*, a. *béyza*.
 either *ikisindén biri*.
 elbow *dirséq*.
 electricity f. a. *éléktriq*, -*iyét*.
 element a. *ûnsûr*, pl. *anasîr*.
 elephant *fil*.
 embark *gémîyé binmék*, -*bindir-mék*. a. *tahmil étmék*.
 embassy a. *séfarét*, — *khané*.
 embrace *sarilmaq*, p. *dér aghoush ét.*" *qoujaqlamaq*.
 emerald a. *zûmûrrûd*, *zûmrût*.
 eminent a. *mésh-hour*, *shêôhrétli*.
 emperor f. *impérator*.
 empire a. *dévlét*, *saltanat*.
 employ (to) *qoullanmaq*.
 empty *bosh*, a. *khali*.
 enamel *miné*; -ed *minéli*.
 enclose *chévirmék*; a. *dakhil*, *léff ét.*"
 end *soñ*, *ouj*; (to) *bitmék*.
 endure *dayanmaq*; a. *téhammûl*.
 enemy a. *dûshmén*, p. *khasim*. [*ét.*"
 energy a. *gouvvét*, *ghayrét*.
 engaged a. *méshghoul*.

engagement a. *méshghouliyé*.
 engine f. *makîna*; (fire) *touloumba*.
 engineer a. *mühéndis*; f. *makînist*.
 English *ingiliz*; *ingilizjé*.
 engrave *qazmaq*, a. *hékk ét.*"
 engraver a. *hak'kiâk*, p. *kalémkiâr*.
 enigma a. *mou-amma*, t. *bilméjé*.
 enlarge a. *tévsee ét.*" *génishlétmék*.
 enmity a. *adavét*, p. t. *dûshménlik*.
 enough *elvérir*, a. *kiâfi*.
 ensign (flag) *sanjaq*; *bayraqdar*.
 enter *girmék*, a. *dakhil ol.*"
 entire *hép*, *bûtûn*, a. *jûmlé*.
 envelope a. *zarf*.
 envy a. *haséd*, t. *qisqanjliq*.
 equal p. *bérabér*, a. *mûsavi*; *aqran*.
 equator a. *khattî istiva*.
 equip *donatmaq*.
 error *yanlish*, a. *khata*, a. *séhv*.
 escape *qachmaq*, *qourtoulmaq*.
 especially a. *khousousa*.
 eunuch *khadîm*; *harém aghasî*.
 Europe *Avropa*.
 European *Avropali*.
 evacuate a. *takhlîyé ét.*"
 evangelist a. *mûbesh'shir*.
 even *bilé*, a. *hatta*.
 even (adj.) *chift*; *dûz*; *doghrou*.
 evening *akhsham*, *aqsham*.
 evil *féna*, *kêôtû*; *fénalîq*.
 ewer *ibriq*; (— bason) — *léyén*.
 exact a. *tamm*, *témam*, *doghrou*.
 examine a. *téftish*, *imtihan ét.*"
 examination a. *imtihan*.
 excellent a. *ala*, *aliyûl ala*.
 except — *dan ma'da*, *bashqa*.
 exchange *trampa*,
 excuse (to) a. *mazour toutmaq*,
 roukhsat vérmék.
 execute (to) a. *ijra ét.*"; *qatl ét.*"
 expect a. *mémoul ét.*" *béklémék*.
 explain a. *iyzah ét.*"; *añlatmaq*.
 extensive a. *vasi*, *génish*.
 exterminate *bitirmék*, a. *mahvét.*"
 extol a. *médh ét.*" *t. êôymék*.
 extraordinary a. *férq-él-adé*.
 extravagant a. *mûsrif*.
 extremely a. *ghayét*, t. *pék*.
 eye *gêôz*. eyebrow *qash*.
 eyelash *kiprik*, p. *mûzhgîân*.
 Fable a. *hikîâyé*, *masal*.
 face p. *chéhré*, t. *yûz*, a. *souret*.

- facilitate a. *tés-hil ét.*, *golaylatmaq.*
 fact a. *haqiqat*; (in-) a. *fil haqîqa.*
 factory f. *fabriqa*, *kîûrkhané.*
 faint (to) *bayîlmaq.*
 fair f. *panayîr*; t. *gûzél.*
 fairy p. *péri*, a. *jinn.*
 faithful a. *sadîq*, *émin.*
 falcon *doghan*, a. *shahin.*
 fall (to) *dûshmék*, a. *souqout ét.*
 false *yalan*; -jî, a. *kîûzib.*
 fame a. *sheôhré*, p. *shan.*
 family f. *familya*, p. *khanédan.*
 famine *qîtlîq*, a. *qaht.*
 fan *yélpazé.*
 far *ouzaq*, p. *dour*, a. *bayid.*
 farewell a. *vêda*; *él vêda!*
 farm *chiftlik.*
 farmer *chiftji*, p. *rénjbér.*
 ferrier a. p. *nalband.*
 fast *chapouq*, p. *téz*; a. *orouj.*
 fat *sémiz*, *yaghli*; *yagh.*
 fate a. *qadér*, *qaza*, *qismét.*
 fathom *goulaj.*
 fatigue *yorghounlouq.*
 fault *gousour*, a. *gabahat.*
 fear *qorgou*, a. *khavf*, p. *déshshét.*
 feast a. *ziyafét*, p. *bézm.*
 February *shoubat*, *pédîrvar.*
 feeble a. *zayîf*, t. *zaboun.*
 feed (to) *béslémék*, *yédirmék.*
 feel (to) a. *hiss ét.*, *douymaq.*
 felt *kéché*, *kébé.*
 female *dishi*, p. *madé.*
 fever a. *hûmma*; *hararét.*
 few *az*, a. *qalil.*
 fidelity *sadagat*, *vêfa.*
 field a. *sahra*; t. *tarla.*
 fierce *azghîn*, *sért.*
 fife *dûdûk*, *qaval.*
 fig *injir*, *aydîn yémishi.*
 fight *ghavgha* (*gavga*); p. *jéng.*
 figurative a. *méjazi.*
 figure a. *raqam*, *adéd*; *shékl*, *résim.*
 filbert *fîndîq.*
 file *yéyé*; *sira*, a. *saff.*
 fill (to) *doldourmaq*; *dolmaq.*
 filth *mourdarliq*, *pislik.*
 filthy *mourdar*, *pis*, p. *napak.*
 final *soñ.* -ly a. *én nihayé.*
 find *boulmaq.*
 fine *injé*, *nazik*; a. *khalis*, *khass.*
 finger *parmaq*, p. *éngûsh.*
 finish (to) *bitirmék*, a. *khitam vér.*
 fire p. *atêsh.* fish *balîq.*
 flag *bayraq.* flame *aléf.*
 flat *dûz*, *yassî.*
 flea *piré.* fleet *donanma.*
 flesh *ét.* flood a. *sél*, a. *toufan.*
 flint *chagmaq tashî.*
 floor *dêôshémé.* flour *oun.*
 flower *chichék*, p. *shûkûfé.*
 fluxion (cold) a. *nevazil*, *zûkkîâm.*
 fly *sinék*; (to) *ouchmaq.* [*lamaq.*
 foal *tay*, *gouloun*; (to) *gouloun-*
 fodder *ot*, *arpa-saman*, *alaf.*
 foe p. *dûshmén*, a. *khasim.*
 fog *douman*, p. *mîh*, *migh.*
 fond *méraqlî*, a. *haris.*
 food *yémék*, *yéyéjék.*
 foot *ayaq*, p. *pa*, a. *qadém.*
 forage *ot*, *arpa-saman.*
 force p. *zor*, a. *jébr*; *gouvvet.*
 ford *géchid*, *sigh.*
 forehead *alîn*, *ann.*
 foreigner a. *éjnébi.*
 forerunner p. *péshréç*, t. *qilavouz.*
 foresight a. *basirét*, *firasét.*
 forest *orman*; a. *méshjéré.* [*ét.*
 forget *ounoutmaq*, p. *firamoush*
 forgive a. *afvét.*, t. *baghîshlamaq.*
 fork *chatal.*
 form *bichim*, a. *sourét*; (to) *yap-*
 fortifications a. *istihkîâmat.* [*maq.*
 fortnight *iki hafta.*
 fortress a. *qala*, *qalé.*
 forward *iléri*; *iléridé.*
 foundation f. *témél*, a. *ésas.*
 fountain *pouñar*; (jet) *fisqiyyé.*
 foul *tavouq.* fox *tilki.*
 fraud a. *hiylé.* free p. *azad*, *sérbést.*
 freedom *azadliq*, a. *hûrriyét.*
 freemason *farmason.*
 freeze (to) *doñmaq*; *doñdourmaq.*
 freight a. *naqliyé*, p. *navloun.*
 frequent *siq*, *choq*, a. *késir.*
 fresh p. *tazé.* friend p. *dost.*
 Friday a. *jouma'a*, *jouma'.*
 frigate f. *fîrgateen.*
 fringe *sachaq.* froth *kêôpûk.*
 frog *gourbagha.*
 frontier p. *serhadd*, a. *houdoud.*
 frozen *doñmoush.*
 fruit p. *méyvé*, t. *yémish.*
 fry (to) *tavada pishirmék.*

frying-pan *tava*.
 fugitive *qachag*, a. *firari*.
 full *dolou*, a. *mémloû*.
 funeral a. *jénazé alayî*, *jénazé*.
 fur *kûrk*.
 furious *azghîn*. furnace *ojaq*.
 furlough a. *izin*, *mézouniyét*.
 furniture a. *éshya*, f. *mobilia*.
 fury a. *hiddét*, *ghazab*.
 fuse *tapa*; (to) *érimék*.
 future *géléjék*, a. *mûstagbél*.
 Gain p. *kîâr*, t. *qazanj*; *qazanmaq*.
 gallant a. *zarif*, *nazik*, *kibar*.
 gallows *dar aghajî*.
 game *oyoun*; (prey) *av*, p. *shikîâr*.
 garden p. *bahjé*, *baghché*.
 garlic *sarmîsaq*.
 garnet a. *lal*. gate *qapou*.
 gather (to) *toplamaq*.
 general a. *oumoumi*; f. *général*.
 generous *jéômérd*, a. *ali jénab*.
 genius a. *frasét*, *zékîavét*.
 gentiles a. *tayifé*, p. *poutpérest*.
 gentle a. *mûlayim*, *halim*, t. *tatli*.
 genus a. *jîns*, pl. *éjnas*.
 geography *joghrafiya*.
 geometry *ilmi héndésé*.
 get *almaq*; b. *hasil ét.*"
 ghost a. *khayal*; *rouh*, p. *jan*.
 (the Holy ghost) *Rouhoul qouds*.
 gift (divine) a. *mévhibé*, *dadî haqq*;
 (superior to inferior) p. *bakhshish*,
 a. *ihsan*, *atiyé*; (inf. to sup.)
 a. *hédiyé*, p. *péshkêsh*;
 (brought back from a journey)
armaghan.
 gipsy *chingiâné*, *posha*.
 girl *qîz*. girth *qolan*.
 give (to) *vérmék*, a. *ita ét.*"
 glad a. *mémnoun*, p. *shadman*.
 glass p. *jam*; a. *qadéh*.
 globe a. *kûré*.
 gloom *qaranliq*; a. *gham*, *kédér*.
 glory *shan ou shéréf*, p. *jélal*.
 glove *éldivan*. glue *toutqal*.
 go *gitmék*. good *édyéndéré*.
 goat *kéchi*. gold *altoun*.
 God a. *Allah*, *Allah Ta'ala*, *Jenabî*.
 Godhead a. *oulouhiyé*. [*Haqq*.
 good *éyi*, a. *ala*. goose *qaz*.
 gospel a. *injil*, pl. *énajil*, *bésharét*.
 gourd *qabag*, *qantar qabaghî*.

gout a. *nigris*.
 grace a. *létafét*; *inayét*, *loutf*.
 grape *ûzûm*. grass *ot*.
 grateful a. *mûteshékkir*.
 gratis a. *méjjanén*; *mouft*.
 grave a. *mézar*, *qabr*.
 grease *yagh*, *ich yaghî*.
 great *bédyûk*, a. *azim*, *jésim*.
 greedy a. *oubour*, *shish boghaz*.
 green *yéshil*.
 greyhound *tazî*.
 gridiron *îsqara*.
 grief a. *kédér*, *élém*, *gham*.
 grocer a. *baqqal*.
 groom *séyis*. ground *yér*; 'arsa.
 growl *khirlamaq*.
 guard *néobétji*; a. *khassa askéri*;
 (to) *béklémék*.
 guardhouse *qoullouq*.
 guess (to) a. *zann*, *qîyas ét.*"
 guest a. *mûsafir*.
 guilt a. *qousour*, *qabahat*.
 gulf *kêôrféz*. gum *zamq*.
 gums *dish étî*.
 gunpowder *barout*.
 gutter *héndék*, *olouq*.
 gymnastic f. *jîmnastîq*.
 Habit a. *adét*, p. *khouy*; a. *rém*;
 hail *dolou*, *ghîrji*. [*tabiyat*.
 hair *sach*; *qîl*, *tây*.
 half *yarim*, *nim*, a. *nîsîf* (§ 207).
 halt *dourmaq*, *éylénmék*.
 hammer *chékîj*; (sledge) *varya*.
 hamper *sépéd*.
 hand *él*; (hour-) a. *aqréb*; (minute-)
yélgovan.
 handkerchief *méndil*.
 handle *sap*, a. *qabzé*.
 handsome *gûzél*, *yagîshîqli*.
 hang *asmaq*; (-down) *sarqmaq*.
 happy a. t. *sa'adétli*.
 harbour f. *liman*.
 hard *sért*, *pérk*; *gûj*.
 hare *tavshan*.
 harem a. *harém*, *zénané*.
 harm a. *zarar*, *ziyan*.
 harness *araba taqîmî*, *qoshoum*.
 harvest *bichin*; (-time) *hasad*,
hasad vagtî, *orag vagtî*.
 hasten a. *ajélé ét.*" hat f. *shapqa*.
 hatchet *balta*, *girébi*.
 hate (to) a. *ikrah ét.*"

haughty a. *maghrour*, *kibir*.
 have (to) a. *malik olmaq* (§§ 119 to
 hawk *atmaja* (*qoushou*). [122].
 hay *gourou ot*.
 hazard p. *bakht*, a. *qaza*, *qadér*.
 haze *sis*, *douman*.
 head *bash*; p. *sér*; a. *rés* (§ 203).
 headlong *bash ashaghî*, *sérnigûn*.
 heal (to) *éyilétmek*, a. *shifa vérmék*.
 health a. *kéyf*, *mizaj*, *sîh'hét*.
 heap *yîghîn*; (to) *yîghmaq*.
 hear (to) *dînlémék*, *ishitmék*.
 heart *yûrék*, a. *qalb*, p. *dil*.
 heat *sîjaqliq*, a. *hararét*.
 heaven *gêok*, a. *séma*, (pl.) *sémavat*.
 (paradise) a. *jénnét*, p. *firdévs*.
 heavy *aghîr*, a. *saqil*.
 Hebrew *Ibrani*, *Yéhoudi*.
 hedge-hog *kipri*, p. *khar-pûsht*.
 heel *êokjé*, a. *aqab*.
 height *yûkséklik*, a. *irtifa'*.
 hell a. *jéhénném*.
 help *yardîm*, a. *îmdad*, *mou'avénét*,
iyane; (to) *yardîm*, *mou'avénét*
ét.
 hemorrhoids *mayasil*, a. *basour*.
 hen *tavouq*. herb *ot*.
 herd *sûrû*. hero a. *qahriman*.
 hesitate (to) a. *téréd'dûd étmék*.
 hide *déri*; (to) *saqlamaq*.
 high *yûksék*, a. *mûrtéfi*.
 highway a. *jaddé*, p. *shah'rah*.
 hill *dépé*. hip *qalcha*.
 hinge *rézé*, *méntéshé*.
 hire *kira*; (to) *kiralamaq*.
 history a. *tarîkh*, pl. *tévarikh*.
 hit (to) *vourmaq*. hoarse *boghoulq*.
 hold (to) *toutmaq*; (ship's) *ambar*.
 hole *délik*. holiday a. *tatîl*.
 hollow a. *khalî*, *téhi*, *ichi bosh*.
 holy a. *azîz*, *mouqaddés*; (of God)
 a. *gouddous*; (-Spirit) *Rouhoul*
Qouds.
 home *év*, a. *ayilé*; *vatan*, *mémélékét*;
 (to go —) a. *silâ étmék*, *silaya*
gitmek.
 honest a. *émin*, *sadiq*, t. *doghrour*.
 honey *bal*, a. *asal*, p. *mikh*.
 honour a. *izzét*, *itibar*, *shéréf*,
namous; (to) *izzétlémék*, *ihitiram*
hoofîrmaq. hope p. *ûm'mid*. [ét.]
 hook *chéngél*; *qanja*, *ilik*.

horizon a. *oufouq*, (pl.) *afaq*.
 horrible a. *makhouf*, *déhshtli*.
 horse *at*, p. *ésb*; *béygir*; (-man)
atli, p. *sûvaree*.
 hospital p. *khasta-khané*.
 hostile p. *dûshmén*. hot *sîjaq*.
 hound *kêôpék*, *zaghar*, *tazî*.
 hour a. *sa'at*.
 house *év*, p. *khané*, a. *béyt*; *qonaq*.
 humanity a. *insaniyét*, *mûrûv'vét*.
 humble a. *mûtévazî*, *halim*; *khim-*
hunger ajliq. hungry *aj*. [bil.]
 hurry (to) a. *ajélé ét.*
 hurt (to) *injitmek*, *ajitmaq*.
 husband *qoja*, a. *zévj*.
 hymn a. *ilahi*.
 hypocrisy a. *riya*, *mûrayilik*.
 hypocrite a. *mûrayî*, *mûnafiq*.
 Ice *bouz*. icy *bouzlou*.
 idea a. *fikir*, *tasavvour*.
 idiom a. *istilah*, p. *shiyvé*.
 idle *ishsiz*, *témbél*, *bosh gézén*.
 idol p. *pout*, a. *saném*, (pl.) *asnam*.
 ignorance a. *jêhalét*, *jêhl*.
 ignorant a. *jahîl*, p. *nadan*.
 ill *kéyfsiz*, p. *hasta*, a. *mériz*.
 illness *hastaliq*, a. *maraz*.
 imagine (to) a. *tasav'vour ét.*
 imitate (to) a. *tagleed*, *iqtida ét.*
 impartial p. a. *bitaraf*, *insaflî*.
 impatient a. t. *sabîrsiz*.
 implore (to) *yalvarmaq*; a. *rija*,
niyaz ét.
 important a. *mouhimm*, *mûtébé*.
 impression a. *téssir*; *êfkîâr*.
 imprison a. *habs*, *mahbous ét.*
 inch *parmaq*. incline (to) a. *méyl*
incognito a. tébdil, - *qîyafét*. [ét.]
 income a. *irad*. increase *artmaq*.
 indebted *borjlou*, a. *médyoun*.
 indeed a. *haqiqatén*; *êôylé mi!*
 industry a. *hîrfét*, *sana'at*.
 inform (to) a. *khabér vérmék*, *ikh-*
bar ét.
 ingratitude p. t. *nankêôrlûk*.
 inhabit (to) *otourmaq*, a. *sakin ol.*
 injury a. *zarar*; *saqatliq*.
 ink a. *mûrékkéb*. (-stand) *divit*.
 inn *khan*. inquire (to) *sormaq*.
 insane p. *divané*, t. *chîlghîn*.
 insect *bêôjék*. insert a. *dakhîl ét.*
 inspect (to) *yoglamaq*.

instruct(to) *êdyrémék*, a. *talimét*.
 integrity a. *témamiyét*; t. *dogh-roulouq*, a. *istiqamét*.
 intercede a. *rija*, *shéfa'at ét*.
 intercession a. *shefa'at*.
 interest a. *ménfa'at*, f. *éntéréso*; a. *fayiz*.
 interesting *mérak jélb édi*, *jelib*.
 internal a. *dakhili*.
 intimate *siqî*, a. *mahrém*.
 intolerable a. *téhammâlû naqabil*.
 invitation a. *davét*.
 iron *démir*.
 irregular a. *nizamstîz*; (soldier) *bashî bozouq*.
 irrigate *yyiqamaq*.
 island *ada*, a. *jéziré*.
 itch (to) *gijishmék*.
 ivory *fil dishi*.
 ivy *sarmashiq*.
 Jackal *chaqal*, *ghiyab*.
 jacket f. *chakét*; *mintan*. [var.
 January *kânounou sani*, *Houn-jar qavanos*, *désti*, *kûp*.
 jaw *chéne*.
 jealous *kisqanj*, a. *hasoud*.
 jealousy a. *haséd*, t. *kisqanj*.
 Jehovah *Yéhora*.
 Jesus *Isa-él-Mésih*, *Isa*.
 Jew *yéhoudi*, *chifit*.
 jewel a. *jévahir*, *mâjévhér*.
 join (to) *bitishmék*, *bitishdirmék*.
 joke a. *shaga*, *lateefé*.
 journal p. *rouzname*, f. *journal*.
 journey *yol*; *séyahat*, *yoljoulouq*.
 joy *sévinj*, a. *sourour*, *shazliq*.
 judge a. *hakim*, *qadî*.
 jug *désti*, p. *gûzé*.
 juice *sou*; (grape-) p. *shira*.
 jump (to) *sichramaq*.
 Jupiter *mâshtéri yildîzi*.
 just a. *adil*, *mounsif*.
 justice a. *adalét*, *haqqaniyét*.
 justify a. t. *haqqli chiqarmaq*.
 Keep (to) *saqlamaq*, a. *mouhafaza ét*.
 kettle *gûgûm*; f. *chaydan*.
 key f. *anakhtar*, a. *miftah*.
 kick (to) *tépmék*, *chifté atmaq*.
 kid *oghlaq*, kidney *bêôbrék*.
 kill *êoldûrmék*, a. *idam ét*.
 kind a. *jîns*, t. *soy*, *dûrlû*; *tatli*.

king *gral*, p. *padishah*, *hâkûmdar*.
 kiss p. *bousé*, *êôpûsh*; (to) *êôp-mék*.
 kitchen p. *ashkhané*, a. *matbakh*.
 kitten *kédi yavrousou*, *pisik*.
 knee *diz*, p. *zanou*.
 kneel (to) *diz chêôkmék*.
 knife *bîchaq*; (pen-) *qalémtrash*.
 knit (to) *êôrmék*.
 knock (to) (*qapou*) *chalmaq*.
 knot *dûymé*; *dûyûm*.
 know (to) *bilmék*.
 kuran *gouran*, *kélamî qadim*.
 Label *yafta*.
 labour a. *amél*, t. *ish*, p. *kîar*.
 labourer a. *amélé*, t. *ishji*.
 lace (gold-) *sîrma*; (false-) *qîlab-dan*; (thread-) f. *dantéla*; (tape-) *shérid*.
 lad *oghlan*, *chojouq*, *déliqanli*.
 ladder *mérdivén*, p. *nérdûban*.
 lady *hanim*, lake *géol*.
 lamb *qouzou*, lamp *lamba*.
 lance a. *mîzraq*, p. *nizé*.
 land *qara*; (to) *qaraya chiqmaq*.
 language a. *lisan*, p. *zéban*, t. *dil*.
 lantern f. *fénér*, *fanos*.
 lap *qoyoun*, *qoujaq*.
 large *bêdyûk*, *iri*.
 last *soñ*; (— night) *duñ géjé*, (to) *dayammaq*, *sûrmék*.
 late *géj*; *sabîq*; *mérhoun*.
 lattice *qafés*, laugh *gûlmék*.
 laundry *chamashirkhané*.
 laundress *chamashîrjî qari*.
 law a. *qanoun*; *shériyat*, *shér*.
 lawyer f. *avoqat*, a. *dava vékili*.
 lay (to) *yatmaq*; *yatirmaq*.
 lazy *témbél*, *ténbél*, *ayar*.
 lead *gourshoun*; (to) *gêôtûrmék*.
 leaf *yapraq*, a. *vara*.
 lean *zaboun*; (to) *dayanmaq*.
 leap (to) *sichramaq*, *hoplamaq*.
 learn (to) *êdyrénmék*, a. *tahsil ét*.
 leather *mêshin*, *sakhtiyan*.
 leave (to) *braqmaq*; *chiqmaq*.
 led (horse) *yédék*.
 leech *sûlûk*; leek *prasa*.
 left *sol*, leg *bajaq*.
 legation a. *séfarét*, — *khané*.
 legend a. *hikîayé*, *masal*.
 legislator a. *vaziyî qanoun*.

leisure *bosh vaqit*, a. *foursat*.
 lemon *limon*. length *boy*.
 lend (to) *êdûnj vér-mék, vér-mék*.
 leopard *qaplan*. lesson a. *dérs*.
 letter *yazî*, a. *harf*; *mék-toub*.
 lettuce *maroul*. level *dûz*.
 lever *manavéla*.
 liberal *jêômérd, jivanmérd*.
 liberate (to) *qourtarmaq, a. khélas*.
ét."

liberty a. *hourriyét*, p. t. *azadliq*.
 library p. a. *kitabkhané*.
 lick (to) *yalamag, lid qapag*.
 lie *yalan*, a. *kizb*; — *sêdylémék*.
 (— down) *yatmag, ouzanmag*.
 life p. *jan*, a. *rouh*; (— time) a. *êômûr*.
 lift (to) *qaldirmaq, a. réf ét."*
 light a. *nour*, t. *ishiq*; a. *khafif*.
 lightning *shimshék, a. barq*.
 like *béñzér, gibi*; (to) a. *hazz ét."*
 lime *kiréj*. limited a. *mahdoud*.
 line *chîzgî, a. khatt*; *satir*.
 linen *kétén bézi*; lining *astar*.
 linseed *kétén tohoumou, zéyérék*.
 lip *léb, doudaq*.
 listen (to) *dinlémék, qoulag vér-*
mék.

litter (for the sick) *téjgéré*.
 little *oufaq, kûchûk, a. saghir*.
 live (to) *yashamaq*.
 lively *janli; qanî sîjaq*.
 liver *jiyér, qara jiyér*.
 living *géchim, a. téay yûsh*.
 load *yûk*; (to) *yûklémék*.
 loaf *somoun; kélle shékér*.
 lock f. *kilid*; (to) *kitlemék*.
 locksmith *chilingir*.
 log *kûtûk*. long *ouzoun, boylou*.
 longitude a. *toul*.
 look (to) *bagmaq; bakish*.
 loom *dézgîâh*. loose *géвшék*.
 lose (to) *yitirmék, a. ghayb ét."*
 lord *efféñdi; a. Rabb*.
 love a. *ashq, mouhabbét; sévmék*.
 lover a. *ashiq*. low *alchaq*.
 luck p. *bakht, a. tali, taléh*.
 luggage a. *éshya, pîrî pîrtî*.
 lump *parcha*. lunch *qahvaltî*.
 lute a. 'oud, 'oud *chalghî*.
 luxury f. *fantazi*.
 lynx *vashag, ôshék*.
 Macaroni f. *maqarna, p. érishté*.

macetopouz, *gûrz, chomaq*. [a. *alét*.
 machine f. *makîna, p. charkh*;
 mad *déli, divané*; (— dog) *qoudouz*.
 madam f. *madama, hanîm, qogona*.
 magazine f. *maghaza, p. ambar*;
 (powder-) p. *jébhané*; (periodi-
 cal) a. *résaléyi mévqouta*.
 magician a. *sihirbaz, a. sahhar*.
 magic lantern a. *sihiri siraji*.
 magistrate a. *zabit, hakim*.
 mahomedan a. *mûsliman, mou-*
hammédee.
 maiden a. *bakiré, t. qîz*.
 mail f. *posta*; p. *zirkh, a. silah*.
 maintain (to) *béslémék*.
 major *biñ bashî*.
 make (to) *yapmaq, a. imal ét."*
 mallet *toqmaq, mamma anné*.
 man a. *adam, adém, insan*.
 manage (to) a. *idaré, zabt ét."*
 mane *yélé*. manger *yémlik*.
 mankind a. *béni adém, névi insan*.
 mantle f. *qapot, a. férajé*.
 manufacture (place of-) f. *fabriqa*;
 (article) a. *mal*; (to) *yapmaq*.
 manure *gûbré, a. zibil, t. térs*.
 manuscript *él-yazîsî*.
 many *choq*. map f. *kharta*.
 marble *mérmér*.
 march (musical) f. *marsh*; (sol-
 diers) *yêdrûmék*; (command)
 f. *arsh!*
 mare *qîsraq*.
 marine a. *bahri, bahriyé*.
 mark a. *isharét, p. nishan*.
 market p. *pazar; charshî*.
 marriage a. *nikâh, izdivaj*.
 marry (to) *évlénmék, évléndirmék*.
 martyr a. *shéhid*.
 masculine *érkék; a. mûzékkér*.
 master *efféñdi, agha; ousta*.
 mat *hasîr*. maxim a. *qayidé*.
 matches a. *kibrit*. [ziyé.
 mathematics a. *ouloumou riya-*
 meadow *chayîr, p. chimén, -zar*.
 meaning a. *ma'na*.
 measure *êolchû, a. mîqyas*.
 measles *qizamouq*. meat *ét."*
 medicine a. *ilaj, déva*.
 meet (to) a. *tésadûfét."* *rast gélmék*.
 melon (musk) *qavoun; (water)*
qarpouz.

melt (to) *érimék*.
 member *aza* (pl. *azavat*).
 memory a. *gouvvéyi hafîza*, *fikir*.
 mend (to) a. *tamir*, *términ ét.*"
 merchant a. *tajir*, *tûjjar*.
 mercy a. *mérhamét*, *rahmét*.
 merely *dûzjé*, a. *adéta*.
 merit a. *istihqaq*, *liyaqat*.
 merry a. t. *kéyflî*, p. *shén*. [*dén*.
 message a. *khábér*. metal a. *ma*-
 method a. *ousoul*, *qayidé*, t. *yol*.
 microscope p. *khourdébeen*.
 middle *orta*, a. *vasat*.
 middling *orta*, a. *évsat*.
 midsummer *yaz ortasî*.
 might *qoudrét*, *iqtidar*.
 mighty a. *qadir*, *müqtédîr*.
 mild a. *mûlayim*, *hafif*.
 milk *sûd*. mill *déyirmén*.
 mind a. *aqîl*, *fikir*, *zihin*.
 mine a. *ma'dén*, (pl.) *mé-a-dîn*.
 minute a. *daqîqa*; *mazbata*.
 mischief a. *zarar*, *ziyan*.
 miser a. *khasis*, a. p. *tamakîar*.
 mist *sis*, *douman*.
 mistake a. *khata*, t. *yañlish*.
 mix (to) *qarishdirmaq*, a. *mézj ét.*"
 mob *qalabalîq*, *ayaq taqîmî*.
 mock (to) *zévqlénmék*, a. *istihzaét.*"
 model p. *nûmouné*, f. *êornék*.
 modern *yéni*, a. *jédîd*.
 modest a. *mahjoub*, *térbiyéli*.
 moist p. *ném*, t. *yash*.
 momentous a. *mouhim*, *éhémm*.
 monarch p. *hûkûmdar* *padishah*.
 Monday *pazar értési*.
 money *para*, *aqjé*, a. *naqd*.
 monkey *maymoun*.
 month *ay*, p. *mah*, a. *shéhr*.
 moon *ay*, p. *mah*, a. *qamér*.
 moral a. *akhlaqi*; *hissé* (p. 119).
 more *daha*, a. *ziyadé* (p. 101).
 morning a. *sabah*.
 morrow *érté*. a. *sabah*.
 mosque a. *jami*, *mésjid*.
 most *én*, a. *ziyade* (p. 101).
 moth (flying) *pérvané*; *gûvé*.
 mother *ana*, p. *madér* (p. 58).
 motion *harékét*.
 mould *topraq*; a. *qalib*.
 mound *dépé*, *tépé*.
 mount *dagh*; (to) *chîqmaq*, *binmék*.

mountain *dagh*, a. *jébél*.
 mourn p. *fighan ét.*" ; *yas toutmaq*.
 mournful p. *ghamkin*, a. *mahzoun*.
 mouse *sîchan*, a. *faré*.
 mouth *aghîz*, p. *dihan*.
 move (to) *qûmîldanmaq*, a. *haré*-
két ét."
 mow (to) *bichmék*. mud *chamour*.
 mug a. *mashrapa*. mule *qatîr*.
 multitude *qalabalîq*. [*ét.*"
 multiply (to) *choghaltmaq*; a. *zarb*
 murder (to) *êoldûrmék*. a. *qatl ét.*"
 murderer *qanli*, a. *qatil*.
 museum f. *mûzékhané*.
 music a. *naghmé*, f. *mousiga*.
 musician f. p. *mousiqi shinas*,
mousiqaji.
 mosquito *sivri*, *sivri sinék*.
 mustache *biyîq*.
 mustard *hardal*.
 mutton *qoyoun éti*.
 mystery a. *sirr*, *ésrar*.
 Nail (finger) *tîrnaq*; (iron) *éksér*,
chivi, *mîkh*; (to) *mîkhlamaq*.
 naked *chîplaq*, a. *ûryan*.
 name *ad*, a. *isim*, p. *nam*.
 named a. *mûsémma*, p. t. *namînda*.
 namely a. *yani*; *naphtha néft*.
 narrow *dar*, *énsiz*.
 nasty *pis*, a. *mékrouh*, *mourdar*.
 nation a. *millét*, *qavm*, *ûmmét*.
 native *yérli*. natural a. *tabiyi*.
 naughty *yaramaz*. navel *gêôbék*.
 naval a. *bahri*, *bahriyé*.
 navigation a. *séyri séfayin*, *gézme*.
 navy *donanma*. near *yaqîn*.
 necessary a. *lazîm*, *mouqtazi*.
 necessity a. *hajét*, *zarourét*.
 neck *boyoun*. need a. *ihtiyaj*.
 needle *îyné*. negro a. *zénji*, *arab*.
 neighbour *qonshou*.
 nest *youra*. net *agh*.
 never p. *hich*, a. *asla*, a. *qat'an*.
 new *yéni*, p. *név*, a. *jédîd*.
 news a. *khábér*, *havadis*.
 next *yandaki*, a. *atidéki*; *soñra*.
 nice *gûzél*, a. *ala*. night *géjé*.
 no *khayr*; *hich*, *hich bir*.
 noble a. *néjib*; *jins*.
 noise *sés*, *shamata*, *gûrûltû*.
 nonsense *sachma*, *bosh laf*.
 noon *êôylén raqti*, *êôylén*.

noose *ilmék*.

north a. *shimal*, f. *poryas*; (due-)

yildiz; (-west) *gara yél*.

nose *bouroun*. not *déyil*.

nourish (to) *béslémék*, p. *pérverdé ét.*"

now *shimdi*, a. *hala*, *élan*.

number *sayi*, a. *adéd*, *mîqdar*.

nurse (wet-) *sud-ana*; (dry-)

dada; (sick-) *hastaji*.

nut *fîndiq*.

nutmeg *hindistan jévizi*.

Oak *méshé*, *pélit*.

oar *kârék*. oath a. *yémin*.

obedience a. *ita-at*. [ét.]

oblige (to) a. *kérém ét.*"; *méjbour*

obscure *qaranliq*; a. *moughlaq*.

observe (to) a. *diqqat ét.*"; *baqmaq*.

obstinate a. *inadjî*, *mouannid*.

obtain *élé gétirmék*, a. *istihsal ét.*"

occupy (to) a. *zabt ét.*", t. *toutmaq*.

ocean *bahrî mouhit*, *oqianos*.

odd *ték*; a. *touhaf*.

ode a. *ghazél*, *qasidé*.

offence a. *qabahat*, *gousour*, *souch*.

offer (to) a. *tagdim ét.*"; *sounmaq*.

oft, often a. *éksériya*, *choq défa*.

oil *yagh*, p. *roughén*.

old *ésgi*; (-man) *ikhtiyar*, *qoja*.

olive *zéytoun*, *zéytin*.

omelet *gayghana*.

omen *fal*. on (p. 105).

once *bir kerré*; (at-) *birdén*.

onion *soghan*. only salt.

open *achîq*; (to) *achmaq*.

opinion a. *réy*, *éfkiâr*, *zann*.

opium p. *afiyon*, *tiryaq*.

opportunity a. *foursat*.

opposition a. *moukhaléfét*.

oppose (to) *qarshî qomaq*, a. *mani ol.*" [ét.]

oppress (to) *zoulm ét.*", p. *jéfa*

orange *portougal*, p. *narénj*.

oration a. *khitab*, *noutq*.

order a. *émr*, *iradé*; *nizam*, *intizam*.

ordinary *bayaghi*, a. *adi*.

organize (to) a. *téshkil ét.*"

original a. *asil*, *aslee*.

ornament *sûs*, a. *ziynét*, *haliyé*.

orphan *êksûz*, a. *yétim*.

outrage a. *haqarét*.

oven *fouroun*.

overtake *yétishmék*, *toutmaq*.

ox *êdkûz*. oyster f. *îstridya*.

Pace *adim*, a. *qadém*; *yêôrûyûsh*.

pack p. *désté*, f. *basta*; *déng*;

(-horse) *yûk hayvanî*, *béygir*;

(-saddle) *palan*.

padlock *kilid*, *asma kilid*.

page a. *sahifé*. pain *aghrî*, *sîzî*.

paint *boya*; (to) *boyamaq*.

painter a. *naqqash*, *réssam* (§ 610).

pair *chift*. palace p. *saray*.

palate *dimagh*, *damaq*.

pale *réngsiz*, *dounouq*, *solghoun*.

palm (tree) *khourma aghajî*; (—of

the hand) *él ayasî*, *avouj*.

pan *tava*, *saplî*.

pantry *kîlér*, f. *maghaza*.

paper *kîughîd*, vulg. *kéhad*.

parasol a. *shémsiyé*.

parcel (bundle) *boghcha*, *bohje*.

pardon a. *afv*; (to) — *ét.*"; *baghîsh-*

lamag.

parsley f. *maghadanos*, *maydanos*.

part p. *parcha*, a. *qîsîm*; *taraf*.

partake p. *hissédar olmaq*.

partial a. *khousousi*; *tarafgir*.

partner *ortaq*, a. *shérik*.

partridge *kéklîk*, p. *kébk*.

party *taqîm*; a. *taraf*.

pass *géchid*; (to) *géchmék*. [ré.]

passage *yol*; *géchid*; p. *bénd*, a. *iba-*

passion a. *ghazab*; *mouhabbét*.

passport *yol tézkéresi*, f. *pasaport*.

past *géchmish*, *gechén*, a. *mazi*.

pastry *hamour ishi*; f. *pasta*.

patch *yama*; (to) *yamalamaq*.

path *yol*, a. *jaddé*, *tariq*.

patience a. *sabr*, *tehammûl*.

patient *sabîrlî*; p. *hasta*.

patriarch f. *patrig*; a. *ébûl aba*.

patriot p. *vatan pérvér*.

patriotism — *lik*, a. *houbbou vatan*.

pattern a. *nûmûné*, *êornék*, *qalib*.

pavement *tash déôshémé*, *sal*.

pavillion *kêôshk* a. *qasr*.

paw (fore-) *pénché*; (hind-) *ayaq*.

pay a. *ûjrét*; t. *gûndélik*; *aylîq*;

yillîq; (to) *êôdémék*, a. *éda ét.*"

peace *barîshîq*, a. *mûsaléha*.

peach *shéftalî*.

peacock *tavous goushou*.

pear *armoud*.

pearl *inji*. peasant *kêdylû*.
 pebble *chaqîl tashî*, *chaqîl*.
 peculiar a. *makhsous*; *touhaf*.
 pedlar *qoltouqjou*, *chértji*.
 peel *qabouq*; (to) *soymaq*.
 pen a. *qalém*; (-knife) *qalémtrash*.
 pension a. t. *téqa'ûd ma'ashî*.
 people a. *éhalî*; *millét*, *qavm*.
 pepper *qarabibér*, *bibér*.
 perceive (to) *gêormék*, a. *fêhm ét.*"
 perfect a. *kâmîl*, *tamm*; *témam*.
 perform (to) a. *ijra ét.*" *étmék*.
 perfume *hosh qoqou*, a. *rayiha*.
 period a. *mûddét*, *vaqît*, *zéman*.
 perish (to) *hélaq ol.*" ; *bitmék*.
 permanant a. *dayimî*, *qadim*.
 permission a. *roukhsat*, *izin*. [*ét.*"
 permit (to) — *vérmék*, *mûsa'adé*
 perpetual a. *dayim*, *démirbash*.
 persecute (to) *qovalamaq*.
 Persia *Ajémistan*, *Iran*.
 Persian *ajém, irani*; (lang.) *Farisi*.
 person a. *shakhs*, *zat*; *adém*.
 persuade (to) *qandirmaq*, a. *iskîât*
 perverse *têrs*, a. *mou'annid*. [*ét.*"
 pest a. *vêba*, t. *baba*, *younmourjaq*.
 petition a. *arzouhal*, *istid'a*.
 petticoat f. *miso fistan*, *miso*.
 pharmacy a. p. *éjza-hané*.
 pheasant *sûylân qoushou*.
 philosopher a. *féylésof*, *hakeem*
 (pl. *hâkéma*).
 philosophy a. *ilmi hikmêt*, *hikmêt*.
 photograph *fotograf*; -er *-jî*.
 physician *hékim*, *tabib* (pl. *atibba*).
 pick *qazma*; (to) *qoparmaq*.
 picture a. *rêsim*, *tasvîr*.
 piece *parcha*. pierce (to) *délmék*.
 pig *doñouz*. pigeon *gêdyérjin*.
 pile *yighîn*; *hav*, *khav*.
 piles *basour*, *mayasîl*.
 pilgrim (to Mecca) *haji* (§ 409).
 pillow *yûz yasdighî*.
 pin *toplou*, *toplou iyné*.
 pinch (to) *chimdiklémék*.
 pious a. *dindar*, *mâtédéyin*.
 pipe (smoking) *chibouq*, *choubouq*;
 (water) *borya*.
 pistachio f. *fistîq*.
 pistol *tabanja*.
 pit *gouyou*, *chouqour*.
 pitcher p. *désti*. place *yér*.

pity a. *mérhamét*; (to) — *ét.*"
 plague *vêba*, (vulg.) *baba*.
 plain *dûz ora*; a. *sadé*, *safi*.
 planet a. *séyyaré*. plant f. *fidan*.
 plaster *souva*, *sîva*; *yaqî*. [*maq*.
 play *oyoun*; (to) *oynamaq*; *chal*-
 pledge a. *rêhin*; (to) — *qomaq*.
 plot a. *fitné*, *fésad*. plough *saban*.
 plum *érik*. plump *dolgoun*, *sémiz*.
 plunder *yaghma*. pocket *jêb*.
 poem a. *sheer*; *ghazél*, *qasidé*.
 poet a. *shayir*. poetry *shir*.
 point *ouj*; *bouroun*; *gêostérmék*.
 poison a. *zéhir*: poke (in) *sokmaq*.
 pole (of heavens) a. *goutb*; *sîrîq*.
 policy f. *politiga*; a. *ousoul*.
 polish *perdah*, a. *jîla*; (to) — *vér*-
mék.
 polite a. t. *nézakétli*, *térbiyéli*.
 pomegranate *nar*.
 pond *gêöl*, *havouz*.
 pony *midilli*. poor a. *faqir*.
 porcelain f. *chini*, *farfourî*.
 pork *doñouz éti*.
 porte *qapou*; *Babî Ali*.
 portion a. *hissé*, p. *pay*.
 portrait a. *rêsim*.
 possess (to) a. t. *malik olmaq*.
 possible *olour*, a. *mûmkin*.
 post *dirék*; *posta*; a. *mémouriyéti*,
 p. *post*. pot *qab*, *chanaq*.
 potato *patatés*. potter *chêdmlekji*.
 pound *libra*; *lira £*; (to) *dêdymék*.
 pour (to) *dêdkmék*.
 poverty a. *fougaralîq*, *zarourét*.
 powder (dust) *toz*; (gun-) *barout*.
 power a. *gouvvét*; *dévlét*, *hâkûmêt*.
 practice p. *mêshq*, f. *pratica*.
 praise a. *mêdh*, *séna*, *hamd*.
 prayer a. *niyaz*, *rija*; *dou'a*.
 preach a. *vaz ét*.
 preacher a. *vayiz*, *vazjî*.
 precedent a. *émsal*.
 prepare a. t. *hazîrlamaq*, *hazîr ét.*"
 present (time) *shimdi*, *shimdiki*;
 (gift) p. *bakhshish*; (to) a. *tagdim*
ét."
 preserve (to) a. *hîfz ét.*" ; *saqlamaq*.
 president a. *réyis*, t. *bash*.
 pretence p. *bêhané*, *mahana*.
 pretty *gûzél*, p. *dilbér*.
 pride a. *kibr*, *ghourour*.

priest f. *papas*, *késhish*.
 prince *béy*; p. *shahzadé*; f. *préns*.
 princess a. *soultan*; f. *prénsés*.
 principle a. *ésas*, *ousoul*, *qayidé*.
 print *basmaq*, a. *tab ét.*"
 printed *basma*, a. *matbou*.
 prison a. *habs*, *mahbés*.
 privilege a. *imtiyaz*.
 probably a. *ihimalén*, p. *belki*.
 professor a. *mouallim*, *mudérris*.
 profit p. *kiar*, a. *fayidé*.
 progress *ilérlemé*, a. *téqaddüm*.
 promise *rad*, *sêdz*.
 proof a. *isbat*, *délil*, *bârhan*.
 proper a. *mûnasib*, p. *shayésté*.
 prophet p. *péyghambér*, a. *nébi*.
 proposal a. *tékliif*.
 prose a. *nésir*, *shir olmayan*.
 proselyte *dêônémé*, a. *mûhtédi*.
 protect (to) a. *himayé*, *siyanét ét.*"
 proud a. *maghrour*, *kibirli*.
 proverb a. *darbî mésél* (p. 208).
 province a. *vîlayét* (pl. *vîlayat*).
 provisions a. *zakhiré*, *zahra*.
 pull (to) *chékmék*.
 pulley *maqara*. pulse *nabz*, *navz*.
 pump *toulounba*.
 punish (to) a. *tékdir*, *mûjazat ét.*"
 purchase (to) *satîn almaq*.
 pure a. *saf*, *safi*, *khalis*, *témiz*.
 purple *mor*.
 purpose a. *niyit*, *méram*, *maqséd*.
 purse a. *késé*. pursue *kovalamaq*.
 push *yitmék*, *sûrmék*, *qaqmaq*.
 put (to) *qomaq*, a. *vaz' ét.*"
 puzzle a. *mouam'ma*; *loughéz*,
 (to) *shashîrtmaq*.
 Quadruped *dêört ayaqli*, p. *charpa*.
 quail *bîldîrjin*.
 quality a. *khasseyét*, *kéyfiyét*; *jins*.
 quantity a. *mîqdar*.
 quarantine f. *garantina*.
 quarrel *qavga*, a. *niza*, *mûnaza'a*.
 quarry *tash-ojaghî*, *tashliq*.
 quarter roub, *dêörtde bir* (§ 208).
 quarters *yér*, a. *sémt*, *nahiyé*.
 queen f. *qralicha*, a. *méliké*.
 quench (to) *sêôndârmék*.
 question *sival*; (to) — *ét.*" *sormaq*.
 quick *chapouq*, *téz*. (-silver) *jîva*.
 quicken (to) *chapouq ét.*" a. *istijal ét.*"

quiet p. *asoudé*, a. *rahat*, *ouslou*.
 quince *ayva*, vulg. *hayra*.
 quinine f. *qîna qîna*; *solfato*.
 quire p. *désté*; *êôzbé*.
 quite *bâsbûtân*, a. *kûllyén*.
 quiver p. *tirkésh*, t. p. *oqdan*.
 Rabbit *ada tavshanî*.
 race (running) *yarîsh*; a. *mûsaba-qat*.
 radish *tourp*.
 rag *pachavra*, *chapout*.
 railroad, -way *démir-yol*.
 raiment f. *rouba*, a. *élbisé*, *ésvab*.
 rain *yaghmour*, a. *rahmét*; (to) —
yaghmaq; (-bow) *éleyim-saghma*.
 raise (to) *qaldîrmaq*, a. *térfi ét.*"
 raisins *gourou âzûm*, f. *chamich*.
 rake *daraq*, *dîrmîq*.
 ram *goch*; (to) *sîqî doldourmaq*.
 ramble (to) *gézînmék*, *sûrtânmék*.
 random (at-) *tésadûfén*.
 ransom a. *fidiyé*.
 rapid p. *chapouq*, a. *séri*, t. *hîzlî*.
 rare a. *nadir*. rascal *chapqîn*.
 raspberry *aghaj chiléyi*, *izma-voula*.
 rat *irî sichan*, *gérél*, *pospol*.
 rather (somewhat) *bir az*; (in preference) *daha éyi*.
 ravage a. *khasarat*; (to) *talan ét.*"
 raw *chiy*, *pishmémish*.
 razor *oustoura*. reach *yétishmék*.
 read (to) *oqoumaq*, a. *mûtala'a ét.*"
 ready a. *hazîr*, *mûhêy ya*.
 real *gérchék*, a. *haqiqi*.
 reality a. *haqiqat*.
 really *gérchékdén*, a. *filhaqîqa*, *fil-vaqî*.
 reap (to) *bichmék*. rear *géri*.
 reason a. *aql*, *sébéb*, *hikmét*; *rajon*.
 rebel *asî*, *zorba*; (to) *isyan ét.*"
 rebellion a. *isyan*, *toughyan*.
 receipt a. *maqbouz sénédi*, *ilmou habér*.
 receive (to) *almaq*, a. *akhz ét.*"
 reckon (to) *saymaq*, *hisab ét.*"
 recognize (to) *tanîmaq*.
 recommend (to) a. *tavsiyé ét.*"
 reconcile (to) *barishdirmaq*.
 record (to) a. *qayd ét*. red *qîrmîzî*.
 redeem (to) *qourtarmaq*, a. *khélas ét.*"

redeemer *qourtariji*, *khélaschiâr*.
 reed *qamish*. (-pen) — *qalem*.
 refuge *sighinajaq yér*, a. *mélja*.
 regard *nazar*; *itibar*; (to) — *ét*.
 regeneration *yéni doghoush*.
 register *déftér*. regular *mûntazam*.
 regularity *nizam*, *intizam*, *ittirad*.
 reign (to) *saltanat ét.*, *hükûmêt*.
 reins *dizgin*, *térbiyé*. [*sûrmék*.
 rejoice (to) *sévinmék*, p. *shaz ol.*
 relative a. *khîsim*, *aqriba*.
 reliance a. *itimad*, *émniyét*.
 religion a. *din*, *mézhéb*.
 remainder a. *baqiyé*, *mabaqî*.
 remarkable a. *mésh hour*.
 remember (to) *dér khatîr ét.*
 remove (to) *galdirmaq*.
 renegade *dédmé*, *mûrtéd*.
 renewal a. *téjdid*, *yéniléme*.
 rent (to) *ijara vérmék*, — *tout-*
maq, *istijar étmék*.
 repair (to) a. *tamir ét.* [*lamaq*.
 repeat (to) a. *tékérrâr ét.* *tekrar-*
 repent (to) *tévbé ét.* *pûshman ol.*
 reply (to) a. *jérab vérmék*.
 report *raporto*; (to) — *vérmék*.
 republic a. *jâmhouriyét*.
 reputation a. *izzét*, *itibar*, *shêdhrét*.
 resemblance a. *mûshabéhét*.
 resemble (to) *bénzémék*.
 residence *qonaq*, a. *mékân*, *év*.
 resist (to) a. *mouqavémét ét.*
 resolve (to) a. *qarar vérmék*,
tasmim ét.
 respect a. *hûrmét*, *riayét*.
 rest *galan*, a. *baqî*; *rahat*.
 retire, retreat (to) *géri chékilmék*.
 return (to) *dédmék*, a. *avdét ét.*
 revenge a. *intiqa*, t. *éoj*.
 review a. *tékérrâr*; *résmi géchid*.
 reward a. *mûkâfat*, *újré*.
 rheumatism *yél*, f. *rûmatizm*.
 rhyme a. *qafiyé*.
 ribbon f. *qordéla*, *shérid*.
 rich *zengin*; *yaghli*, *sémiz*.
 ride (to) (*hayvana*) *binmék*.
 right *doghrou*, *haqq*; *sagh taraf*.
 ring *yûzûk*; (to) *chalmag*.
 ripe *olmoush*, *yétgin*. [*chîqmaq*.
 rise (to) *qalqmaq*, *yûksélmék*;
 rival *éngél*, a. *raqib*.
 river *irmaq*, a. *nêhr*; *sou*, *chay*.

road *yol*; a. *jaddé*.
 roast (to) *qavourmaq*, *kébab ét.*
 (-meat) *qizartma*, *rostô*.
 robber *khîrsîz*, *haydoud*, *harami*.
 roll (to) *youvarlamaq*.
 roof *dam*. room *oda*.
 root *kêdk*. rope *ip*, *halat*.
 rose p. *gûl*. rotten *chûrûk*.
 rough *qaba*, *pûrûzlû*.
 round *youvarlaq*, top; a. *mûdévvré*.
 royal a. p. *mûlûkâné*, *shahané*.
 rub (to) *ovalamaq*, *sûrmék*.
 rude a. t. *térbiyêsiz*, *édébsiz*.
 rug *kéché*, *kilim*, *séjjadé*.
 ruin a. *kharabé*, *kharabiyét*.
 rule *qayidé*, *qanoun*.
 run (to) *qoshmaq*; *aqmaq*.
 rust *pas*. rye *chavdar*.
 Sabbath a. *sébt*, f. *shapat*; *giragi*.
 sabre *qilîj*. sad *kédérli*.
 sacred a. *mouqaddés*, *aziz*.
 sacrifice a. *qourban*, *fidiyé*.
 saddle *éyér*. saddler a. *sarraj*.
 safe a. *émin*; *sagh*, *saghlam*,
 a. *salim*.
 sage *aqillî*, *ouslou*; *ada chayî*.
 sail *yélkén*; *yola chîqmaq*.
 salt *touz*. salutation a. *sélam*.
 salute (to) *sélam vérmék*, — *almaq*.
 sand *goum*. satellite p. *péyk*.
 sausage (dry) *soujouq*; (fresh)
boumbar.
 savage p. *yabani*, a. *vahshi*.
 save (to) a. *khélasét.*, *qourtarmaq*.
 saw p. *déstéré*. say (to) *démék*.
 scarce *nadir*. school a. *méktéb*.
 science a. *ilm*. scissors a. *maqas*.
 scold (to) *azarlamaq*, a. *tévbikh ét.*
 scoundrel *oughoursouz*, *chapqîn*.
 scourge *qamchi*, *qîrbaj*.
 screw *vida*. scythe *tîrpan*.
 sea *déniz*. seal p. *mêdhûr*. [*sim*.
 seam *dikish yéri*. season a. *mév-*
 second a. *saniyé*.
 secret a. *sîrr*; *gizli*.
 see (to) *gêormék*. seed *tohoum*.
 seek (to) *aramaq*.
 seem (to) *gêorûnmék*; *bénzémék*.
 seize (to) *yaqalamaq*; *qapmaq*.
 select (to) *séhmék*; *séchmé*.
 sell (to) *satmaq*; *vérmék*.
 send (to) *gêondermék*, a. *irsal ét.*

separate *ayrî*; (to) *ayîrmaq*.
series *sîra*. serious *aghîr*.
sermon a. *v'az*. serpent *yîlan*.
servant *oushaq*, *khîzmétji*.
serve (to) p. t. *khîzmét ét.*"
set *tagîm*; (to) *qomaq*; *dikmék*.
settle (to) *hisablashmaq*; *yêrlêsh-mék*; *iskîrân êtdirmék*.
sew (to) *dikmék*. shade *gêôlgé*.
shake (to) *sallanmaq*.
shallow *sigh*; *sachma*, *dîbsîz*.
shame a. *hîjab*. shame! *ayîb!*
shape *bichim*. share *hissé*.
sharp *késkin*. shave p. *trash ét.*"
sheath *qîn*. sheep *qoyoun*.
shell *qabouq*. shepherd *choban*.
shield *qalqan*. shine *parlamaq*.
ship *gêmi*. shirt *gêomlêk*.
shoe f. *goundoura*; p. *pabouj*.
shoot (to) *atmaq*, *vourmaq*.
shop a. *dûkkîân*, f. *maghaza*.
shore a. *kénar*, *sahîl*, t. *yalî*, *qîyî*.
short *qîsa*. shoulder *oumouz*.
shut (to) *qapamaq*; *qapalî*.
sick *hasta*, *kéyfsîz*, p. *namîzaj*.
side *yan*, a. *taraf*, *janîb*.
siege a. *mouhaséré*, f. *abloc*.
sieve *qalbour*, *élék*.
sight a. *nazar*, *baqîsh*; *témasha*.
signal a. *isharét*. signify (to) *démék*; a. *dêlalét étmék*.
silence a. *sûkût*. silk *ipék*.
silver *gûmûsh*. sincere a. *samîmî*.
sing (to) *têrén'nâm ét.*" (bird) *êôtmék*.
single *yalîn qat*; *ték*, p. *yégîâné*.
sink (to) *batmak*; *batîrmaq*.
sit (to) *otourmaq*; a. *jûlûs ét.*"
situated a. *vagî*. size boy, a. *qîta*.
skill p. *hûnér*, a. *marîfét*.
skin *dêrî*. sky *gêôk yûzû*.
slave *yésîr*; *kêôlé*; a. *jariyé*.
sleep *ouyqou*; (to) *ouyoumaq*.
sling *sapan*. slip (to) *gaymaq*.
slow *aghîr*, *yavash*, a. *bâtî*.
small *kûchûk*, *oufaq*, a. *saghîr*.
small-pox *chichék*.
smell *qogou*; (to) *qogmaq*; *qogla-smile* (to) a. *tébéssûm ét.*" [maq.
smith *démîrji*. smooth *dâz*.
smoke *dûman*, *tûtûn*; (to) *tût-mék*, (tobacco) *tûtûn ichmék*.

snake *yîlan*; *nargîlê marpoujou*.
sneeze (to) *aqsîrmaq*.
snow a. *qar*; (to) *qar yaghmaq*.
snuff *énfiyé*; (-box) — *goutousou*.
soap *saboun*.
society *dayîré*, *souhbét*; (company) *shîrkét*; *ortagîlîq*.
soft *youmshaq*.
soil (to) *kîrlêtmék*.
solder *lêhim*; (to) *lêhimlémék*.
soldier a. *askér*, (private-) a. *néfér*.
song *tûrkû*, a. *sharqî*, *manî*.
sorrow a. *kédér*, p. *dêrd*, a. *qasarét*.
sort *soy*, *dûrlû*, *chêshîd*.
soul p. *jan*, a. *rouh*. soup *chorba*.
sound *sés*; *saghlam*; (to) *sés-lémék*; *yoglamaq*.
south *qîblé*, a. *jénoub*; (-east) *kêsh-ishlémék*; (-west) f. *lodos*.
sow (to) *ékmék*.
space *yér*, *méydan*; *aralîq*.
spade *bêl*. span *qarîsh*.
spark *qîghîljîm*, p. *shêraré*.
spectacles *gêôzlûk*.
speech a. *noutq*, *kêlam*; *khitab*.
spell (to) *hêjêlémék*. (-ing) a. *imla*.
spend (to) *kharjamaq*; *sarf*, *têlêf*.
spice *bahar* (Ar. pl. *baharat*). [ét." *spider* *êôrûmjék*.
spinage *îspanaq*.
spirit a. *rouh*; (liquor) f. *îspirto*; (courage) a. *jésarét*; (Holy —) a. *Rouhoul Qouds*.
spiritual a. *rouhani*. (-ity) -*yét*.
spittle *tûkûrûk*. spleen *dalaq*.
spoil (to) *bozmaq*, *bozoulmaq*.
sponge *sûngér*. spoon *qashûq*.
spot *lêké*; (place) a. *mévqî*, *yér*.
spread (to) *yaymaq*, *sérmék*.
spring *bahar*, *îlk bahar*; *yay*. (-wagon) *yaylî araba*.
spur *mahmouz*. spy a. *jasous*.
squadron f. *filo*, t. *donanma*.
square *dêôrt kêôshé*, a. *mûrêbba*.
stable *akhîr*; *tavla*.
stain *lêké*. stag *gêyîk*.
stair *basamaq*; (pl.) *mêrdicén*.
stale *bayat*. stalk *sap*.
stammerer *pêlték*, *kêké*.
stamp *damgha*, *poul*; (revenue-) *sénéd poulou*; (postage-) *posta poulou*, *mêktoub poulou*.

stanza a. *béyit*, *béyt*.
 stand (to) *dourmaq*, *ayaqda dourmaq*; a. t. *qayim olmaq*.
 standard (flag) *sanjaq*, *bayraq*.
 star *yıldız*, a. *kévkéb*, p. *sitaré*.
 starch *qola*. start (to) *yola chîqmaq*; *mûtevêjjihén harékét ét.*"
 state a. *hal*; *dévlét*; *béylik*, *miri*.
 stay (to) *qalmaq*, *otourmaq*, *éylénmék*.
 steady *mûhkém*. steal (to) *chalmaq*; *sîrقات* *étmék*.
 steam a. *boukhar*, vulg. *boughou*, *islîm*.
 steamer f. *vapor*. steel *chêlik*.
 step *adîm*. steward *vékilkharij*.
 stick *déynék*; (to) *saplamaq*.
 stir (to) *qîmîldanmaq*, a. *harékét ét.*; *qarîshdirmaq*, *altûst étmék*.
 stirrup *ûzengi*. stockings *chorah*.
 stomach a. *mî'dé*, t. *qarîn*.
 stone *tash*; (of fruit) *chêyirdék*.
 stool *iskémle*; *chouqali*, *havroz*.
 stoop (to) *éyilmék*; *méyillénmék*.
 stop (to) [intr.] *dourmaq*, *éylénmék*; [trans.] *alîyomaq*, *dourdourmaq*.
 storage *maghaza kirasî*; *ardiyé*.
 store a. *dûk'kiân*, f. *maghaza*; (pl.) a. *zakhiré*; (-room) *kilar*, a. *makhzén*, a. *ambar*.
 stork *léylék*, *haji léylék*.
 storm f. *fourouna*. storey *qat*.
 story a. *naqliyét*, *hikîâyé*; *masal*.
 stove f. *soba*. strange a. *gharib*.
 stranger a. *gharib*; *éjnébi*; *yabanjî*.
 strangle (to) *boghmaq*.
 straw *sap*; *saman*. (-berry) *chî-stray yoldan spomaq*. [lék].
 stream *chay*, *sou*, *aqîndî*.
 street a. *soqaq*, *mahallé*.
 strength a. *qouvret*.
 strengthen (to) *qouvretléndirmék*, *taqvîyé ét.*"
 stretch (to) *gêrmék*; *gêrilmék*.
 stretcher *téjgéré* (*déstkééré*).
 strike (to) *vourmaq*; *chalmaq*.
 string *ip*, *sîjim*.
 strip (to) *soymaq*; *soyoulmaq*.
 strong a. *qouvretli*, t. *sért*.
 stupid *sûrtûk*, *boudala*; *shashqîn*.
 submission a. *ita'at*, *inqiyad*.
 substance a. *jism*; *jévhér*.

substantive a. *ism*, *ismi moutlaq*.
 suburb f. *varosh*, *kédy*, a. *jivar*.
 succeed (to) a. *mouvaffaq ol.*"; *yériné géchmék*, a. *khaléf olmaq*.
 suck (to) *émmék*. suet *ich yaghî*.
 suddenly *nagéhan*, *birdén biré*.
 suffer (to) *chékmék*, *zahmêt chékmék*; (trans.) *qomaq*, *braqmaq*.
 suffocate (to) *boghmaq*; *boghoul-suffix* a. *édât*. [maq].
 sugar *shékér*.
 suit (of clothes) *qat*.
 summer *yaz*. sun *gûnêsh*.
 superior *fayiq*, *ala*, *éfzal*; *bêdyûk*.
 supper *akhsham ta'amî*.
 (Lord's -) *Ashayi Rabbani*.
 support (to) *dayanmaq*; *arga olmaq*, a. *iltimas*, *iltizam étmék*.
 suppose (to) a. *zann*, *farz étmék*.
 sure (to be) *éyi bilmék*, *émin olmaq*. surety a. *kéfil*.
 surely a. *élbétté*, *moutlaqa*.
 surface a. *sath* (*sat-h*), *yûz*.
 surgeon a. *jér'rah*.
 surgery *jér'rahliq*.
 surname a. *laqab*, *kûnyé* (§ 669).
 surprise a. *té-ajjûb*; (to) *basqîn vérmék*; *shashkırtmaq*.
 surrender (to) a. *têslim ét.*" - *ol.*"
 suspect (to) *shûbhélmék*.
 suspicious *shûbhéli*, a. *mêjhoul*.
 swallow *qirlangîj*; (to) *youtmaq*.
 swear (to) *yémin ét.*" sweat *tér*.
 sweep (to) *sûpûrmék*, sweet *tatli*.
 swell (to) *shishmék*, *qabarmaq*.
 swelling *shish*. swift *téz*.
 swim (to) *yûzmék*.
 sword *qilîj*. syllable a. *héjé*.
 sympathy a. *riqqat*, *tévêjjûh*.
 symptom a. *alamêt*, *ésér*.
 syntax a. *nahv*. system a. *ousoul*.
 Table *sofra*, f. *masa*; a. *jédvél*.
 table cloth *sofra bézi*.
 tail *qouyrôuq*. tailor p. *térzi*.
 take (to) *almaq*; (- by force) *zabt ét.*"; *jébrén almaq*.
 tale a. *hikîâyé*, *masal*, *figra*.
 talk *laqirdî*; (to) - *ét.*", *laflashmaq*.
 tall *ouzoun boylou*.
 tallow *don yaghî*.
 tame *alishîq*, *alishqan*, *mazloun*.
 tar *qatran*. target p. *nishangîah*.

- tariff a. *narkh*. Tartar Tatar.
 taste a. *lézzét*, t. *tad*; (to) *tatmaq*.
 tavern p. *méyhané*, *qoltouq*.
 tea f. *chay*. (- pot) *chaydan*.
 teach (to) *êdyrétmék*, talim *étmék*.
 teacher p. *hoja*, a. *mouallim*.
 tear (to) *yirtmaq*; *gêoz yashî*.
 telegram *télégraf*.
 telegraph *télégraf*; (to) - *vour-*
maq, *télégraf chékmék*.
 telescope p. *dourbin* vulg. *dûldûl*.
 tell (to) *sêôylémék*, *démék*.
 temper a. *mizaj*, *mêshréb*, *tabiyat*.
 tempest f. *fourtouna*, *bora*.
 temple a. *héykél*, *ma'béd*; (of the
 face) *shaqaq yéri*.
 tender a. *nazik*, t. *youmshaq*,
 a. *mûlayim*.
 tent *chadîr*. tepid *îlijaq*.
 terrace f. *taratsa*; *dam*, *baja*.
 terrible *qorqounj*, a. t. *dêhshéili*.
 terrify (to) *qorgoutmaq*.
 thank (to) a. *têshékkûr ét.*" (- you)
têshékkûr édêrim, *mémnounoum*
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 thick *galîn*. thief *khîrsîz*.
 thimble *yûksûk*. thin *injé*.
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 a. *hararét*.
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 thought a. *fikir*, *téfékkûr*, *mûta-*
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 thread *tél*, *iplik*, *tiré*, *êbrûshûm*.
 threshold *gapou éshiyi*, p. *asitané*.
 throat *boghaz*. throne *takht*.
 throw (to) *atmaq*, *éndakht ét.*"
 thumb *bash-parmaq*.
 thunder *yîldîrim*.
 thus *bêôylé*. tie (to) *baghlamaq*.
 tiger *péleng*. tile *kirémîd*.
 timber *kérésté*. till (to) *hérg ét.*"
 time a. *vaqît*, *zêman*; *déf'a*, *kérré*.
 timid *qorqaq*. timidity - *liq*.
 tin *qalay*; *ténéké*.
 tinder *qav*. tithe *êôshûr*, *ondalîq*.
 title a. *laqab*, pl. *élgab*, *ûnvan*.
 toast (to) *ékmék qîzartmaq*; *qa-*
dêh toqoushdourmaq.
 tobacco *tûtûn*, p. *doukhan*.
 toe *ayaq parmaghî*.
 together *bêrabér*. token p. *nishan*.
 tomb a. *mézar*; *tûrbé*, *marqad*.
 tongs *masha*. tongue *dil*.
 tooth dish. top *dépé*.
 torrent a. *sél*. torch a. *mêshala*.
 torment a. *azab*. tortoise *tosbaghî*.
 torture p. *iskénjé*, a. *éziyyét*.
 total a. *yékûn*. -ly a. *kûlîiyén*.
 touch (to) *dogounmaq*, *déymék*.
 touchstone a. *mêhékk*, *mêhéng*
tashî.
 towel *havlî*. tower a. *koulé*; *bourj*.
 town a. *qaryé*; *shêhîr*.
 toy *oounjaq*.
 trade a. *tîjarét*, *alîsh vérish*.
 trademark *alaméti fariqa*, *marqa*.
 trader a. *tajir*, *tûjjar* (512).
 tradition *hadis*, pl. *ahadis*; *riva-*
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 traitor a. *khayîn*, *yêhouda*.
 trample (to) *chighnamaq*, *dépé-*
lémék.
 translate (to) a. *térjémé ét.*"
 translator a. *mûtêrjim*. tray *tépsi*.
 transmigration a. *ténasûkh*.
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 treacle *pékméz*.
 tread (to) *basmaq*.
 treacherous *khayîn*. -chery *khî-*
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 treasure a. *khaziné*, *mal*.
 treaty a. *mou'ahédé*, *ahdnamé*.
 tree *aghaj*. tremble *titrémmék*.
 trench *méteris*, *héndék*.
 triple *ûch qat*. tribute *vêrgi*.
 trinity *salousou shêrif*.
 troop *sârû*, *kêômé*; pl. *bêôlûk*.
 trouble *sîqîntî*, a. *zahmêt*.
 trousers *don*; p. *shalvar*.
 truce a. *mûtaréké*. true *doghrou*.
 truly a. *filhaqîqa*, *haqîqatén*.
 trumpet p. *borou*; *borouzén*.
 trunk *gêôvdé*; *sandîq*.
 truth a. *haqîqat*.
 try (to) *ghayrét ét.*", *chalishmaq*.

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 tumble (to) *youvarlanmaq.*
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 turnip *shalgam.*
 turpentine *neft yaghi.*
 turtletosbaghi. twilight a. *shafaq.*
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 tyranny a. *zoulm, ghaddarlîq.*
 tyrant a. *zalim, jébbar, dérébéyi.*
 Ugly *chirkin.* ugliness - *lik.*
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 umbrella a. *shémsiyé.*
 unanimous a. *müttéfiq, müttéhid.*
 unbeliever a. t. *dinsiz, imansiz.*
 uncircumcised a. t. *sünnétsiz.*
 unclean p. *napak, mourdar.*
 understand (to) *añlamaq, fêhm*
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 union a. *ittifaq, ittihad.*
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 utter (to) a. *téléffûz ét.;* *séouylémék.*
 urgent a. *ajélé, müsta'jél, béjid.*
 Vacant *bosh;* a. *mahlûl.*
 vaccinate (to) *ash étmék, ash-lamaq.*
 vaccination *ashî, chichék ashîsi.*
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 valley *déré.* valour a. *shéja'at.*
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 vomit (to) *qousmaq.*
 vow a. *ahd, nézr;* (to) - *ét.*
 vowel a. *harfî imla; haréké.*
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 warm *sijaq*. warmth - *liq*.
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 watch *sa'at*; *nêdbét*; (to) *béklémék*.
 water *sou*. wave *dalga*.
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 whip *qamchî*; (to) *qamchîlamaq*.
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 wide *énli*, *génish*.
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فہرست عمومی

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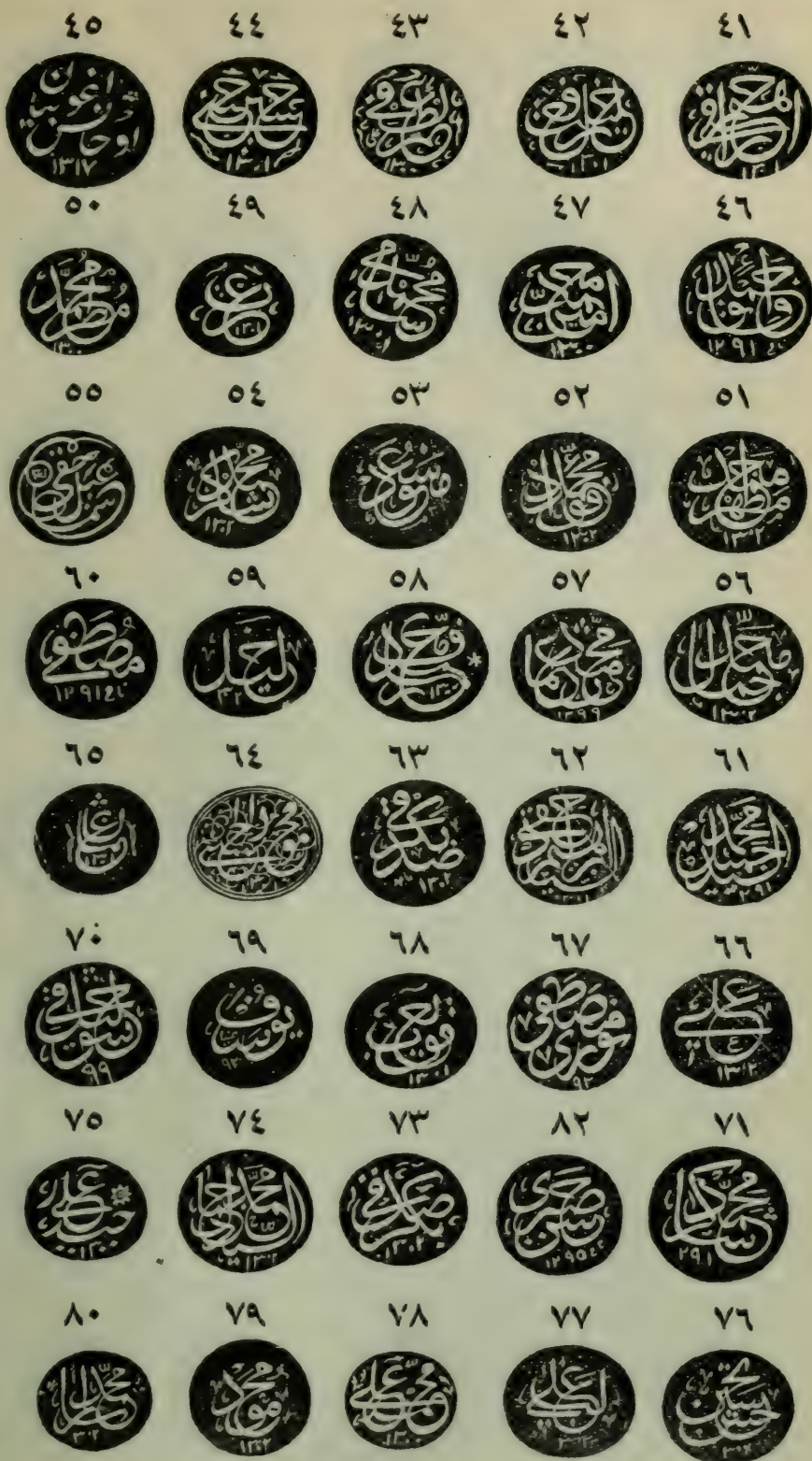
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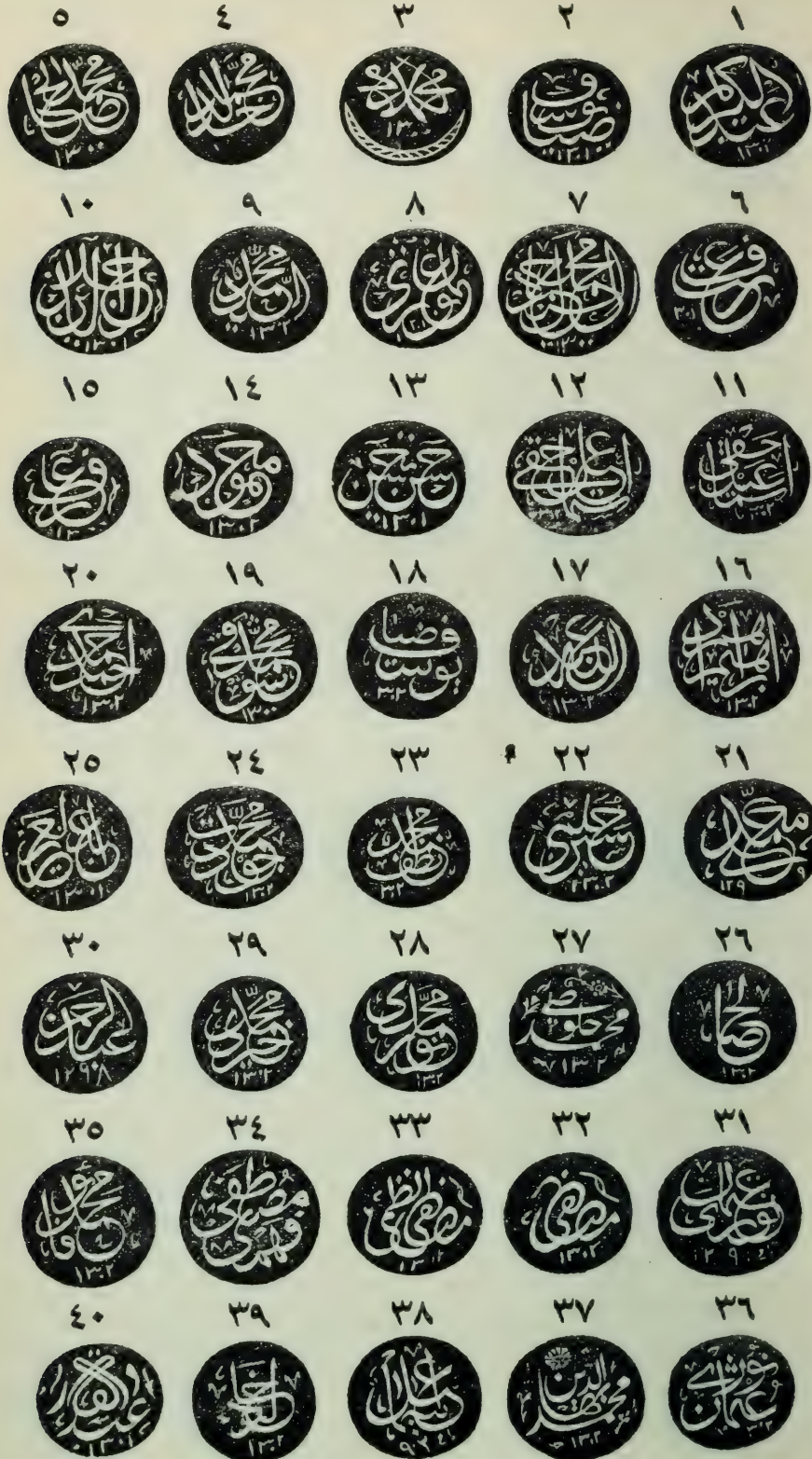
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وَالْقَائِلُ بِالْأَمْرِ وَالْمَقْدِرُ
 وَالْقَائِلُ بِالْأَمْرِ وَالْمَقْدِرُ

فَمَا لَكُمْ بِالْأَمْرِ وَالْمَقْدِرِ
 فَمَا لَكُمْ بِالْأَمْرِ وَالْمَقْدِرِ

Nésikh

وَالْقَائِلُ بِالْأَمْرِ وَالْمَقْدِرُ
 وَالْقَائِلُ بِالْأَمْرِ وَالْمَقْدِرُ

ستایش حضرت پادشاهی

—

منهبا
Taliq

ویرمش بزه رازدان ادوار
برپادشه ستوده اطوار .
هر درلو ستایشه سزاوار
بر حامی بی بهانه مزوار

بزل ایتدیگی لطفه غایت اولما
بوندن ده بیوک سعادت اولما

ای عرش سر پر سدره سایه
سنسن بزی ایلین وقایه .
کلمکده در اهل التجایه
سایه کده صفای بی نهایه

فرق صفاده خلحقین
سلطانلغه حق بیلر احقین

—

لَمَّا عَلِمْنَاكَ بِرَمْنًا جَابَتْ

فَطَاجَزَتْ

Ijazét

أَيَّ صَاحِبِ جَوْدٍ ، حَامِضِكُمْ . أَيْ كَانَ مَعْبُودًا ،
مَتَعًا لِنَسْكَ . عِبَادَ دَكَدَنَ أَيْ تَبَدَّلَ بِيَكِي مَظْهَرُ
أَحْسَانِيَّةٍ بِأَيَّازِ تَبَدُّلِ سَيِّكٍ ، تَبَدَّلَ بِيَكِي دَوَّجًا
خُسْرَانِيَّةً وَجَهْلَانِيَّةً لِنَسْكَ .

خُلُقِيَّةً ، التَّحْطُّكَا هُمُ الْفَتَى سَيِّسِيَّةً ، عَمَرَ حَالِيَّةً
يَسْرِيَّةً لِنَسْكَ سَيَّكَا مُرَاجَعَتْ أَيْدَهُمْ سَكَا بِالْفَارِيزَةِ
أَلْهَى : أَلْجَحِيَّةً كُنَاهُمْ يُؤَكِّدُ فَقَطْ سَيِّكٍ عَفْوَ
أَوْدَكَهَا يُؤَكِّدُ دَكَدَنِيَّةً .

دیوانه

نیا
میا

Divanee

رتبه ثانیه

باب سرکاری ترجمه و تحریر و اخذ فی قلم خلا
سند و افتخار و مآجد و اهل قلم
مهری افندی و علم مجده شایسته عطفه
سینه بولند یغنه بناء سند فوسوح و صدور
سور سند و امر و امر و امر و امر
جناب شهنشاهی موجب رحمت و عطف علی
ملوکانه مدد مومی الیه فکر و لافا،
رتبه ثانیه توجیه افندی

۱۳۲ ریح اول کنته عشر ماه و

مرزبفوره بدایه محاکمه صفوره دره سی

ریاستی جانب عالیه

معرضه جاکر لریدر

های بانی محله سی شملکند نه سراج طور و س افغاننده بالحقول
غیر از تسلیم اونوز النی عدد لبرای صفانی مطلوب عیاریم
اولوب و عده سخته ابلی آی مر و اینجه ابده لهنوز ابغای
دیه اینجه اولد یغنه مبلغ مذکورک مع فاضله و صاف حاله
تحت حکم انسی صخته ایجاب هالک اجبر بر لیس اند هانم اولوز
اولباده امر و اراده افتم هفتیز نیکد س ۹ مارش
لورامانه مه بومضه

رفع خطنه شعل بعصه کامانک

انکال متوعدی

طا . ص . کا . ط . ده . ص . نک . ل . لی . لی . بی . بی
سی . مال . مال . بول . بول . بوم . بوم . افندی . افندی
افتم . افتم . افتم . افندی . افندی . اراده . اراده .

مکتبہ شاگردانک سوی استقامی بود فہ صنام برلوب ماہ
 حالک اور بھی صالی کوی قبل از وال ساعت بر جمعہ ارور
 نریع طافات سی اہا ایدہ جکندہ جمعیت عاجزانہ
 مہنہ عالی شرافت ایلیدہ رنقیاب اولی اورہ ہوم
 مذکورہ لطفاً و نذرند تریف بہ راعیلینک و اہار
 محنت و صابری و ہولسی جاسد عصہ صدامہ ساعت
 اولیہ اقدم ۲۱ عربیہ

عصر خالار

عارف عربیہ نظار ایلیدہ

دولتہ اقدم حضرتی

سودہ سی استقامی جاگری ایدہ معاً تقہیم فلسانہ ،
 انطیزہ دہ ایشجیہ لفت کتابی نام اور عاجزانہ
 طبع و نریہ رائہ بر قطعہ رخصنامہ نک اعطاسی یافتہ
 اور و فرمانہ حضرت سہ الامرکد ۲۱ طوٹیلہ

اوہانسی

تذکرہ

ولیم جمعیت دعوتِ تذکرہ سی

افندم: بلفظہ تعالیٰ اوکندہ کی تحفہ کوئی ساعت بسہ
 قرار لہندہ بندہ خانہ دہ ولیم جمعیتِ ابراہیمی مہم اولیٰ بندہ
 ذاتِ عالیٰ برادرانہ لہرینک دخی جمعیتِ تذکرہ بی تشریف ایلہ
 بندہ لہرینی اصحابِ پورہ لہری افص نیاز مخلصہ افندم
 ۷۲ مسوکت

عائدہ بر جمعیت دعوتِ نامہ

ماہِ حال روینک بدینی جمعہ ابرسی اضافی ساعت پر دہ
 بندہ خانہ کندہ عائدہ بر جمعیتِ انفقاری مہم اولیٰ بندہ
 ذاتِ عالیٰ لہرینک دخی عائدہ تشریف لہری بالخاصہ رجا اولو افندم

ہوابِ موافقت

تذکرہ علیہ لہری کمال مسوکتلہ او فودم . دعوتِ بہرہ کزہ
 اجابت ایدہ جاسی عہدہ ایدہ رم افندم .

دعوتِ تذکرہ سی

معافہ در افندم .

معدرتام

قا۔ داتم افندم

مکتوب بریکزه جواب ویره مایکده طرلابی نه درجه آما مساکه
کوستردیکی بنده کزده بلیدیم . فقط ما غلامک کزتی بلکزه
بنی تعزیر ایتزه حتی حاله اهییریکزه . به دیاده برییه محاکم
اوده مجکزه . دست مجکزی بنده هاکم زانما دوچار اولیم
آلوی تشید ایتک دیملده . مکتوبزه چارصد منظم .

برادر م افندم ۲

توصیه نامه

محبت و فائدا م افندم

اعزاءهای عاجری سلیم افندی به توصیه کب سرف
ایده رم . موسی الیه حقده لازم کلامه معاونت و رعایتک
درینغ جور طایه جفتی اونه دینری مسلم کترانم اولایه
مروت سازی مایلرندیه امید ایده رم . بیر موسی البره
ایده هاکزه ایلیطرن جملدنی عاجرلرینه راجع بایدیکده
بر لطفکزه ایله ایکی کیسی به متذکر ایتسه اوله جفاکزه افندم

اجلده دوچار اولیغنی ضیاع عظیمه دروبی عالمه صدمه
افزونه مکرر و دلتونه اوله ره بومقوله احوال طائفه
مرهم تعدیل اوله صبر جمیل - بایک برآه آقدم قلوب مستمیزه
در ویدله سکو تنجده الم اوله سی جناب می لایمونه بالضرع
بنای ایل مکره بزاقدم ۶۷ شش

هده دیکنی : یغوج

الایسی هده بند و ولای بر دونه نکر نامه

مح و فاسعالم انتم
هدیه کرطایر بنی کمال ممنونله الدم. سزی تأسیه ایدوم کم
بهم برسی بنده کزی بوقدر سرور ایمه مکر. هدیه کزی
هرکس بکندی. نظر عما جزا مده بونمیک قیمنادر
ضرتکه محصول دست ماهرانه کزور. بولطفک بنده کزی
نکره مجبور ایدی. شوصورتک بیان حال اتمی. بقای
توجهاتکر استعانه بر وسیله منه عدایده رم انتم

فخر سرفا بلرم .

نه لر تجدد ایند که مجبوریم تراید اینکده ؛ افسه بخورده و این
 طور مغه مجبور اولدیقمی ووشوند که کدریم تشدد ایله مکرده
 سزی کمال غلوصه سوره زوجهیم ؛ دعای تمادی عمر و ذیال
 عالیکن ابد مفعولده . هر حالده توجهات سایه و انجیزیه
 بقاسی اشرا مایه غنیم کللم ایلم اقسام ۲
 محمد و مکنه : صلیقم

از دواج تبریکامی

کریمه کزک تز و چندنه دولای تبریکامی عرصه ابد افتخار ایم
 قیزمیزک اوله سرفای ناموسای بر فایلیایه و فوای غنیم سرت
 کور به یک اهرالدند . دو کوننده بولنه مدینه و دولای
 مناسقم جناب رحمانه طرفینی سعور ایله سیه اقسام ۲
 محبه کز : مایا .

تبریکام

قار داتیم اقسام !

نمره خای فضل و عفت اوله خانانه عالیارنیک دست بید

فتوہ داریات اجازت نامہ سے معادل اولیہ ابو علوم علیہ
 شہادت نامہ شیخ عبدالمدبر پر طرفزدہ بالا مضیٰ اقدیٰ موسیٰ الہ
 یدینہ اعطا قلندی ۱۸۸۷ نمونہ ۱۸۷۷

انظر الہ قولہ جی لہیت مدبرانی
 طرفزدہ او وارو ریسی

انظر الہ قولہ جی لہیت معامونی طرفزدہ
 یسی جارجیز ترانی

حامل وثیقہ زیور بہ حضرت افتخارک دت سے مکتبہ
 مداوہ علوم والہ تدریس کردہ بی نظماً تدریس تحصیل
 ایچہ و جو مدت طرفزدہ شوالیا ابراہیم معارضہ سیدہ آب
 نادیا ایچہ اولیٰ یعنی بیہ ابو شہادت نامہ اقدیٰ موسیٰ الہ
 یدینہ اعطا قلندی ۱۸۸۷ نمونہ ۱۸۷۷
 برہامہ زنی مکتی مدبرانی

مکتوبات شریعہ
 سال جدید تبریک نامہ سی

سویلی یدرم!

نجدید سال مناسبہ حیات مکرمہ و حدائق تکرار الہ کب

زکریا به یوسف اغانک بمصرف اولیغی ۴۶ نومردلی برب
 اصاب نزلنی مع باغچو کیری دوت بیک غریبه بدلاید استاز
 سیاه ایدر جک اولقله سترئ مقومک تبعه دولنگله
 ایدر کنی ستر ابو علم و ستر اعطی قلندری مده نغا
 ۱۸۰۰ کورلایق قریه منجسون

مقدما یمنی اردوی همایونده بیاده برنجی آلا بیک برنجی بلوکلک
 بوز بایسی ستوقا صالح اغانک بیوایه اولدری ترک ایلدی
 هدیجه و نوزی تاسانه ایسامک محله مزده ستمکه اولوبالده
 بر حیات اولدو قلیبی و مقوماندنه هدیجه نلک لهنوز اده و ایلدی
 سیه ابو علم و ستر بالترهبر اعطی قلندی ۱۸۰۰ کورلایق
 مختار محله حاجی بالی

مهادنامه

دارنده و یقنه و الهانه کفام افندی مکتربک علوم و الهه
 مقررده بی ترتیب مخصوصی و جهله تدیس و تحصیل ایتمه سیه مال
 و افلاک حیده بیلد لایق معامونک توجه نظر اولدو

والتاسم

باری نظیر والتاسم لله

در سعادته نور عثمانیه ده رضای فندی خاتمه بقیم او و باقی
 فانی آغازنده اولاد بنده عدو برای عثمانی مطلوب ملک
 استخلاصه طرفه تسلیم نموده هرزه اجاباید سه کنی نامم و
 طرفه اوله ده اجرا اتمک او زده ارناور خاتمه
 ۶ نورولی او طه ده بقیم برنجی صنف دعوا و کلبه زنده غریب
 مار غار بوس افندی ی وکیل مطامع نصب و تبعیه المبدی می سه
 اسیر والتاسم بالاضافه افندی موسی الیه اعظم فلسفه

۷ نورانی در سعادته کلبه خاتمه بقیم
 در بقعه اغریبا

بالا ده موضوع اضماتک در بقعه اغریبا به افندی کنی
 اضماتی اولیفی نصیب اولاد

در سعادته معادله مملکت

علم و خبر

ملازم شملاند به مار و بروس ولد سرکشی اغا صوری قاعده

ص و مطلوبیم خالایقنی بایه اولونمک ۹۱ لایله
 اولونماز

کفالتام

سافع دولت ذمملته مضر اولیانه هر نوع کتب و رسائل
 طبع و تمیل اتمک اوزره بر طبعه کتایه طالب اولاد تبعه
 دولت علیه ده معارظو آغرب ما طوبیانه افندیان طوطا
 نظامنامه سی اعطانه توفیقاً هر کتایه بکده شغل اولونماز
 ابو کفالتام م هاب طکوت سبیه نقیم قلمه ۹۲
 استیانه مار و کبانه

قونطراطو

مر ز بفرنگ بانا ره سی موقعده واقع معلوم المده و
 جمعاً التي دوغم نزلوی در ونده هرده استرایه زرع اتمک
 موهود اشجارک بیوه لری رخی کتایه عاخذ اولی اوزره
 نه حاله قاسی ابتدا منده کله جک منده و نه هرینه قدر
 بر نه منده وینا ناریه اولنمده اوزره ویده لایه بلایه
 باغچانه علی انما به اجهال ایلیم ۹۳ بر نه لایه
 سولایه

بوز اوج نسی ایلوی اتداسنه سباطی ناینه دن اتی ایلوی
مکتب اچری اوللا مکتب عددی برای عثمانی مقبوضه ۶۲ (البرکات)

مرد مقبوضه واقع ایلوی

قولی حریه داری

مصدق هوایین

استور بیک اوجیوز اوره مقبوضه نسی تموز معاشم اوللا و
بوز غریبه معارف دنده سینه مقبوضم اوللا اوجر سینه قاضی

۶۲ بوز سینه بدی قلد ارسنی مکتب

سازکی معاشم داری

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سَدَانِكَ اِنْوَاعِي .

بِجَاهِكَ كَيْفَ يَنْتَسِبُكَ

۵۰

... ۵ — عَزْوَمُ

تَارِخِ مَحْمَدِ اعْبَاءُ طِفْلَانِهِ بِرَكْوَةٍ وَبِهَرِ لِيْلَةٍ شَهْرِ بَكْرِ مَحْمَدِ
بَارِهِ فَاَوْضَعُ تَجَارِيهِ مَقْبَرَتَانِهِ اِزْبِرْ لِيْلَانِهِ اَوْ هَانِسِ افْزَى
بِهَنْدِهِ بِرُوحِ بَالُو بِالْأَزْوَارِ بِكَ عَزْوَمُهُ افْزَى وَاسْمَانِ

المحبوبه

البلد ۱۲ محرم ۱۲۸۵

نصیب

بِرُوحِ مَحْمَدِ

بِسْمِ عَمَّالِ

a Draft

فِي مَحْمَدِ رَحْمَةً وَبِرْ فَاَوْضَعُ بِالْبَيْتِ اِنْ تَمَّ افْزَى مَحْمَدِ اَوْ بَرِ
كُورِهِ مَحْمَدِ اِهْبُو بِرُوحِ مَحْمَدِ مَالِي بِرُوحِ كِبَارِ بَارِهِ كِبَرُورِ افْغَاةِ

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—

ابد کویوک ایم . ۳ سده کجبهه ۳ اوزار زنبهه در
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 دكزه ، دكيز ، بالكر ، بالكر ، سلك ، دكل
 دكيل ، اكرى ، بك

بَابِي بُو ، طَا مِي مَو ، نَا نِي نُو ، سَا سِي
 سَو ، دَا دِي دُو ، فَا فِي فُو ، عَا
 عِي عُو ، لَا لِي لُو ،

—

قَل ۛ قَال ۛ قِل ۛ قِيل ۛ قُول ۛ قُل ۛ قَسِه
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—

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—

هَانِي يَانِي يَانَا يَانَا يَالِي يَانَا يَوْدُو
 قَرَانِه قَرَانَا مَالِي صَارِي جِرَبَان يَانَا
 صَوْلُو صوغانه بَارِي دَوْلِي جِرَبَان يَانَا

ن ن ن ج ج ح د ذ ر ز ع ف
غ و ي

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تعليم . ج .

د ك ذ م ر س ز ن ز ل و ر و ج
د ك ذ م ر س ز ن ز ل و ر و ج
د ك ذ م ر س ز ن ز ل و ر و ج
ر ف ر ف ر ف

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تعليم . ه .

ب س ه ب س ه ب س ه ب س ه
ن م ن م ن م ن م ن م ن م
س ه س ه س ه س ه س ه س ه
ك م ك م ك م ك م ك م ك م
ك م ك م ك م ك م ك م ك م

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تعليم . و .

تعلیم . ا .

ا ب پ ت ث ج ح د
 ه و ز ر با ع ط ی
 ک کن ل م ن س ع ف
 ص و ر س ه ت ث د غ
 ص ط غ

ایچدهوز عطی کلمه سفضه فرست
 تحذ قطع

تعلیم . ب .

ح ح خ ه ه ه ص ص ص
 س س س ق و و و ک ک ک
 ت ت ت ط ط ط ب ب ب

مَدَنِي

هر و فائ عممانه

ا	ا ا ا	ر	ر ر ر	غ	غغغ
ب	ببب	ز	ز ز ز	ف	ففف
پ	پپپ	ر	ر ر ر	ق	ققق
ت	تتت	س	سس	ك	كلك
ث	ثثث	ص	صص	ك	كلكت
ج	ججج	ص	صص	ل	للل
ح	ححح	ص	صص	م	ممم
ع	ععع	ط	ططط	ن	ننه
د	ددد	ظ	ظظظ	و	ووو
ذ	ذذذ	ع	ععع	ه	ههه

لا لا لا
ی بی بی

۱۰ ۹ ۸ ۷ ۶ ۵ ۴ ۳ ۲ ۱

بَذَرْتَهُ لَنَا لِيَسْتَحْتَمِلَنَا
يَعْنِي

لَا نَعْمَانِيكَ تَحْبِلُهُ مَخْصُوصٌ سَهْلٌ تَجِدُهُ بِرَأْصُولٍ !

مُحَمَّدٌ رَجُلٌ

وَلَا حَيْثُ الْوُجُوهُ الْغُيُوبُ

مَرْزُوقٌ وَاقِعٌ أَطْوَلُهُ قَوْلُهُ هَذِهِ أَرْبَابُ عَمَّالِهِ

عَلَمِي

طَائِعٌ وَنَاسِئٌ رِيءٌ ،

أَلَا مَا يَأْتِيكَ هَاهُنَا لَبِغٌ شَهْرُهُ نَعِيمٌ

جَوْلُ يَوْسَ غَيْرُ وُسْ



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for the study of modern languages.

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(Extract from the *Literary Review*.)

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